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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

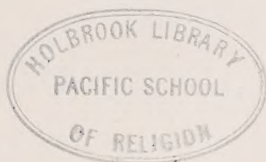
American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

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FOR THE YEAR 1878.

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THE IDOL AYENAR.

THE MISSIONARY HERALD.

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AYENAR.

BY REV. GEORGE WASHBURN.

THE engraving opposite takes us into the remote village-life of Southern India, and sets us face to face with one of the most ancient superstitions of its non-Aryan inhabitants. The figures are the mounted guards before the temple of Ayenar. They are made of terra cotta, here, as always, of gigantic size, higher than the roofs of the neighboring houses. I have measured groups of statuary before a temple in Coimbatore, forty feet in length and nearly twenty feet high. These mounted guards are usually flanked with less pretentious figures of foot soldiers, in the same material, — sometimes with the representatives of a whole army, not omitting the elephants. Among these are interspersed other figures, — votive gifts for offspring bestowed or cures granted in answer to vows and prayers. Still nearer the door of his temple are the images of seven virgins, — queens of the Demons, over whom Ayenar exercises his sway; for he is lord of the realm of ghosts and spirits.

With such guardians at his gate, and such attendants, one would expect to find the shrines of the deity suitably imposing. Not at all. Most frequently the shrine is an unadorned cube of masonry, perhaps eight feet square, having a low door in front, but pierced with neither window nor aperture to admit light or ventilation, — more fit, one would think, for curing hams than for the residence of a deity. The image inside is the work either of the potter or the stone-mason, and is equally rude and contemptible.

Notwithstanding this, Ayenar numbers his votaries by millions. He is one of the gods most generally worshipped by the rural and agricultural population of Southern India. In a very peculiar class of “village deities” he is the only male, the other seven being females, but not his wives — Village Mothers, as they are called. In but few villages are pagodas found; but almost no village will one find without its shrine to Ayenar, or one or other of these Village Mothers, and scarcely a tank, with its underlying rice-fields, whose embankment is not protected by a temple of this deity. And frequently, in groves remote or near the villages, one suddenly comes upon his temple or that

of one of his vassal queens. He and they are really the Dei Minores of the Dravidian villages of Southern India.

The position Ayenar occupies in Brahminical mythology, and in Dravidian worship, makes him an excellent subject for a study in comparative mythology. All that has ever been written on Hindoo books, and most of the unwritten legends of the country, exhibit him to us as a Brahminical deity. Studying Hindoo literature alone, we should learn only this; yet, on investigation, there can be no doubt that he is a god of Dravidians and of Dravidian origin; or, rather, a demon of this primeval race, adopted into the Aryan pantheon, and his parentage so concealed as to be scarcely discoverable.

According to Brahminical mythology Ayenar is the child of Vishnu's and Siva's lust; but having told the monstrous and abominable story of his birth, their mythology abandons him. While the writers of the Puranas drag on through endless folios of the poetic legends of their own deities, not a book pertaining to the worship of Ayenar, nor a poem in praise of his exploits, have they cared to write. This of itself forewarns the student of his outcaste race, and demon nature. He is known by his Dravidian name of Iyenar — Lord; and by this name he is known both in the Tamil and Malayan languages; and as Lord he has his appropriate place in their prehistoric mythology, at the head of the demon world. As such he is the god of the villages. In mountainous Malayalam he is the God of hunting. Among the agricultural Tamils he is "The Good Warrior," "The Watchman," "The Guardian of the fields and tanks." As a member in the families of the Brahminical Triad, his associations and shrines should be chiefly with the families of the gods, and in the great pagodas of the cities. His companions are demons, not deities, and his favorite temples are outside the villages, on the banks of tanks and in remote places. Though so generally worshiped, his temples are never splendid pagodas; his low born gypsy nature prefers a hut or hovel, where he could be better served. As a deity of Aryan origin he should be worshiped especially by Brahmins and served by Brahmin priests. Like them he should eschew all flesh meats, and the offerings made to him should be unbloody sacrifices of rice, fruits, ghee, and incense. Brahmins do, indeed, serve to some extent at his shrines, but they have not been able to displace the village potter or farmer from his priestly office, and the latter not only makes the bloody offerings but receives the rice offering also. Brahmins claim that Ayenar belongs among non-flesh eating deities, as becomes his asserted lineage, yet sheep, goats, and fowls are offered at his shrine, as to all the Dravidian demons. The allegation that these are not to him but to his demoniacal crew only shifts but does not remove the difficulty.

A striking feature of a South Indian landscape, as one looks over the intensely green and level rice fields towards the tank which nourishes them, is one of those singular temples of Ayenar, which is sure to guard its embankments. There is a doubt in the mind of my Brahmin informant whether Ayenar should not be regarded merely as the watchman of the place, and not as the preserver of the tank embankments on which his temple is commonly built. But for several reasons I am inclined to think that the latter is the correct opinion. It is affirmed that in former times he used, occasionally, to require a human sacrifice. In the case of two tanks near Madura, tradition assigns in the one case to the hunter caste the privilege of affording a sacrifice, and in

the other it lays the obligation of himself becoming the sacrifice on the superintendent of the water channels. Men from these classes, it is said, were sacrificed in former times; and to this day, when the daily offering is made to the idol, another leaf is laid, with rice upon it, for the spirits of those deceased persons. In the case of one of them, the descendants still enjoy a freehold granted to the family on account of his death in this way.

Thus, following these faint foot-prints, we have threaded our way through the dark, unhistoric centuries, to the time when the Malayalim and Tamil races were one, with one language and one mythology; to times before those when Brahmins wandered into Southern India, bringing with them letters and civilization; to times before Buddhism was, and before the Founder of Christianity had appeared. And now the missionaries of the gospel are here, face to face, to-day, with one of the most rude and long-lived superstitions of the primeval world, and one which has resisted in turn both Brahmanism and Buddhism. Will Ayenar successfully resist Christianity also? We can at least say, as Paul said to the Corinthians, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." Hitherto the success of Christianity has been largest among the unbrahminized races. A hundred thousand converts from the Dravidian family are living within two hundred miles of Cape Comorin; one fifth of the native state of Travancore is Christian; and confirming our faith by what has already been done, we can confidently expect the day when Christianity shall take the place of this, one of the oldest superstitions of the world, and Ayenar — the lord — shall give place to him who was born to be Lord of lords and King of kings.

GENERAL VIEW OF THE MISSIONS OF THE BOARD.

[In place of the more detailed survey of the missions which it has been customary to present in the January number of the *Missionary Herald*, a more general view will be presented here, the basis of which will be an abridged form of the "General Survey" read by the Foreign Secretary at the last Annual Meeting of the Board. To this will be appended a list of the laborers from this country, connected with the several missions, and their stations, and a table of statistics.]

The year 1877 was somewhat exceptionally trying and eventful in the history of the Board, both at home and abroad. At home, the Board was called to part with an honored Secretary, whose wisdom and prudence had done so much, for thirty years, to inspire confidence in its administration, while financial depression continued to be such as to limit the ability of the Christian community, and to embarrass the Prudential Committee, preventing the healthful enlargement of the work. But the most notable event connected with the finances of the Board was one long to be remembered not with sadness, but with grateful rejoicing, — the unexpected, hearty, and most liberal movement at the Annual Meeting, by which the debt, that had increased to the sum of \$47,985.94, was at once provided for.

Abroad, it has been necessary to contend with the evils incident to war, famine, and pestilence, to a degree quite unknown in the former history of the Board. One station, Eski Zagra, in European Turkey, has been mainly blot-

ted out ; the city and the whole region around, including Christian communities gathered by the toil of years, utterly laid waste by fire and sword, the missionaries barely escaping with their lives. More recently, the brethren at Samokov, in the same field, have sent their families to Constantinople for greater safety. Elsewhere, in the neighborhood of the contending armies, missionary labors have been greatly interrupted. In India, scenes only less painful because relieved of the brutality of human passion, have taxed the sympathies and efforts of missionaries. Christian communities have shared in the common miseries occasioned by the wide spread famine, and in some instances have been completely scattered in the effort to secure means of subsistence. In such trying scenes, the missionaries, faithful to the spirit of the Master, knowing neither Turk nor Bulgarian, Brahmin nor Pariah, heathen nor Christian, but only men in need and misery, have given time and strength to the relief of those around them.

But despite all hindrances from war, famine, pestilence, and retrenchment, the work of Christ goes on, and in some respects there has been greater advance abroad than for many years before. Twenty new churches have been organized in connection with the missions, and over eighteen hundred members were received on profession of their faith, — an advance of more than fifteen per cent. on the entire membership. Though less has been done for education than seemed needful for the best interests of the cause, and many communities have asked in vain for schools and teachers, yet the work actually accomplished marks a healthful progress in this department. The standard is constantly raised in the high schools and seminaries ; common schools are more and more taken up and supported by the native communities ; and the efforts of missionaries, and funds from the Board, are given more especially to the support of normal schools and seminaries, for the training of a native agency of both sexes. Men and women are thus prepared, at an annual expense of only about forty dollars a year for each, to become teachers and preachers among their countrymen ; and in some instances even this expense is gladly borne by the pupils and their friends, if only the needed buildings and teachers are provided from abroad. At Kioto, Japan, young men support themselves on three dollars and a half a month, setting apart a portion even of this for religious and charitable uses ; and at Harpoot, the normal school buildings are crowded to their utmost capacity, and parents have recently come twenty, thirty, and fifty miles, with their sons, bringing loads of wheat, oil, and even boards to pay their expenses, and have turned back sadly to their homes, because there was no room to receive them. It would be hard to find a more striking example of the power of the gospel to stir new life and hope in the hearts of a people, than is presented by these parents, crushed to the earth by an oppressive taxation and by all the incidental calamities of war and famine, with little hope for themselves, but seeking better things for their children through a Christian education.

The several mission fields may be noticed very briefly, with reference only to a few points of special interest. In the *Zulu* field, in South Africa, the new station on the Polela River, first occupied by Mr. Pinkerton in the autumn of 1876, may be now regarded as fully established as a station, and with good promise. The fact that one new church has been organized in this field, and that nearly four times as many were received to the churches on profession of

faith as in the previous year, seems to mark the Divine favor on the fidelity Christians just out of the pollutions of heathenism.

In view of all the disturbing influences at work in the *Turkish Empire*, there is reason for special thanksgiving, that the efforts of the missionaries have been so little hindered outside the region of immediate conflict between the contending armies; and that those who have been amid scenes of danger, and the most appalling atrocities, have been so mercifully spared.

The missionaries have borne themselves so wisely, have confined themselves so singly to their Master's work, as to secure the confidence and esteem of all classes. They have ministered to the necessities of all alike, as they have had opportunity; and it is but just to the Turkish authorities to say that, so far as is known, they have uniformly treated the missionaries with courtesy, and have done what they could for their protection. They have also, in some cases, shown an unwonted interest in the educational enterprises of our missions. Thoughtful men among the Turks are recognizing the value of education to the best interests of the country, and thus, indirectly, the value of missionary labor. The position maintained by the missionaries of the Board, and the respect shown them, may have a very important bearing on the future of our work.

But it is with special satisfaction that we record a larger number of additions to the churches in the Turkish Missions than in any former year — nearly a hundred more than were reported a year ago. And whatever may be the issue of the present terrible conflict, it can hardly be doubted that there is to be increased opportunity for all forms of evangelical effort. Men of means may almost be envied the opportunity of aiding in the support and endowment of Christian institutions in the Turkish empire at such a critical time.

Little change is to be noted in the *India* missions during the year, save such as has resulted from the wasting famine. Hundreds of villages have been deserted for want of water, and the impossibility of securing means of subsistence. Children could not be sent to school, nor could the usual contributions be made for the support of teachers and preachers. Added to this was retrenchment, that compelled missionaries to neglect long sought opportunities of influence, to suspend schools, and to see native helpers of ability and of great promise leave them to labor elsewhere, under the direction of other Societies.

But with all these embarrassments, the missionaries have done what they could, and have not labored in vain. In the *Mahratta Mission*, the additions to the churches amounted to one hundred and fifty-six, — one-sixth of the entire number at the close of the year. Over \$2,000 were raised for the support of native pastors — a large amount, certainly, in the circumstances. Measures are in progress to provide thorough theological training at Ahmednuggur for young men proposing to enter the ministry.

In the *Madura Mission*, special notice is due to the medical work, in charge of Dr. Chester and Mrs. Capron; and to the religious interest, so wide spread among all classes, that the eighty-nine members received to church fellowship the past year belonged to twenty different castes. Looking back over a period of forty years, this mission finds the nine church members of 1836 represented now by nearly two thousand, and the seventy nominal adherents then, by over eight thousand at the present time. A change of equal importance has been effected by the progress in education, in the attitude of the people toward the missionaries, and in regard for the truths of the gospel. There is a general

feeling that great changes may be expected soon, when accessions will be made to the Christian ranks by whole communities.

In *Ceylon*, the higher institutions of learning seem to be specially blessed in the religious training they give to their pupils. But old customs hold in bondage many who are sufficiently instructed in the way of life, yet lack moral courage to break away.

The outlook for the work in *China* is more hopeful than heretofore. The missionaries of the Board share fully in the sanguine spirit of the last conference at Shanghai, in anticipation of an early and great advance of the kingdom of Christ among the millions of this empire. In the *Foochow Mission*, the native pastors and preachers are more than fulfilling expectation, showing a devotion to the cause of Christ, full of promise for the future. The interior station, on the Upper Min, is already enjoying special tokens of the Divine favor. In the *North China Mission* a larger number was received to the churches than ever before in any one year, and repeated instances have occurred to show that the influence of the gospel is spreading widely among the people.

It is difficult to give any adequate conception of the opportunity for Christian effort in *Japan*. It is but little more than two years since a beginning was made in Kioto, the ancient capital, and a school opened with nine pupils, in the hope of its becoming a training school of native evangelists; and now three churches have been organized and the gospel is preached in more than fifty places in and about the city, by students in this school, now numbering more than seventy, the larger part of whom are preparing to preach the gospel. About thirty of the pupils came to Kioto from Kumamoto, where they had been under the instruction of Captain Janes, and by him were led to Christ. The self-denial and consecration of these young men may well cheer the hearts of all who labor and pray for Japan. Poor, disowned of their parents, with only an English Bible and the clothes on their backs, with opportunities of soon earning a hundred dollars a month if they would go into government employ, they are working their way through this training school, eager to make their countrymen sharers with them in the hope and blessings of the gospel.

The steady advance of the work at Kobe, Osaka, and other points, is only less remarkable than at Kioto. The fact that the number of churches and of communicants doubled during the last year reported, gives but a very inadequate conception of what has been done. The demand for instant and enlarged effort to give the gospel to Japan is without a parallel in missionary history.

In *Micronesia* eight new churches were organized, and over five hundred new members received during the year. The success that has attended the labors of those teachers from the mission school on Ponape, left in January, 1874, at the Mortlock Islands, to be cared for by the natives, cheered the heart of the veteran Sturges, who visited them on the last trip of the "Morning Star." Some of the results are indicated by the seven churches organized there, with an aggregate membership of two hundred and ninety-eight, church edifices built by the people, and a generous support given to their teachers. Out of a population of four hundred on the Island of Kusaie, a part of Mr. Snow's field, one hundred are enrolled as members of the church,—a good proportion even for New England.

As a means of adding to the Hawaiian corps of laborers associated with

American missionaries, as well as of strengthening the Hawaiian churches, by securing them well educated pastors, the Theological School at Honolulu has been remodeled and placed in charge of the Rev. C. M. Hyde, D. D., late of Haverhill, Mass, and will hereafter be known as the North Pacific Institute. Dr. Hyde has received a most hearty welcome from all classes, and begins his labors under the most favorable auspices.

Within our own territory, among the *Dakotas*, rapid progress is making in the arts of Christian civilization. A new church has been formed by a colony who have left the tribal relation and government annuities, and settled on public lands, that they may become American citizens. Churches, schools, houses and farms, like those of their white neighbors, show the power of the gospel in developing men out of these wild Sioux, and vindicate their character against the aspersions of selfish traders, and others who have no interest in their welfare.

To correct a wide spread, popular misapprehension, it may not be amiss to say, that this Board has spent, from first to last, over a million of dollars on eighteen different Indian tribes, and has organized about fifty churches among them, containing over four thousand members. At present its labors are limited to four stations and nine out-stations, among the *Dakotas* and fragments of small tribes near Fort Berthold, among whom were employed, the past year, fourteen American laborers — men and women, six native pastors, and six other teachers and helpers, at an expense for the year of \$16,572. The nine churches have a membership of five hundred and seventy-six, and the schools of different grades are attended by over five hundred pupils.

Little change has occurred in the general operations of the Board in *Papal Lands*. The missions in *Mexico* have been sadly crippled for want of reinforcements. By the necessary absence of Mr. and Mrs. Watkins, because of continued illness, but a single missionary has been left to each mission, — a kind of forlorn hope, with little prospect of aggressive work. In these circumstances concentration has seemed desirable, and the field in Northern Mexico, commonly known as the Monterey Mission, has been recently transferred to the Presbyterian Board. In Western Mexico the zeal and devotion of native Christians, in making known the gospel and illustrating its happy influence by their lives, are a great encouragement to the missionary.

In *Spain*, a church has been organized at Zaragoza, made up in part of those who had been enlightened by others, and in part of such as had been brought to Christ through the labors of our missionaries. Bitter persecution has hindered the progress of the gospel at some points, and limited means have prevented the vigorous following up of successes at others. Still, substantial progress has been made, and the church membership has increased during the year from forty to about one hundred and fifty.

In the *Austrian Empire* the struggle for religious liberty is steadily maintained, and important concessions have been secured, which give greater freedom of action to the missionaries, though much carefulness is still required to keep within the letter of laws easily employed for the suppression of all evangelical effort. Actual results, if not all that were hoped for at first, are yet such as to show that the leaven of a pure gospel is doing its work. Individual souls are won to Christ, and the persecution to which believers and the missionaries are subjected, is awakening a spirit of inquiry.

STATISTICS OF THE MISSIONS — 1876.¹

MISSIONS.	When commenced.	Stations.	Outstations.	AMERICAN LABORERS.			NATIVE LABORERS.				Churches.	Members.	Added by profession last year.	Male Pupils in Seminaries and Station Classes.	Pupils in Girls' Boarding- schools and Seminaries.	Pupils in Common Schools.	Whole Number under In- struction.		
				Ordained Missionaries.	Men not ordained.	Women.	Total from America.	Pastors.	Preachers & Catechists.	Teachers.								Other Helpers.	Total of Natives.
Zulu Mission	1835	8	11	9	—	16	25	3	7	25	19	54	14	593	69	50	45	780	875
European Tur- key Mission.	1858	4	11	9	—	10	19	3	8	13	3	27	3	125	34	16	17	70	103
Western Tur- key Mission.	1836	6	83	22	1	38	61	19	24	111	59	213	31	1,429	199	75	255	3,587	4,353 ²
Central Tur- key Mission.	1847	2	29	6	—	12	18	12	16	36	12	76	27	2,210	150	20	60	2,269	2,349
Eastern Tur- key Mission.	1836	4	116	13	1	22	36	22	32	102	56	212	33	1,801	174	90	89	3,874	4,639 ³
Mahratta Mis- sion . . .	1813	6	53	12	1	16	29	14	4	47	45	110	23	984	156	—	100	787	887
Madura Mis- sion . . .	1834	11	166	11	—	17	28	17	99	143	13	272	32	1,969	132	37	54	2,975	3,066
Ceylon Mission	1816	7	12	5	—	9	14	8	15	17	22	62	12	776	66	31	88	7,639	7,758 ³
Poochow Mis- sion . . .	1847	3	17	5	2	8	15	2	24	7	2	35	9	171	15	15	31	11	57
North China Mission . .	1854	6	—	14	2	16	32	—	11	4	2	17	7	253	61	56	23	30	109
Japan Mission	1869	3	5	11	4	24	39	1	—	4	—	5	8	240	119	70	28	—	98
Micronesia Mission . .	1852	11	9	7	1	7	15	14 ⁴	8 ⁴	4	4	30	33	1,700	519	75	—	2,000	2,075
North Pacific Institute . .	1877	—	—	1	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—
Dakota Mission	1835	4	9	4	1	9	14	6	—	8	3	12	9	576	28	21	27	400	448
Mission to Northern Mexico ⁵ . .	1873	1	5	1	—	1	2	2	1	3	—	6	11	300	4	—	10	140	150
Mission to Western Mexico . .	1872	1	1	2	—	2	4	—	1	—	—	1	2	175	45	—	—	—	—
Mission to Spain . . .	1872	2	—	2	—	2	4	—	2	3	3	8	2	150	111	—	—	—	—
Mission to Austrian Empire . .	1872	3	4	4	—	4	8	—	7	—	6	13	—	—	—	—	—	—	—
Total . . .		82	531	138 ⁶	13	214 ⁶	395	123	259	522	249	1,153	256	13,452	1,882	556	827	24,562	26,967

¹ Some numbers, in a few of the mission fields, have been partly estimated, because of defective returns.² Including some adults not in any of the schools.³ The common schools in Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.⁴ Including Hawaiians.⁵ This mission has been recently transferred to the Presbyterian Board.⁶ Not including those still supported at the Sandwich Islands.

MISSIONARIES OF THE BOARD.

The following List presents the names of Missionaries now in connection with the Board, in the field or expecting to return, giving the Mission and Station with which each is connected.

Zulu Mission.

Rev. David Rood, Umvoti.

Mrs. Alzina V. Rood, “

Rev. William Ireland, Amanzimtote.

Mrs. R. O. Ireland, “

Rev. Josiah Tyler, Umsumduzi.

Mrs. Susan W. Tyler, “

Rev. Andrew Abraham, Mapumulo.

Mrs. Sarah L. Abraham, “

Rev. Stephen C. Pixley, Inanda.

Mrs. Louisa Pixley, Iuanda.
 Rev. Elijah Robbins, Amanzimtote.
 Mrs. Addie B. Robbins, "
 Rev. Henry M. Bridgman, Umzumbi.
 Mrs. Laura B. Bridgman, "
 " Mary K. Edwards, Inanda.
 Miss Gertrude R. Hance, Umvoti.
 " Laura A. Day, Amanzimtote.
 Rev. Myron W. Pinkerton, Indundumi.
 Mrs. Laura M. Pinkerton, "
 Rev. Charles W. Kilbon, Umtwalumi.
 Mrs. Mary B. Kilbon, "
 Miss Mary E. Pinkerton, Umzumbi.
 " Fannie M. Morris, Inanda.
 " Martha E. Price, Umzumbi.

European Turkey Mission.

Rev. Elias Riggs, D. D., LL. D., Constantinople.
 Mrs. Martha J. Riggs, Constantinople.
 Rev. James F. Clarke, Samokov.
 Mrs. Isabella G. Clarke, "
 Rev. Lewis Bond, Jr., Eski Zagra.
 Mrs. Fannie G. Bond, "
 Rev. William E. Locke, Samokov.
 Mrs. Zoe A. M. Locke, "
 Miss Esther T. Maltbie, "
 Rev. George D. Marsh, Eski Zagra.
 Mrs. Ursula C. Marsh, "
 Rev. J. W. Baird, Monastir.
 Mrs. Ellen Baird, "
 Rev. J. Henry House, Samokov.
 Mrs. Addie S. House, "
 Rev. Edward W. Jenney, Monastir.
 Mrs. Kate M. Jenney, "
 Rev. Theodore L. Byington, Constantinople.
 Mrs. Margaret E. Byington, "

Mission to Western Turkey.

Rev. George W. Wood, D. D., Constantinople.
 Mrs. Sarah A. H. Wood, "
 Rev. Edwin E. Bliss, D. D., "
 Mrs. Isabella H. Bliss, "
 Rev. Justin W. Parsons, Nicomedia.
 Mrs. Catharine Parsons, "
 Rev. Wilson A. Farnsworth, D. D., Cesarea.
 Mrs. Caroline E. Farnsworth, "
 Miss Maria A. West, Smyrna.
 Rev. Sanford Richardson, Broosa.
 Mrs. Rhoda M. Richardson, "
 Rev. Ira F. Pettibone, Constantinople.

Rev. Julius Y. Leonard, Marsovan.
 Mrs. Amelia A. Leonard, "
 Rev. Joseph K. Greene, Constantinople.
 Mrs. Elizabeth A. Greene, "
 Rev. George F. Herrick, "
 Mrs. Helen M. Herrick, "
 Rev. John F. Smith, Marsovan.
 Mrs. Laura E. Smith, "
 Miss Eliza Fritcher, "
 Mrs. Elizabeth Giles, Cesarea.
 Rev. Henry T. Perry, Sivas.
 Mrs. Jennie H. Perry, "
 Rev. Theodore A. Baldwin, Constantinople.
 Mrs. Matilda J. Baldwin, "
 Rev. Charles C. Tracy, Marsovan.
 Mrs. Myra P. Tracy, "
 Rev. Lyman Bartlett, Cesarea.
 Mrs. Cornelia C. Bartlett, "
 Miss Sarah A. Closson, "
 Mr. H. O. Dwight, Constantinople.
 Mrs. Ardelle M. Dwight, "
 Miss Flavia S. Bliss, Sivas.
 Rev. Milan H. Hitchcock, Constantinople.
 Mrs. Lucy A. Hitchcock, "
 Rev. Edward Riggs, Marsovan.
 Mrs. Sarah H. Riggs, "
 Rev. J. O. Barrows, Constantinople.
 Mrs. Clara S. Barrows, "
 Miss Julia A. Rappleye, Broosa.
 " Laura Farnham, Nicomedia.
 " Phoebe L. Cull, Manisa.
 " Mary M. Patrick, Constantinople.
 " Fannie E. Washburn, Marsovan.

Rev. A. W. Hubbard, Sivas.
 Mrs. Emma R. Hubbard, "
 Miss Electa C. Parsons, Nicomedia.
 Mrs. Cora W. Tomson, Constantinople.
 Rev. Marcellus Bowen, Manisa.
 Mrs. Flora P. Bowen, "
 Rev. Charles H. Brooks, Constantinople.
 Mrs. Fanny W. Brooks, "
 " C. P. Williams, "
 Rev. Daniel Staver, Cesarea.
 Mrs. Abbie S. Staver, "
 Rev. Charles C. Stearns, Manisa.
 Mrs. Sophie D. Stearns, Manisa.
 Miss Hattie G. Powers, "
 " Ellen C. Parsons, Constantinople.

Mission to Central Turkey.

Rev. T. C. Trowbridge, Aintab.
 Mrs. Margaret R. Trowbridge, Aintab.

Mrs. J. L. Coffing, Marash.
 Miss Myra A. Proctor, Aintab.
 Rev. Giles F. Montgomery, Marash.
 Mrs. Emily R. Montgomery, "
 Rev. L. H. Adams, Aintab.
 Mrs. Nancy D. Adams, "
 Miss Mary G. Hollister, Aintab.
 Rev. Henry Marden, "
 Miss Corinna Shattuck, "
 Rev. Americus Fuller, "
 Mrs. Amelia D. Fuller, "
 " Harriet S. Bickford, Marash.
 Miss Ellen M. Pierce, Aintab.
 " Charlotte D. Spencer, Marash.
 Rev. Thomas D. Christie, "
 Mrs. Sarah C. Christie, "

Mission to Eastern Turkey.

Rev. George C. Knapp, Bitlis.
 Mrs. Alzina M. Knapp, "
 Rev. O. P. Allen, Harpoot.
 Mrs. Caroline R. Allen, "
 Rev. Crosby H. Wheeler, "
 Mrs. Susan A. Wheeler, "
 Rev. Herman N. Barnum, D. D., "
 Mrs. Mary E. Barnum, "
 Rev. Moses P. Parmelee, M. D., Erzroom.
 Mrs. Julia F. Parmelee, "
 Miss Harriet Seymour, Harpoot.
 Rev. Henry S. Barnum, Van.
 Mrs. Helen R. Barnum, "
 Rev. A. N. Andrus, Mardin.
 Mrs. Olive L. Andrus, "
 Miss Charlotte E. Ely, Bitlis.
 " M. A. C. Ely, "
 " Cyrene O. Van Duzee, Erzroom.
 Rev. J. E. Pierce, "
 Mrs. Lizzie A. Pierce, "
 Rev. R. M. Cole, "
 Mrs. Lizzie Cole, "
 George C. Raynolds, M. D., Van.
 Mrs. Martha W. Raynolds, "
 Miss Caroline E. Bush, Harpoot.
 Rev. J. E. Scott, Van.
 Mrs. Annie E. Scott, "
 Daniel M. B. Thom, M. D., Mardin.
 Mrs. L. H. Thom, "
 Miss Sarah E. Sears, "
 " Clarissa H. Pratt, "
 Rev. John K. Browne, Harpoot.
 Mrs. Leila Browne, "
 Miss Priscilla Nicholson, Erzroom.
 Rev. Willis C. Dewey, Mardin.
 Mrs. Seraphina S. Dewey, "

Mahratta Mission.

Rev. Samuel B. Fairbank, D. D., Ahmednuggur.
 Mrs. Mary B. Fairbank, "
 Rev. Allen Hazen, D. D., Bombay.
 Mrs. Martha R. Hazen, "
 Rev. Lemuel Bissell, D. D., Ahmednuggur.
 Mrs. Mary E. Bissell, "
 Rev. Charles Harding, Sholapur.
 Mrs. Elizabeth D. Harding, "
 Rev. Henry J. Bruce, Satara.
 Mrs. Hepzibeth P. Bruce, "
 Rev. S. R. Wells, Panchgani.
 Mrs. Mary L. Wells, "
 Rev. Charles W. Park, Bombay.
 Mrs. Anna M. Park, "
 Rev. Richard Winsor, Satara.
 Mrs. Mary C. Winsor, "
 Miss Harriet S. Ashley, Bombay.
 " Sarah F. Norris, M. D., "
 Rev. Robert A. Hume, Ahmednuggur.
 Mrs. Abbie S. Hume, "
 William O. Ballantine, M. D., Rahuri.
 Mrs. Alice C. Ballantine, "
 Rev. Edward S. Hume, Bombay.
 Mrs. Charlotte E. Hume, "
 Rev. Lorin S. Gates, Sholapur.
 Mrs. Frances A. Gates, "
 Miss Emma K. Ogden, M. D., Sholapur.

Madura Mission.

Rev. William Tracy, D. D., Tirupuvanam.
 Mrs. Emily F. Tracy, "
 Rev. John Rendall, Madura.
 " James Herrick, Tirumangalam.
 Mrs. Elizabeth H. Herrick, "
 Rev. John E. Chandler, Pulney.
 Mrs. Charlotte H. Chandler, Pulney.
 Rev. Thomas S. Burnell, Melûr.
 Mrs. Martha Burnell, "
 Rev. Joseph T. Noyes, Periakulam.
 Mrs. Elizabeth A. Noyes, "
 " Sarah B. Capron, Madura.
 Rev. Edward Chester, M. D., Dindigul.
 Mrs. Sophia Chester, "
 Rev. George T. Washburn, Pasumalai.
 Mrs. Eliza E. Washburn, "
 Miss Martha S. Taylor, Mandapasalai.
 " Elizabeth Sisson, Madura.
 Rev. William S. Howland, Mandapasalai.
 Mrs. Mary L. Howland, "
 Rev. John S. Chandler, Battalagundu.

Mrs. Jennie E. Chandler, Battalagundu.
 " Judith M. Minor, "
 Miss Henrietta S. Chandler, Pulney.
 Rev. James E. Tracy, Tirupuvanam.
 Mrs. Fannie S. Tracy, "
 Miss Henrietta S. Rendall, Madura.

Ceylon Mission.

Miss Eliza Agnew, Oodooville.
 Rev. William W. Howland, Tillipally.
 Mrs. Susan R. Howland, "
 Rev. Eurotas P. Hastings, Batticotta.
 Mrs. Anna Hastings, "
 Miss Harriet E. Townshend, Oodoopitty.
 Rev. William E. De Riemer, "
 Mrs. Emily F. De Riemer, "
 Miss Hester A. Hillis, Panditeripo.
 Rev. Thomas S. Smith, Manepy.
 Mrs. Emily M. Smith, "
 Rev. Samuel W. Howland, Oodooville.
 Mrs. Mary E. K. Howland, "
 Miss Susan R. Howland, Tillipally.

Foochow Mission.

Rev. C. C. Baldwin, D. D., Foochow.
 Mrs. Harriet F. Baldwin, "
 Rev. Charles Hartwell, Nantai.
 Mrs. Lucy E. Hartwell, "
 Rev. Simeon F. Woodin, "
 Mrs. Sarah L. Woodin, "
 Miss Adelia M. Payson, "
 D. W. Osgood, M. D., "
 Mrs. Helen W. Osgood, "
 Rev. J. E. Walker, Shao-wu.
 Mrs. E. A. Walker, "
 Rev. J. B. Blakely, "
 Mrs. Isabella V. Blakely, "
 Henry T. Whitney, M. D., Shao-wu.
 Mrs. Lurie Ann Whitney, "

Mission to North China.

Rev. Henry Blodget, D. D., Peking.
 Mrs. Sarah F. R. Blodget, "
 Rev. C. A. Stanley, Tientsin.
 Mrs. Ursula Stanley, "
 Rev. Lyman D. Chapin, Tungcho.
 Mrs. Clara L. Chapin, "
 Rev. Chauncey Goodrich, "
 " Mark Williams, Kalgan.
 Mrs. Isabella B. Williams, Kalgan.
 Phineas R. Hunt, Peking.
 Miss M. E. Andrews, Tungcho.
 " Mary H. Porter, Peking.
 Rev. Thomas W. Thompson, Kalgan.

Rev. Devello Z. Sheffield, Tungcho.
 Mrs. Eleanor W. Sheffield, "
 Miss Naomi Diamant, Peking.
 Rev. Isaac Pierson, Pautingfoo.
 Mrs. Sarah E. Pierson, "
 Miss Jane E. Chapin, Peking.
 Rev. Henry D. Porter, M. D., Tientsin.
 " Arthur H. Smith, "
 Mrs. Emma J. Smith, "
 Miss Jane G. Evans, Tungcho.
 Rev. William P. Sprague, Kalgan.
 Mrs. Margaret S. Sprague, "
 Rev. William S. Ament, Pautingfoo.
 Mrs. Mary Alice Ament, "
 Rev. James H. Roberts, Peking.
 Mrs. Grace L. Roberts, "

Japan Mission.

Rev. D. C. Greene, Yokohama.
 Mrs. Mary J. Greene, "
 Rev. O. H. Gulick, Kobe.
 Mrs. Ann E. Gulick, "
 Rev. J. D. Davis, Kioto.
 Mrs. Sophia D. Davis, Kioto.
 John C. Berry, M. D., Kobe.
 Mrs. Maria E. Berry, "
 Rev. M. L. Gordon, M. D., Osaka.
 Mrs. Agnes H. Gordon, "
 Rev. John L. Atkinson, Kobe.
 Mrs. Carrie E. Atkinson, "
 Miss Eliza Talcott, "
 " Julia E. Dudley, "
 Rev. H. H. Leavitt, Osaka.
 Mrs. Mary A. Leavitt, "
 Miss Mary E. Gouldy, "
 Rev. Wallace Taylor, M. D., Kioto.
 Mrs. Mary F. Taylor, "
 Miss Julia Gulick, Kobe.
 Rev. J. H. De Forest, Osaka.
 Mrs. Elizabeth S. De Forest, Osaka.
 Arthur H. Adams, M. D., "
 Mrs. Sarah C. Adams, "
 Miss Frances A. Stevens, "
 " Justina E. Wheeler, "
 Rev. Dwight W. Learned, Kioto.
 Mrs. Florence H. Learned, "
 Miss Martha J. Barrows, Kobe.
 " Alice J. Starkweather, Kioto.
 Mr. De Witt C. Jencks, Kobe.
 Mrs. Sarah M. Jencks, "
 Miss Julia A. Wilson, Kioto.
 " H. Frances Parmelee, Kioto.
 Rev. William W. Curtis, Kobe.
 Mrs. Delia E. Curtis, "

Miss Virginia A. Clarkson, Kobe.
 Rev. Joseph Neesima (Corresponding member), Kioto.

Micronesia.

Rev. Benjamin G. Snow, Ebon.
 Mrs. Lydia V. Snow, "
 Rev. Albert A. Sturges, Ponape.
 Mrs. Susan M. Sturges, "
 Rev. Hiram Bingham, Jr., Apaiang.
 Mrs. Minerva C. Bingham, "
 Rev. Joel F. Whitney, Ebon.
 Mrs. Louisa M. Whitney, "
 Rev. Robert W. Logan, Ponape.
 Mrs. Mary E. Logan, "
 Rev. Horace J. Taylor, Apaiang.
 Mr. Frank E. Rand, Ponape.
 Mrs. Carrie T. Rand, "
 Rev. Edmund M. Pease, M. D., Ebon.
 Mrs. Harriet A. Pease, "

North Pacific Missionary Institute.

Rev. Charles M. Hyde, D. D., Honolulu,
 S. I.
 Mrs. Mary Knight Hyde, "

Dakota Mission.

Rev. S. R. Riggs, LL. D., Sissiton Agy.
 Dak.
 Mrs. Annie B. Riggs, "
 Rev. Alfred L. Riggs, Santee Agy. Neb.
 Mrs. Mary B. Riggs, "
 Mr. Wyllys K. Morris, Sissiton Agy.
 Dak.
 Mrs. Martha Riggs Morris, "
 Rev. Thomas L. Riggs, Bogue, Dak.
 Mrs. C. M. Riggs, "
 Miss Mary C. Collins, "
 " Martha A. Shepard, Santee Agy.
 Neb.
 Miss Lucy Dodge, Santee Agy. Neb.
 Rev. Chas. L. Hall, Fort Berthold.
 Mrs. Emma C. Hall, "
 Miss Myra Calhoun, "

Mission to Western Mexico.

Rev. David F. Watkins, Guadalajara.
 Mrs. Edna M. Watkins, "
 Rev. John Edwards, "
 Mrs. Mary J. Edwards, "

Mission to Northern Mexico (Transferred.)

H. Kil bourn, Monterey.
 Miss Caroline M. Strong, "

Mission to Spain.

Rev. William H. Gulick, Santander.
 Mrs. Alice Gordon Gulick, "
 Rev. Thomas L. Gulick, Zaragoza.
 Mrs. Alice Walbridge Gulick, "

Mission to Austria.

Rev. H. A. Schauffler, Brünn.
 Mrs. Clara E. Schauffler, "
 Rev. A. W. Clark, Gratz.
 Mrs. Nellie M. Clark, "
 Rev. Edwin A. Adams, Prague.
 Mrs. Caroline A. P. Adams, Prague.
 Rev. Edwin C. Bissell, D. D., Gratz.
 Mrs. Emily Pomeroy Bissell, "

Missionaries Resident at the Hawaiian Islands.

Mrs. Maria P. Chamberlain, Honolulu.
 Rev. Dwight Baldwin, M. D., "
 Rev. Lorenzo Lyons, Waimea.
 Mrs. Lucretia G. Lyons, "
 Rev. David B. Lyman, Hilo.
 Mrs. Sarah B. Lyman, "
 Rev. William P. Alexander, Wailuku.
 Mrs. Mary Ann Alexander, "
 " Ursula S. Emerson, Waialua.
 " Rebecca H. Hitchcock, Honolulu.
 Rev. Lowell Smith, D. D., "
 Mrs. Abba W. Smith, "
 " Mary E. Parker, "
 Rev. Titus Coan, Hilo.
 Mrs. Lois S. Johnson, Waioli.
 Rev. Elias Bond, Kohala.
 Mrs. Ellen M. Bond, "
 Rev. J. D. Paris, Honolulu.
 Mrs. Mary C. Paris, "
 Rev. Daniel Dole, Koloa.
 " James W. Smith, M. D., Koloa.
 Mrs. Melicent K. Smith, "
 Rev. John F. Pogue, Honolulu.
 Mrs. Maria K. Pogue, "

REV. EDWARD GIBBS BICKFORD.

THE Central Turkey Mission has been deeply afflicted by the death of this young laborer, at Marash, on the 19th of October last, after a sickness of two weeks. The disease proved to be malignant small-pox, against which it appeared that he had not been guarded by vaccination. Mr. Bickford was born at Mendon, N. Y., July 27, 1844. Educated at Genesee College and Auburn and Union Theological Seminaries, he was pastor of the Presbyterian Church at Chaumont, N. Y., for three and a half years before he went abroad. He had, however, long been thinking of the foreign missionary work, in view "of the state of the heathen without Christ;" and at length offered his services to the Board. He sailed from New York for Turkey, with his wife and two young children, on the 23d of September, 1874, and arrived at Marash, November 2. He had, therefore, been in the field a few days less than three years when he was called, we doubt not, to a higher service. His associate Mr. Montgomery, writing from Marash on the 23d of October, after mentioning the circumstances of his illness, says:—

"On Thursday (the 18th), I gave up school at Mrs. Bickford's request, and stayed by him. He grew weaker during the day, suffered much pain, and was often delirious, during which periods he talked of his missionary work. In his sane moments he seemed aware of his condition. Once Mrs. B. said to him, 'Does Jesus seem near to you in your suffering?' He replied, 'Yes, very near and *very precious*. 'Must Jesus bear the cross alone?'" At another time he said, 'I shall soon be in the land of *rest*.' His weakness and suffering increased during the night. About three o'clock, A. M., he begged for some morphine, which the doctor gave him, after which he slept most of the time until a quarter before six in the morning, when his breathing changed, and in five minutes his spirit passed away. We buried him at ten o'clock that same morning, beside the other precious dust in our yard.

"Of the severity of this blow to his family, to our seminary, station, and mission, I need not attempt to speak. This is one of the times when words do no justice to the feelings. Mr. Bickford came here almost wholly for our seminary work, and had qualities which well fitted him for that position. He had taken pains to learn the language accurately, and had acquired a good knowledge of it. The few times that he has preached in Turki-h—he began in the summer—gave great satisfaction to the native brethren. He gave his whole heart and strength to the seminary work, and I had strong hopes that with him and Mr. Christie, soon to arrive, our days of anxiety for the institution were about to pass away. But, alas for human hopes! Mrs. Bickford has been enabled to bear up wonderfully under the heavy blow."

MRS. LUCY A. LINDLEY.

MRS. LINDLEY, wife of Rev. Daniel Lindley, D. D., so long a missionary of the American Board, in Southeastern Africa, died at her home in New York city on the 22d of November. She was born April 16, 1810, at Chatham, N. Y., was married to Mr. Lindley, at Hartford, Conn., November 20, 1834,

and sailed with him, and in company with Messrs. Grout, Champion, Adams, Wilson and Venable, and their wives, from Boston for South Africa, December 3, 1834. The family left the field on a final return to the United States, mainly because of her failing health, in April, 1873. She was thus directly connected with the missionary work in Africa, a most faithful laborer, for something more than thirty-eight years. Mr. Grout, one of her life-long associates in the work, on hearing of her death, wrote to the Secretary of the Board as follows:—

“My old pen, for very age and infirmities, has mostly become silent, but Mrs. Lindley, one of the original twelve that the American Board sent in 1834 to the southeast coast of Africa, to see if a mission could be established among the Zulus, a nation of inveterate warriors, has just gone down to her grave, after forty-three years of missionary life. There now remains alive of that original twelve only Mr. and Mrs. Venable, Mr. Lindley, and myself.

“Having known Mrs. Lindley so long and so intimately, I can hardly refrain from testifying to some of her valuable qualities, as a wife, a mother, and a missionary.

“She was a most devoted wife. Feeling, as she evidently did, that her husband was a man of superior ability, she was ever ready to look to him for counsel, and she trusted to his judgment. She was ready to coöperate with him in whatever he thought best, and was, all through their checkered life, a most affectionate and faithful helper. Whether their dwelling was a Zulu hut, a boer's hartibeest huis, or a civilized house, Mrs. Lindley always made it a pleasant, happy home.

“She was the mother of eleven children, all of whom grew up to manhood and womanhood. And so well bred were they, that on coming directly out of heathenism they found no difficulty in stepping directly from the ship into the good families even of our cities. A good part of the early education of the children was given them by their mother, and given them as it were with the left hand, while the right hand was teaching and training the heathen. Still, I may with confidence ask how many children, at home or abroad, get a better primary education than these eleven had?

“But the great object of Mrs. Lindley in leaving affectionate friends, a good home, and her dear native land, was to become a missionary. The ignorance, darkness, and heathenish lives of the Zulus stirred the feelings of her heart to the bottom, and so deep and permanent were those feelings, that they moved her till the exercise of them became as a second nature. Even when her labors for her family and the heathen had brought on congestion of the brain, and her nervous system had become shattered, and nervous headache had become her constant attendant, she could not hold up.

“Mrs. Lindley's success in her work was quite enough to interest and fix her in it. She lived and labored at different times, in different places, so that the fruit of her labor was scattered, and no doubt much of it lost; but a large number who learned the alphabet from her became able to read the Bible. A goodly number, also, were persuaded by her to become Christians.

“I hope to be *there* when the scattered results of our labors shall be brought together, and I am sure that the sight will be most pleasing when we shall see this most devoted missionary sister come along with the band of Zulus she enlightened and led to Christ while among them. Then I shall look for the

eleven to arise up and call her blessed. And then the scene will be imperfect if the husband does not come along, saying, 'Well, Lucy, here we are, and the children God gave us; and the Zulus too.'

RELATIVE ADVANCE IN HOME AND FOREIGN MISSIONS.

ACCORDING to an official statement recently made by the American Home Missionary Society, the past fifteen years have been marked by a "steady, uniform and continuous growth of cash receipts," so that while, during this period, "the membership of our churches increased thirty-four and a half per cent., the cash receipts of this Society grew more than sixty per cent., and its *total* receipts (including 'family supplies') more than ninety-six per cent."

This is a magnificent record, showing how strong a hold this department of our broad home work has upon the sympathy and benevolence of our churches. The advance has been none too great, and should continue from year to year.

What now of the advance of receipts during this same period for the foreign work? Is it holding its *relative* place in the sympathy and benevolence of the churches? Some have seemed to imagine that there was danger lest the cause of foreign missions should receive more than its fair proportion of the donations of the churches. Let all such persons read the following statement and consider well its significance.

During this same period of the past fifteen years, while the membership of our churches has increased thirty-four and one half per cent., the receipts of the American Board, including all contributed by the Woman's Boards, corresponding to the "family supplies" of the Home Missionary work, have advanced but about eleven per cent. Had foreign missions shared in the same proportionate increase of donations during this period with home missions, instead of \$441,000 reported at our recent annual meeting as our income for the preceding year, we should have reported, at sixty per cent. advance, \$634,000; at ninety-six per cent. \$778,000.

Remember that we are now comparing nearly *all* we do for the spread of the gospel abroad with but *one* department of our home work. Bring in the other departments, consider also what is included in the ordinary expenditures of our own home churches, and we are *far, FAR* behind in our relative contributions to foreign missions. A careful examination of the statistics of our home church expenditures and charities during the past few years, as compared with what we give for foreign missions, shows that at present our Congregational churches are bestowing *less than ten per cent.* for the evangelization of the one hundred millions committed to our trust in heathen lands, while we are expending *over ninety per cent.* in the care of ourselves and of the three or four millions who may be properly regarded as especially committed to our trust in this highly favored Christian land. The same disproportion exists in the number of the laborers sent into the harvest field — *over ninety-five per cent. at home, less than five per cent. abroad.* Are we in any danger of overdoing foreign missions, and in that way destroying the "symmetry of Christian benevolence?" Do we not rather need throughout all our churches, among pastors and people, among men, women, and children, a vigorous onward move in every department of the foreign

missionary work, in order to advance, at least in a slight degree, toward what in our generation we ought to do and to give for the evangelization of the heathen world? Certainly we are in no peril in this direction, until we are advancing in our gifts to foreign missions up to the average per cent. in which we are advancing in church membership and in home expenditures. God speed the day when we shall "seek first the kingdom of God," as related to its rapid advance among the unevangelized nations, and then shall "all these things" which gather about ourselves and our own home "be added" unto us.

A DIVINE LEAVEN, NOT HUMAN FORMS.

It was not the design of the founders of the American Board to introduce merely human forms of church order or doctrinal statement into the mission field, but the divine leaven of Christianity. All denominational differences known at home were lost sight of in the one desire to make Christ known as the Saviour, — the Life and the Light of the world; and the name "American," as representative of a people and a land enjoying, in amplest measure, the rich fruit of the gospel — was the only designation of the new Board which was to bear the message of salvation round the world. There was no finer illustration of the essential unity of believers than was thus presented; no grander cause to call out the worthiest sentiment of the Christian heart, and to do honor to the Christian name.

In keeping with the original purpose, the first missionaries sent to Persia, to labor among the Nestorians, and to the Turkish Empire, to labor among Armenians and Greeks, sought to revive the faith of those old Christian communities, to introduce new life into the old forms and ceremonial observances, and to clear away whatever was opposed to the free and healthful development of the gospel. It was only when repelled, and when individuals who had been enlightened by their influence were subjected to persecution and violence, that separate church organizations were instituted.

Here, again, the catholic spirit of the Board became manifest. Individual missionaries of different denominations were working together, and together organized the new churches, not after the pattern of any one denomination at home, but (in courtesy one to another, setting aside all mere local forms and personal prejudices), as simply as possible, and consequently largely on the New Testament model. The same experience has been repeated, substantially, in every mission field occupied by the Board.

At the earliest possible moment, the missionary, instead of presenting the Scriptures in one sacred language, translates them into the language of the people among whom he labors, and then brings them at once into contact with their inmost thoughts and sympathies. He does not reject anything that is national or peculiar to the people in their customs or opinions, unless it may be immoral in its influence, but would have the gospel leaven all and appropriate all, in the manifestation of new forms of Christian life and character. "All nations, whom thou hast made, shall come and worship before thee and shall glorify thy name" — not all Americanized, or reduced to any

other type of Christian civilization. The new song is to be sung by many kindreds and tongues.

No happier illustrations of the true method of evangelization have been given in the history of the Board than are now to be seen in its work in Japan. Connected with the mission are representatives of six different denominations. The experiences of missionaries and of the native Christians are largely a reproduction of those of the early disciples, whose story is told in the Acts and in the Pauline Epistles. The enthusiasm and devotion of the missionaries find free scope, up to their ability and beyond their ability, in holding up the gospel in its essential truths. They cheerfully recognize whatever of truth they find in existing systems of belief and of practice, and then show the inadequacy of all else but the gospel of Christ to meet the necessities of the human soul. The "ladder" of other systems, to use a favorite figure of one of the missionaries, is shown to be too short to reach to heaven.

How much of the remarkable success attending the foreign missionary work, in view of the limited means employed, may be due to this return to apostolic methods—to this recognition of Christianity as a Divine leaven, rather than as a system of doctrines and ecclesiastical forms, however elaborate and Scriptural?

ITEMS FROM THE MISSIONS.

IN connection with the *Japan* mission another church was organized on the 20th of October, in Tamon-dori, midway between Kobe and Iliogo, making three churches within a distance of about one mile. Seventeen of the twenty-one persons uniting to form this church took letters from the Kobe church. "All our churches were represented on the council," and "the whole affair went off very pleasantly." "The attentive audience and the enthusiastic singing sent the blood tingling through every part of the body, and delightful thrills through every nerve. Every one in America who has contributed towards the work in Japan would have felt amply repaid for any and every sacrifice involved in the giving, if the beautiful sight could have been witnessed."

The mission families from Erzroom, *Eastern Turkey*, that had been at Trebizond for some months on account of the war, returned to Erzroom about the first of October. Some idea of the state of things they have found there may be gathered from the following statements by Mr. Cole, dated November 1st. "Yesterday I rode out to the Turkish camp, two hours away. The road from here there presented a heartrending spectacle indeed. It was thronged with refugees from the Passin plain, east of us, fleeing from the scourge of war. Poor villagers, some of them without a moment's warning, had been turned out of their homes. Some on foot, some on carts, wending along their weary way, were trying to reach this city. Here a poor old man, too weak to sit alone, is bolstered upon the cart and being borne along; there mothers, who only had time to catch up their children and make a rapid flight, are bearing them along, now in their arms, now on their backs, from sheer

exhaustion, while others, too little for the race, are forced to stumble along often crying from hunger and weariness. Here and there, also, are poor, sick soldiers, fallen out by the way." . . . Mr. Allen writes, from Harpoot, October 27th: "The burdens imposed on the people for carrying on the war are becoming more and more heavy. From every side we hear the unavailing protests of the people. Not only are they obliged to give up the grain and clothing needed for themselves and their children, but after all that, they must carry these supplies to the military depot, however distant it may be. Every available animal is seized for the transport service. Yet some of the villagers who have returned from Van and Erzroom say that the people here ought to consider themselves well off compared with those who are nearer the seat of war."

Mr. Leonard wrote from Marsovan, *Western Turkey*, November 2d, that eleven students had just graduated from the Theological School there. They were from different and distant provinces of the empire, and congregations were awaiting their return, so that they would be at once employed as preachers.

Mr. Baird, of Monastir, *European Turkey*, wrote October 25th: "The attendance here on the services is fair, from thirty to forty adults in the morning and from twenty to thirty in the afternoon. The young converts are beginning to take part in the prayer meetings more than heretofore, and all things considered, are apparently progressing quite well in the Christian life. The country is quiet and excited by fits and starts. Bashi-bozouks are now here, now there, now seemingly nowhere. Any new thing may happen any day."

MISSIONS OF THE BOARD.

Japan Mission.

A HIGH DAY AT OSAKA — JAPANESE CUSTOMS.

A LETTER from Mr. De Forest, dated October 8th, 1877, states: —

"Yesterday was a high day with the 1st Church in Osaka. The meetings were held for the last time in the chapel we have hired for three years. The example of independence set by their daughter-church has led to the desire, on the part of this church, to lean no longer on foreign money; and though I told the Christians that they could have the old chapel until winter, they have rented a place about the same size, on the same street, and in about as good a locality, for half the rent of the old chapel, and are fitting it up for the first services next Sunday. It is wonderful how well the

Christians take to the idea of self-support. This church, that raised not \$50 in all last year, is now raising about \$20 per month; and that, too, while they have been obliged to excommunicate their ablest speaker and writer, whose preaching has often held the house full of interested hearers; and while a few of the weak ones are discouraging every step towards self-sustentation.

"The public service of yesterday was of unusual interest for several reasons. It was a union service of the two churches; two men united with the church; the services were conducted almost exclusively by Japanese; and we had our little girl baptized by Sawayama San.

"One of the men admitted yesterday is a physician, and his examination was certainly a letting in of light upon the customs of this land. He said he had

debts, but as he paid interest on the money he borrowed, it was a gain both to him and to the lender, and so could not be wrong; but if he should die suddenly, the lender would lose his money; and as that would not be right, he would arrange so that, in case of death, there would be no loss anywhere. He had followed the customs of the country in sake-drinking, but hereafter he would neither give nor take, not even on New Year's, when not to drink and treat is regarded as certainly an insult. He had freely visited singing girls in former times, but now would give his influence towards the overthrow of one of Japan's greatest sins. He had married a wife this summer; and although Japan allows seven causes for divorce, he would take the law of God for his guide in this matter also. The Sabbath would only be hard for him to keep when the Sabbath and the Japanese day of settlement came together; but he would then refuse to accept the presents of money that naturally would come to him. When the government summons a man for a slight offense, if he can only get a physician to sign a paper signifying ill health, he will be excused for his slight fault, and all doctors sign such papers. Heretofore this man had disliked to do it, but now he certainly would not do it. Again, he had worshipped idols, and had had them in his house; but some time ago had destroyed, instead of selling them. He still had the ancestral tablets in his house, and at first thought it no harm to keep them, but on second thought he said he would destroy them all on the morrow. He would associate with the low and uneducated Christian women, and help them all that he could. He was slightly opposed by some of the Christians in that he would not take his fees on Sunday; but he explained that if he did so the merchants in the church would also take in their dues on Sunday; and as already there was one doctor in the Naniwa church who would not take fees on Sunday, there should also be one in the 1st Church.

"This taking of fees on Sunday, perhaps, needs a word of explanation.

Japanese physicians fix no price upon their services; but their patients, on the last day of each month, bring them money folded up in a neat envelope, and marked as a present. If, then, Sunday and the last day of the month come together, what shall a Christian physician do? Shall he stay at home and take his fees? Shall he leave some one at home to collect for him? Or shall he tell his patients that when those days come together he will receive either the day before or the day after? That is where the case stands; and if there ever is to be a Christian Sunday in Japan, all Christians, whatever their business, must be ready to suffer loss if need be, and by their losses manifest their faith and joy.

THE WAR ENDED.

"The war is over, and Saigo, Kirino, and Murata, the three great rebel generals, were killed in the last battle. Japan again has peace from the North to the South. The harvests are abundant."

LIGHTS AND SHADOWS.

ON the 14th of October, Mr. De Forest wrote again, stating that on that day the church had "consecrated to God a hall rented and fitted up *by themselves*." But he says, "it is not all smooth sailing;" and goes on to notice the spiritual condition of the church, which he finds to be by no means satisfactory. Two members have been excommunicated, others he fears must be, and still others give too little evidence of vital piety. On the other hand, he mentions another of the churches as "a burning and shining light," and gives the following among "fresh items:"—

"A man in government employ has for a long time desired baptism. But his office (a lucrative one) requires his Sundays, and we cannot let into the church any who cannot give God one day, meet with the Christians, and together study the word. Then he asked if his little boy might be baptized; this also was thoroughly explained to him; and now, after months of thought, he declares, that if he cannot soon receive such an office as will free him from duty on Sunday (and he has applied for it) he will

leave it all to God, forsake his office, and if necessary, take to one of the lowest of employments, pulling a jinrikisha! If God asks this proof of him, surely he will become a power for good."

THE TRAINING SCHOOL—RELIGIOUS SERVICES.

On the 17th of October, Mr. Davis wrote from Kioto :—

"We have now in the training school here eighty-seven young men, from various parts of the Empire. Some are from Higo, three hundred and fifty miles southwest, and some came from the Island of Yesso, five hundred or six hundred miles northeast. At twenty minutes before eight o'clock the whole school meets in the chapel in the main building, for morning prayers. The exercises consist of singing, reading the Scriptures, and prayer, all in Japanese. At five o'clock, P. M., the students have a prayer meeting in the same place. Each one of the twenty-five recitations every day is opened with prayer. Bible exegesis is taught during four consecutive hours each day, to as many different classes, numbering from fifteen to thirty each.

"Of these eighty-seven young men, forty-three have been received into our churches. Several others have applied for admission, and so far as I know, we have not one student who is opposed to the truth, or who is not an earnest student of it."

THE STUDENTS PREACHING—CHEERING FACTS.

"Fifteen or twenty of our older young men went out to preach the Gospel during the long vacation last summer. Some places paid all the expenses of the young men, others a part only, and some of the students went out on preaching tours or circuits.

"An urgent call came from Mr. Neesima's old home, eighty miles from Yedo, for a young man to come up there, offering to pay all expenses. Mr. Yebina went; and he left ten men and five women there, whom he believes to be true Christians, who have banded themselves together into a Christian company. They

offer to pay his expenses again if he will go up during the short holiday vacation. Four young men have come from that place to our school. In another place to which a student went, ten men have banded themselves together into a Christian company. More places called for the Gospel than there were men who could go out.

"Time fails me to speak of the public preaching place opened in this city, of the Missionary Board our churches are about forming, or of the work in the prison of the Shiga Ken (Province) east of us."

INQUIRING LAWYERS—WORK AMONG PRISONERS.

On the 22d of October Mr. Davis wrote again, briefly noticing "the work in the prison," thus :—

"I went yesterday to Otsu, eight miles east of Kioto, at the request of a lawyer, and met about twenty lawyers, in a most interesting interview of two hours. They want to hear the Gospel every Sabbath. Six months ago Mr. Neesima sent some tracts to the prisoners in Otsu. One became greatly interested in the truth, and taught the rest. Some little time ago a fire broke out in the prison, and the prisoners, instead of trying to escape, as usual, helped to put out the fire. The officials inquired as to the cause of such strange conduct, released the prisoner who taught this new doctrine, and asked for more such books for the prisoners. We have just sent over tracts and Gospels to supply them, and the released prisoner feels called to be an Apostle to those in prison there.

"Mr. K. A. Burnell, the Evangelist, has been here the last ten days, and they have been 'red letter' days. He has preached to an audience of from one hundred and twenty-five to one hundred and fifty at my house, through an interpreter, on two successive Sabbaths. He has met the advanced classes in the school for two hours each day, in the chapel, for Bible readings in English, and they have taken in his earnest words and spirit.

North China Mission.

A GOLDEN HARVEST TO COME—REAPERS
WANTED.

THE following extracts from a letter from Mr. Goodrich, dated Peking, September 15, will be read with all the more interest because of their being aside, somewhat, from the ordinary tone of mission letters; not designed, apparently, for publication, but written with the freedom of private friendship. The reader, surely, and we trust the writer also, will excuse their appearance in print:—

“Are you my father; or, may be, my mother; or, how came you to write me a letter which drew out the vox jubilante stop from my heart, and awakened chords that have n’t been struck for long? When that organ comes, it shall discourse to me, in its own sweet way, of you, of the committee who think such deeds, and, not least, of the unknown friend who has his own beautiful way of helping to do the Lord’s work, and making hearts glad over the sea.

“I have been in Shanghai and Japan since I last wrote you, and returned only a month ago to my own dear mission. The memorable Shanghai Conference has gone into the past, but the inspirations for those who could say ‘Cujus pars fui,’ and many of the results, will go into the future. When the subject of ‘Itineration, far and near,’ was discussed, I ventured to introduce your name. You have long ago forgotten saying and reiterating to me, at Salem, ‘Go, and pour in red-hot shot.’ Oh, how often I think I would like to pour in a STORM of rattling, red-hot shot upon the churches. The vast and pressing wants of China ought to move the whole Christian world. This subject took such a hold upon the Conference as to issue in an ‘Appeal,’ which is being generally circulated, and of which I have already sent you a copy.

“I have just read a paragraph, from the pen of the Rev. J. D. Davis, of Japan, which begins thus: ‘There never was another field in which, and there never was a time before, when there was

such a golden harvest going to waste for want of reapers, as now among the women of this city’ (Kioto). I read this sentence and stopped. My first thought was, How many golden harvests are *always* running to waste; and my next thought was of CHINA, THE POPULATION OF WHICH IS NEARLY EQUAL TO THAT OF ALL THE CONTINENTS ON THIS GLOBE OF OURS, OUTSIDE OF ASIA, AND THE EIGHTEEN PROVINCES OF WHICH ARE OPEN TO THE GOSPEL. I wish I could underscore that sentence heavily enough, so that it would live in your mind forevermore, with the broad black marks under it. Excluding Mohammedans, China alone comprises *one half of the whole heathen world*. Over against these facts let me set another. During the past five years our mission has received, as an accession, only two missionaries! And we have lost four men! And still the work grows upon us, a vast work even in North China alone.

“But what of the ‘harvest?’ Do the Chinese want the Gospel? Not exactly. The truth is the Macedonian cry does n’t often come to one, unless when he is asleep; and when it does come, ‘a certain woman’ and a ‘jailer,’ with a persecution and imprisonment sandwiched in between, may be the only apparent results at first; but a golden harvest is coming. And a golden harvest is coming here. *Here; HERE*; where Christians at home are so constantly thinking of the pride and crookedness and badness of men, as almost to forget the love and promises and power of God. I want Christians at home to believe in the golden harvests soon to be gathered in China.

“Sometimes, in the Bible, I read prophecies that sing of Zion’s redemption, prophecies that move on grandly and triumphantly, like the roll and swell of an organ. And who would guess they were written when the times were dark, and *most* good men hung their harps upon the willows. It is not visionary, but Christian, to live with the prophecy of victory singing in our souls; singing ‘peace on earth and good will,’ even though men don’t know yet that a *Sav-*

your is born. Look, then, with that spirit, upon the waving harvests in China. If your hymns for China begin with, 'Watchman, tell us of the night,' let them end with 'Lo, the Son of God is come.'

"There is, also, something of a harvest to be *seen*, a harvest already gathered. Within thirty-seven years the number of Protestant Christians has increased from three persons to 12,000 or 13,000, and the number of Christians doubles once in six or seven years. Your little girl has studied arithmetical progression by this time. Give her the terms of this problem, and ask her, on this basis, how long before China will be converted? There is a 'golden harvest' to be reaped in China.

"But we want reapers. For months upon months it has been in my heart to write. Leaving out of sight, for the moment, the great wants and the great openings of this great land, — a world in itself, — and, I repeat, for numbers of men and women like the sum of nearly all the continents, — please bear with me while I write of our own particular field."

Madura Mission — Southern Hindostan.

INFLUENCE OF THE FAMINE ON MISSION WORK.

MR. NOYES wrote from Periaculam (48 miles west-northwest of Madura) on the 8th of September, saying: —

"The horrors of the famine I shall not attempt to describe; you will have heard enough of it. I will merely refer to some of the effects of it on our mission work. One very apparent effect has been to scatter our Christian congregations, and to leave our churches and school-houses comparatively vacant. Many of the people have gone to the Travancore country and to other places, for a subsistence. Many of the children and of the old and sickly people are dying. Pastor Isaac told me, yesterday, that twelve persons in his congregation had died of starvation. Of that Kambam congregation, numbering three hundred souls, more than one half are absent or have died. It is

very difficult to collect the Christian people, in these times, for Christian worship and religious instruction, and still more difficult to induce the children to attend school. But evangelistic work among the heathen is not greatly hindered. The people are generally not driven with work, and can be gathered in the streets in considerable numbers, to hear the gospel. We do not find a ready sale for our books, but we find ready ears to the utterance of the words of eternal life. Yet I cannot say that one effect of the famine is to draw people into our congregations. We can hold out to them no worldly inducements. Were it an ordinary season I think we should have had many more accessions; but, in spite of the famine, we have had many applications for admission to the congregations, and so many new members have been received that I trust our numbers, at the end of the year, will not have been greatly diminished. At our helpers' meeting this week, held at Periaculam, nearly all the pastors reported new accessions. Pastor Williams had received three new families, Pastor Isaac twenty-six, and Pastor Seymour twenty-seven, during the past seven months. Twenty persons have also been admitted to the different churches of the station, on profession of their faith. Pastor Seymour also reported that the thirty families which were received by him near the close of last year, and which were not included in our statistics for 1876, mostly continue firm, though greatly distressed by the famine."

DEATHS — TOURS — A PLEASANT INCIDENT.

Mr. Herrick, of Tirumangalam (twelve miles southwest of Madura) wrote on the 19th of September, mentioning the death, in May last, during his absence, of one of the most prominent members of the church there, an active and intelligent Christian, and the more recent death, by cholera, of several members, including two catechists and one man employed as a teacher in the relief camp. "The cholera has prevailed," he says, "with much severity, in several places in the district." He then states: —

"The prevalence of disease, and other

troubles in the villages, have interfered to some extent with the usual work of the helpers, making it difficult for them to leave their families. The same causes have also prevented my laboring among the people as much as has been customary at this season of the year. I have, however, made several short tours, in which I have not only seen much that was trying, but have enjoyed very pleasant seasons of labor. The following is a specimen:—

“A little before sundown one evening, I arrived at a village where there have been a few Christians for many years, and was soon called upon by several persons, some of whom, till quite recently, were not accustomed to attend meeting. Just before tea two or three children came to me, and I commenced singing with them. Others heard the singing and soon joined us, to the number of ten or twelve; all singing with as much apparent pleasure as is common among children at home.

“When I was about to commence meeting, after tea, some people at a heathen temple near began their music, and I feared we were to be disturbed. But soon a man came to the door of the prayer-house and said, that as we were going to pray their noise might trouble us, and therefore they would stop.

“They did stop, much to our convenience, and did not begin again the whole night. Our meeting was very pleasant, there being more than twenty adults of each sex present. I was afterward told that three or four of the persons then present were desirous to unite with the church. These people belong to the class who hold and cultivate the land, and are the more hopeful on this account. In another village, where I spent a Sabbath and administered the Lord's Supper, there were representatives of nine different castes among the Christians in the congregation.

“The first Sabbath in July, six men were admitted to the church in Tirumangalam, and one woman has since been admitted.”

RAIN AT LAST.

“There have been several showers within the past few days, and there is

every appearance of more. It is rather late for the crops of dry grain usually cultivated in this district, but the farmers are sowing some of the smaller kinds of grain, which require less time than others for their maturity. There are difficulties, however, in the way of cultivation, beside the lateness of the rain. Many of the cattle needed for plowing have been disposed of, and there will in many cases be difficulty in procuring grain for seed.

“Should the present rains be followed by the usual rains of October and November, rice will be cultivated, but probably less extensively than is common, from the causes mentioned above, and also from the inability of the people to meet other expenses of cultivation. Partial crops, however, will afford great relief, and for these at least we will earnestly pray.

“Should there be an immediate return of the usual seasons, the country will in many ways feel the effects of this fearful famine for a long time. May the Lord in some way overrule all to the furtherance of his own cause. Our station school is prospering, but the famine interferes greatly with the schools in the villages.”

Mahratta Mission—Western Hindostan.

aiding the sufferers.

MR. HARDING, of the Sholapur station, wrote on the 4th of October from Kaladge, saying:—

“I left home ten days ago to visit this district, where the famine has been most severe, and where the people are still suffering very much. It is one hundred and ten miles south of Sholapur. I expect to be absent four or five weeks. In every village I find many very weak and emaciated people. I give to these the means for buying food, and also furnish clothing to some extent, and I shall give grain for sowing the fields to some of the farmers. I find in every village many widows and orphan children, and tears of gratitude often fill the eyes of those who are aided. This is, of course, aside from our ordinary missionary work, but I believe the Master will accept it, as a good work

done for him, and that he will be glorified through it. Doubtless many lives will be saved and much suffering will be relieved by what we are now doing. In a village that we visited yesterday, more than two fifths of the people, and nearly all the cattle, had been swept away by the famine.

"The people everywhere seem much impressed by our errand. The idea of our coming unofficially, to seek out suffering and relieve it, is quite foreign to heathenism. I am supplied from Bombay with all the funds I wish to use. Until recently we have had much to do in Sholapur; but government has now undertaken the work of famine relief there more efficiently, so that it did not seem necessary for me to remain there on that account. The people in this region will be relieved after another month, by the coming in of a new crop."

the gospel among the Turks, for whom there is, as yet, no religious liberty. But the sacrifice is fearful, and the whole country is in mourning. This year abundant crops have grown. A great amount of seed was sown, and the harvests are unusually good, but multitudes of those who sowed the grain were called to the war before the harvest, and the women are left to gather in the crops. This autumn and the next spring, who will sow the grain? The draft upon the Mussulman population for soldiers is most exhausting. Thousands of families are left with nothing but want before them, the husband and father—even the last prop—being taken away. The government furnishes very slight aid to those left entirely destitute, barely enough to feed for a single month; and no allowance is made for *numbers* in the needy household."

ANGORA—LESS HOPEFUL APPEARANCES.

Western Turkey Mission.

TOURING SAFELY.

MR. BARTLETT wrote from Talas (Cesarea), on the 9th of October:—

"I have recently returned from a tour of twenty-eight days, visiting Yozgat and most of our out-stations in the Bozook region. I made a distance of nearly 450 miles, traveling much of the time under a burning sun, over wide plains, where, for long distances, not a tree could be found to shield us for an hour; yet I returned not only without injury, but much benefited by the journey. Though lawlessness and robbery abound in these war times, no evil was allowed to approach us, and we made the entire journey with much comfort. Everywhere the people are fearfully oppressed with taxation to meet the expenses of the war. The collectors take the last cow, sheep, or goat, and even cooking utensils, and the last bed from the poor peasants, and there is no appeal. If the war must continue another winter, the suffering will be terrible. And what the end will be no one can say. Our constant prayer is, that it may result in opening the door for

"I am sorry to say that my recent visit to Angora has not greatly strengthened my hopes in regard to the work there. The Armenian bishop, who at first declared himself a Protestant, still continues to attend Protestant worship, and is everywhere recognized as a Protestant, but I fear he has no real religious life. After separating himself from the Armenian Church, he soon began to claim for himself a recognition as 'Episcopos' of the Protestants, but now he seems to have given up that claim for the present. Of the congregation who joined the Protestant ranks with him, only a small number now attend worship, and some openly disregard the Sabbath, and are dishonest in business.

"I have little hope of permanent good from the bishop or his associates, but at least one point has been gained. The gospel may now be *freely preached* in Angora, and at present there is no fear of persecution. There are a few Protestants there of several years' standing, whose example appears to be consistent, and I hope they may now gain strength. Angora is a very, *very* worldly city, and the truth can hardly be expected to make

very rapid progress at first. But the place should by no means be abandoned. This newly opened door must not be closed. I left in charge of the work there, one Pastor Alexander, whom Mr. Bliss had sent to Angora as bookseller. But I hope to send another man before winter, and also an able teacher."

ISTANOS.

"Istanos, a large town eighteen miles beyond Angora, presents a very hopeful work. There is a Protestant community of some forty families patiently waiting for their preacher, soon to graduate from Marsovan Seminary. He is one of their own number whom they selected and sent to school, and having shown himself worthy of their confidence, he now returns to serve them in the gospel. The people are very poor, but give with the spirit of true self-denial, and we have reason to hope for good progress there."

THE PROVIDENCE MEETING—A JOYOUS ECHO.

Dr. Wood wrote from Constantinople, October 29:—

"The report of the meeting at Providence has just reached us. The Lord be praised for the grace given to his servants there! What a load has been taken from all our hearts by the wiping out of the debt! What new cheer and strength are imparted by the spirit of the meeting, and its action in respect to the future! Surely God was there; and though men die, the cause of God lives and grows.

"A missionary revival! Can we not have it? How the world needs it, and what a blessing it would be to the churches! Is not the Holy Spirit ready to bestow it? Let us all seek it with one heart and voice.

"In fact, did not a special missionary revival begin in Providence? Was there not there a new consecration to Christ, on the part of many persons, which will spread through the churches, and bear abundant fruit in the offering of means, and the devotion of personal service, in foreign fields as well as at home, on a scale heretofore unknown? We may

trust that, because of this, there is new joy in heaven. It is not for us now to know with what interest the recently departed, who have been added to the encompassing great cloud of witnesses, may look upon this new movement in the cause which they so dearly loved; but could they speak with the feeling which the view from celestial heights enkindles, can we doubt what would be their utterance?"

THE WAR.

"Sad, indeed, are the desolations resulting directly from the ravages of war, and the more wide-spread impoverishment from taxation, oppression, and all the evils of bad government and moral corruption throughout this empire. But we wait in hope for beneficial changes to come about in the ordering of Divine Providence, and with gratitude that we are permitted, even in this crisis of its political fate, to labor on with so little hindrance, and so much evidence of a divine power working with us for the spiritual regeneration, which is the deepest and most urgent need of the people. That God designs results, not only in Turkey but in Russia, unthought of by the actors in the war, and that will be for the furtherance of his kingdom, we do not doubt. He only is wise for the guidance of this fearful struggle in a way to avert the greatest calamities liable to occur, and to reach an ultimate issue that shall be most for good. The political domination of this Mohammedan power is but one of several elements in the complicated Oriental question, requiring a treatment to which the sagacity of diplomacy is as yet unequal. In the meantime our duty is obvious and most pressing. Under the sore chastisements which are upon them, the way is opening more and more among the people for the healing energy which their moral maladies require."

DR. SCHNEIDER.

"The death of our beloved brother, Dr. Schneider, brings my name to the head of the list of the Western Turkey mission as its oldest member. It cannot long continue there, and I can desire no

righter record than that left by him who has followed others to his reward, and a portion with them in their inheritance. Few men in the ministry have such trophies to present as Dr. Schneider gained. He labored for many years in all fidelity but with little fruit; but the

latter years were crowned with abundance. I need not specify particulars, but I cannot withhold this tribute to one so modest, unobtrusive, laborious, loving, and wise in his Master's service, and whom future generations in Turkey will rise up to call blessed."

MISCELLANY.

BIBLIOGRAPHICAL.

Among the Turks. By CYRUS HAMLIN. 12mo. pp. 378. New York: Robert Carter and Brothers, 1878.

This volume comes out at the right time. It will help many to a better understanding of the Eastern question, by the graphic pictures of Turkish life which it presents, — of the "government, institutions, religions, peoples, and industries" of an empire just now attracting the attention of the civilized world. We have not here the hasty sketches of a traveler, sent out by interested parties, perhaps, to work up a case, and at best getting but a superficial view of what he professes to describe, but the actual experiences and conclusions of one whose opportunities have rarely been equaled, and who adds to personal narrations of the most interesting character incidents which, better than whole volumes by some writers, let us into the inner life and character of the people.

The author justly remarks in his preface that, "The origin, character, growth, and extent of the Ottoman Empire are briefly delineated. The social life, educational institutions, laws, religion, evangelistic efforts, reforms, military character, and many other topics, are referred to or illustrated incidentally."

The "signs of progress" set forth in the last chapter will be a surprise to many whose ideas of the Turk belong to the traditions of the past ages, or have been gathered from a partisan press, and who have failed to realize the incidental results of the last forty years of missionary labor by hundreds of cultured Christian men and women from this coun-

try. Lord Palmerston was not far out of the way in his remark, that no country in Europe had made so great progress during the preceding twenty-five years as Turkey. The unexpected and gallant resistance to Russian aggression during the last six months is not without its legitimate causes; while the fearful atrocities that have characterized the struggle are painful evidence that the social and moral regeneration of the empire waits upon continued and enlarged efforts in the interest of a Christian civilization.

Ethiopia; or, Twenty Years of Missionary Life in Western Africa. By Rev. D. K. FLICKINGER. Dayton, Ohio: United Brethren Publishing House. 16mo. 240 pages.

This little volume, by the Secretary of the Missionary Society of the Church of the United Brethren in Christ, seems to have been intended, specially, to increase the interest of that body of Christians, and the young people in their Sabbath-schools, in their mission work in Africa. It will be found, however, of equal interest and value to many not connected with that denomination. Nearly half the volume is given to a very concise presentation of facts respecting that portion of Western Africa where the mission of this church is located — the Sherbro country — with such chapter headings as, "The Country and its People," "Towns," "Houses," "Food," "Dress," "Amusements," "Matrimony — Abuse of Women," "Greeks," "Slavery — Slave Trade," "The Vicious Influence of the Whites," etc., etc. Then comes a brief sketch of the mission, its trials, its re-

cent greater success, its prospects and wants, with many extracts from the letters of the missionaries. The writer has had "intimate acquaintance with the facts presented, and an intensified interest in the subject," having been four times upon the ground in Africa; and with no effort at "fine" or "sensational" writing he gives brief but plain, distinct, and accurate statements respecting the condition and needs of the African, and the responsibilities and duties of the Christian church, such as would interest a large class of general readers, while they are eminently suitable for Sabbath-school libraries.

A SABBATH SCHOOL AT HONOLULU.

DR. HYDE, writing from Honolulu on the 9th of October last, says: "I wish you could have been with me Sunday before last, at Kaumakapili Church. It was the regular quarterly, review. The attendance was large, and each of the seven branch schools connected with this church endeavored to make the best display possible of aims and achievements. You would have been intensely interested in the readiness, volubility and enthusiasm of teachers and scholars. The singing was a specially attractive feature; and not the least interesting part of the exercises was the singing, under the management of the chorister of the church, of various Moody and Sankey Hymns, which he had translated. The first on the programme I enclose is 'Hold the Fort;' the second, 'There's a land that is fairer than day;' the third, 'Hark! how the angels sing!' and the fourth, 'Only an armor bearer.' Another exercise that was specially interesting to me was the pastor's Bible class. Two of the class took a large map of the journeyings of the Apostle Paul, and described every incident of his journeys, pointing out the places he visited, and giving the history connected with them."

A NOTE OF COMFORT.

ONE of the Providence pastors wrote to the Foreign Secretary of the Board, in

November: "I must tell you one little incident just to comfort you under your many cares and burdens. You know my old friend Mrs. — with whom I used to board in Beirût, fell and broke her arm at my house that evening the debt was paid. A few days after, a poor woman who had heard of it called at the door and inquired if the missionary lady who had got hurt was in. Mrs. — replied that she had gone to visit a few days in another part of the city, but would be back again; and asked 'Are you acquainted with her?' 'No, but I wanted to do something for her comfort, get her some ice cream or something.'

"A few days later the same plain calico dress appeared again at the door and asked if Mrs. — had returned. She had not — 'Wont you come in?' 'No thank you, but please hand her this to get something for herself, as I cannot tell what she would like. She would not give her name, — only said that she belonged to the Beneficent Church. Mrs. —, when she unrolled the bill after she had gone, found it \$5.

"I inquired of Dr. Vose who she might be. He could not tell unless she was a domestic living not far off, who had insisted on giving \$15 toward the expenses of the Annual Meeting. Don't be discouraged, brother, as long as God puts such love to his missionaries in the hearts of his hidden ones."

GLEANINGS.

A YEAR ago the Foreign Committee of the Episcopal Church asked the sum of \$115,000 for expenses of the current year. The receipts for the year are reported as \$114,976.27; seventy-three cents less than the amount asked! A good example, surely. Will the constituency of the American Board come as near, relatively, to the sum of \$500,000 needed for this year?

— The English Baptist Missionary Society, stimulated by the generous offer of £1,000 (\$5,000) for the purpose, from Mr. Robert Arthington, of Leeds, is moving for the establishment of a "Congo

Mission," in Central Western Africa, and announces, in its "Herald" for November last, that "the Master is making the way clear."

— The "Indian Evangelical Review" states that the Basel Mission, in India, having been started on the right basis, claims to have now no difficulty with caste. The mission Report says: "We may safely say, that by far the most general rule is, that our Christians do not think of caste distinctions; that in the Lord's Supper not the least trace of it can be discovered; that in social intercourse nothing is discovered of caste; that in our boarding schools all castes, from the Brahman down to the Pariah and the Holey, freely participate in the same meals; and that even intermarriages between Christians of different castes are so common and so natural, that they are not even noticed as anything exceptional."

— Here is a pleasant item from the Presbyterian "Record." "Dr. Jessup writes: 'Week before last I attended, in Beirut, the examinations of Miss Taylor's school for Moslem girls. She had fifteen boarders, and two hundred and twenty day-scholars — all Moslem girls. And in Mrs. Mott's Moslem girls' school there are about as many more. This is certainly an interesting fact.' These schools, we understand, are conducted by English missionaries, and supported by funds received from England."

— The "Foreign Missionary," for October, gave interesting intelligence from Persia. Mr. Ward wrote from Tabriz, June 30: "For the last three months our Friday meetings have been very large, averaging more than a hundred, I should think, having counted a number of times to a hundred and twenty. Of these the large proportion are Mussulmans." But at last the long expected persecution had commenced.

— Mr. Oldfather wrote from Oroomiah July 11: "The results of last winter's revival are most cheering indeed, as I see them manifested in my field. The evening prayer-meeting is held in the principal villages every evening, even

amid the busy season and the warm weather. Every communion new members are added. The people seem just as ready now for a fresh revival as ever, or, rather, they continue in a healthy revival spirit all the time. Really the Lord has done for us great things, for which we are exceeding glad."

— Mr. Easton, of Tiflis, says: "There has been the same marked increase in attendance on the Friday and Sabbath services from the middle of December up to the present time. Before this we have considered thirty or thirty-five a good congregation and forty-five or fifty a large congregation. The attendance, however, has gone steadily up to fifty, sixty, seventy, and for several weeks past to over one hundred; largest attendance, one hundred and ten."

— Respecting Russia Mr. Easton makes this statement, very gratifying if correct: "In Russia there is much that is encouraging, both in the attitude of the government and in the zeal of evangelical Christians. Only a few years ago the government dealt very severely with those who left the Russian Church. Now, I am informed, this is done with impunity."

— The Oregon Presbytery recently licensed three young men, of the Nez Percés tribe of Indians, to preach the gospel. A correspondent says, in the "Monthly Record": "Nothing of greater importance has happened in the history of our mission to the Indians. I wish the whole church had listened to the long, careful, and searching examination to which these brethren were subjected, and that they had beheld the closing scene, as tears rolled down their dusky cheeks as the moderator licensed them."

— The "Indian Evangelical Review" states: "Mr. Phillips, of Jellalore, met with an educated Babu, and asked him what he thought the religious future of India was to be. The Babu considered the question a hard one, but said that idolatry was doomed. 'It is impossible for the Hindus to remain idolaters. Atheism could never satisfy a people for

any considerable length of time. I have little hope of Brahmaism. Its votaries are already very much divided against themselves. I, myself, could be a Christian if I could believe in the divinity of Christ.' Such testimony is not, we think, infrequent now."

— The "Review" has also this item: "There is no city in India which begins to manifest such energy in evangelistic work as Calcutta. The latest thing we have heard of in this line is nothing less than a thorough 'house to house visitation' of the whole city, in the course of which a gospel and tract are to be delivered at each dwelling, and, so far as practicable, the inmates of every house to be conversed with on religion."

ARRIVALS.

MESSRS. DEWEY and CHRISTIE, with their wives, who sailed from New York,

September 19th, had reached Alexandretta, Turkey, on the 22d of October.

DEPARTURE.

FROM New York for Liverpool, December 1, on the way to Turkey, Mrs. Sophia D. P. Stearns, wife of Rev. Charles C. Stearns, of Manisa, Western Turkey mission.

DEATHS.

AT Erzroom, Turkey, October 16th, 1877, Charles, son of Rev. R. M. and Mrs. Lizzie Cole, of the Eastern Turkey mission, aged one year.

At Marash, Turkey, October 19th, Rev. Edward G. Bickford, of the Central Turkey mission.

At New York, November 22d, Mrs. Lucy A. Lindley, wife of Rev. Dr. Lindley, long connected with the Zulu mission.

OFFERINGS FOR THE DEBT.¹

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MAINE.

Brunswick, An individual,	5 00
Yarmouth, B. Freeman,	20 00—25 00

NEW HAMPSHIRE.

Nashua, Rev. Frederick Alvord,	10 00
Salem, Rev. S. Bowker,	7 50
Salmon Falls, Cong. ch. and so.	20 00
Sandwich, Rev. C. L. Tappan,	50 00—87 50

VERMONT.

Brattleboro, Rev. Geo. L. Walker, D. D.	50 00
East St. Johnsbury, Rev. J. P. Humphrey,	25 00
Rutland, J. H. Goulding,	5 00—80 00

MASSACHUSETTS.

Athol, Rev. H. A. Blake,	5 00
Belchertown, Individuals in Cong. ch.	15 00
Berkley, A friend,	10 00
Boston, Elbridge Torrey, 100; Rev. E. K. Alden, D. D., 100; J. C. Tyler, 10; Rev. S. Norton, 10; Mrs. E. B. Webb, 5; S. J. Howe, 1;	226 00
Brookline, Harvard ch., W. H. Cooley, 10; Miss Nellie S. Ward, 5;	15 00
Dighton, Rev. E. Dawes,	10 00
Dunstable, Mrs. F. D. Austin,	10 00
Fall River, 3d Cong. ch.	10 00
Framingham, Rev. L. R. Eastman, Jr.	25 00
Greenfield, Wm. B. Washburn,	500 00
Holbrook, Levi Paine,	25 00
Lakeville, Mrs. C. L. Ward,	25 00
Lawrence, Rev. John H. Barrows, 25; Mrs. S. E. Barrows, 20;	45 00
Medway, Rev. R. K. Harlow,	10 00
Merrimac, K. B. Nichols,	5 00
Newburyport, D. T. Fiske, 10; A friend, 5;	15 00

North Amherst, Rev. Dwight W. Marsh,	100 00
Northboro, Rev. Horace Dutton,	50 00
North Brookfield, J. E. Porter,	15 00
Plymouth, Rev. G. A. Tewksbury,	15 00
Quincy, B. C. H.,	1,000 00
Reading, James M. Carleton,	10 00
Salem, M. H. Barrows,	10 00
Southboro, Pilgrim ch. and so.	25 00
Southbridge, Rev. J. Danielson,	10 00
Tapleville, James Richmond,	2 50
Three Rivers, Rev. M. M. Tracy,	10 00
Waverly, Rev. John L. Ewell,	10 00
Williamstown, Rev. Calvin Durfee,	10 00
Winchendon, Friends in North ch., in part,	100 00
Worcester, Mrs. H. M. Wheeler,	5 00
—, A corporate member (prev. received, 1,000),	1,000 00—3,223 50

RHODE ISLAND.

Bristol, Rev. James P. Lane and wife,	15 00
Pawtucket, Thos. P. Barnesfield, 25; William E. Tolman, 5; Mrs. William E. Tolman, 5; William H. Tolman, 5; Alice L. Tolman, 5;	45 00
Providence, F. W. Carpenter, 500; Cornelia J. Pabodie, 50; Ellen M. Pabodie, 50; Mrs. J. C. Greenough, 10; Miss Abby Gould, 5; Charles B. Jenks, 5; Mrs. Mary I. Fuller, 5; A friend, 5;	630 00—690 00

CONNECTICUT.

Ellington, Edwin Talcott,	25 00
Elmwood, Mrs. S. S. Stearns,	3 00
Hanover, Rev. H. M. Perkins,	2 00
Hartford, Wethersfield Ave. ch. 15; (Rev. Geo. E. Sanborne, 100, in-	

¹ Subscribers whose pledges have not been paid are desired to remit to the Treasurer of the Board at the Congregational House, Boston.

cluded in "Cash contributions at Annual Meeting" as acknowledged in Dec. "Herald";	15 00
New Britain, C. E. Steele,	5 00
New Haven, M. T. Landfear, 25; W. H. Thrall, 2;	27 00
New London, J. N. Harris,	100 00
Preston, Rev. G. A. Bryan,	10 00
Wilton, Rev. S. J. M. Merwin,	50 00
Woodstock, Rev. N. Beach,	10 00—247 00

NEW YORK.

Cutchogue, Mrs. S. D. W., 2; included in "Cash contributions at Annual Meeting."	
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NEW JERSEY.

Vineland, Pilgrim ch.	10 00
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OHIO.	
Circleville, Eunice A. Lyman,	5 00
TENNESSEE.	
Greeneville, Robert M. McKee,	10 00
CALIFORNIA.	
San Juan, Rev. John Edwards,	8 00
SANDWICH ISLANDS.	
Honolulu, Two friends,	20 00
Received for the "Debt," in November, Previously acknowledged (see December "Herald"),	4,506 00
	27,487 24
	\$31,993 24

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.	
Bruswick, Cong. ch. and so.	110 17
Gorham, Cong. ch. and so. 9; A friend, add'l, 2;	11 00
Lewiston, Pine St. Cong. ch. and so.	15 00
Portland, State St. Cong. ch. and so. "Special," 3; St. Lawrence St. Cong. ch. and so. 2.75; "Special contribution called out by the noble example set at Providence," 20;	25 75—161 92
Franklin county.	
Farmington, 1st Cong. ch. and so.	17 00
Lincoln and Sagadahoc counties.	
Bristol, Mrs. H. A. Drummond,	5 00
Penobscot county.	
Brewer, First ch. and so.	10 00
Hampden, Cong. ch. and so.	9 00—19 00
Waldo county.	
Sandy Point, Cong. ch. and so.	11 81
Washington county.	
Machias, "Machias,"	10 00
York county.	
Kennebunkport, South Cong. ch. and so. 9.35; North Cong. ch. and so. 7;	16 35
York, 2d Cong. ch. and so. 10; Mrs. Clarissa Williamson, 10;	20 00—36 35

Legacies. — Portland, John C. Brooks, add'l,

261 08
171 55
432 62

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Rindge, Cong. ch. and so.	24 43
Grafton county.	
Hanover, Cong. ch. and so.	42 50
Plymouth, Cong. ch. and so. m. c.	3 00—45 50
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Bennington, Cong. ch. and so.	21 76
Merrimac county Aux. Society.	
Concord, A friend,	40 00
Rockingham county.	
Exeter, 2d Ch. m. c.	2 84
Windham Depot, Horace Berry,	10 00—12 34
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	3 86

Legacies. — Derry, Mrs. Mehitabel C. Pillsbury, by Wm. Anderson, Ex'r,	150 00
Meredith Village, George W. Lang, by Joseph W. Lang, Ex'r,	1,000 00—1,150 00
	1,297 89

VERMONT.

Addison county.	
Orwell, Cong. ch. and so.	40 66
Orleans county.	
Newport, Cong. ch. and so. m. c.	8 25
Rutland county.	
Benson, Cong. ch. and sq. 5; Mrs. Anna M. Howard, 10;	15 00
Clarendon, Rev. G. H. Morss, 5; A friend, 5;	10 00
Rutland, Cong. ch. and so.	63 70—88 70
Washington county, Aux. Soc. G. W. Scott, Tr.	
Berlin, J. E. Perrin,	2 00
Windham county, Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Cen. Cong. ch. and so. m. c.	35 62
Windsor county Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's,	
Norwich, Cong. ch. and so.	15 00
Springfield, Cong. ch. and so.	15 20
Woodstock, 1st Cong. ch. and so.	29 35—59 55
	234 78
Legacies. — Springfield, Mrs. Hannah S. Davidson, by Geo. P. Haywood, Ex'r,	500 00
	734 78

MASSACHUSETTS.

Berkshire county.	
Monteary, Cong. ch. and so.	5 00
Pittsfield, Rev. O. V. Spear, to const. JAMES COWAN, H. M.	100 00
Stockbridge, Cong. ch. and so.	31 50—136 50
Bristol county.	
Attleboro, 2d Cong. ch. and so. (of wh. 100 to const. Mrs. SAMUEL N. CARPENTER, H. M.)	151 37
Norton, Trin. Cong. ch. and so.	5 00—156 37
Brookfield Ass'n. William Hyde, Tr.	
Brimfield, Benev. Soc.	34 00
Brookfield, Cong. ch. and so.	36 10
Dudley, 1st Cong. ch. and so.	42 00
Globe Village, Evan. Free ch. 13.47; C. E. Kimball, 10;	23 47
Spencer, Cong. ch. and so.	328 70—464 27
Essex county.	
Andover, Hastings H. Hart, for Sioux Indians,	5 00
North Andover, Cong. ch. and so.	90 00—95 00
Essex county, North.	
Haverhill, Mrs. Mary B. Jones,	1 00
Merrimac, Francis Sargent,	10 00—11 00
Essex county South Conf. of ch's. C. M. Richardson, Tr.	
Beverly, Dane St. Cong. ch. and so. m. c.	34 37
Hamilton, Cong. ch. and so., with other dona. to const. Mrs. M. E. W. FRANK, H. M.	67 50
Lynn, North Cong. ch. and so. m. c.	8 00
Lynnfield Centre, Cong. ch. and so.	22 35—132 22

Hampden co. Aux. Soc. Charles Marsh, Tr	
Chester, 2d Cong. ch. and so.	5 00
Springfield, Memorial Cong. ch. and so. to const JOSHUA GRANT, AND MRS. MARY B. SIMONDS, H. M. 200;	
1st Cong. ch. and so. 70; Olivet Cong. ch. and so. 55.79; Hope Cong. ch. and so. 27.94;	353 73
Westfield, 1st Cong. ch. and so. (of wh. m. c. 33 76) 113.81; N. T. Leonard, for Eastern Turkey mission, 77.06;	190 87
West Granville, A friend,	5 00
Wilbraham, Cong. ch. and so.	29 35—583 95
Hampshire county Aux. Society.	
Hadley, Russell Cong. ch. and so. m. c.	19 19
Hatfield, Cong. ch. and so. for Papal Lands,	47 60
Northampton, 1st Cong. ch. and so. m. c. 6; A friend, 200;	206 00
Williamsbrough, Cong. ch. and so.	33 60—308 38
Middlesex county	
Auburndale, Cong. ch. and so. add'l 23; m. c. 33.28;	56 28
Cambridgeport, Cynthia Winslip,	50 00
Framingham, S. H. Williams, 25; Sally Jones, 90 c.;	25 90
Holliston, 1st Cong. ch. and so.	181 34
Hopkinton, 1st Cong. ch. and so.	161 83
Lowe, John St. Cong. ch. and so.	150 00
Newton, Marshall Henshaw,	20 00
Newtonville, Central Cong. ch. and so.	66 91
Somerville, Franklin St. Cong. ch. and so. 12.20; Prospect Hill Cong. ch. and so. m. c. 6;	18 20
Southboro, Pilgrim Cong. ch. and so.	17 42
West Somerville, A friend,	1 00—748 88
Middlesex Union.	
Acton, Cong. ch. and so.	20 00
Boxboro, Cong. ch. and so.	5 5
Harvard, Cong. ch. and so. (of wh. 1.50 for Papal Lands)	38 75
Westford, Cong. ch. and so.	3 50—65 75
Norfolk county.	
Braintree, 1st Parish La. Pal. Miss'y Soc'y, add'l,	5 00
Canton, Ev. Cong. ch. and so. m. c.	19 03
Randolph, 1st Cong. ch. and so. m. c. for 6 mos.	86 10
South Weymouth, 2d Cong. ch. and so. with other dona. to const. GEORGE A. MORSE, H. M.,	63 00—173 10
Plymouth county.	
Campello, Cong. ch. and so.	60 45
Hanover, 2d Cong. ch. and so.,	9 76—70 21
Suffolk county.	
Boston, Central ch. 34.51; Vine St. ch. 20; Union ch. 11.87; A deceased member of "Essex St. ch." 25; Mt. Vernon ch. 5; S. D. S. 200; Mrs. E. C. Ford, 10; D. M. 50; Silas A. Quincy, 20; A friend, 10;	426 38
Chelsea, Central Cong. ch. and so. m. c.	12 09—438 47
Worcester county, North.	
Phillipston, 1st Cong. ch. and so.	81 30
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch. and so.	25 0
Shrewsbury, Cong. ch. and so.	36 0
Worcester, Old South ch. An "individual,"	10 00—71 00
	3,534 40
Legacies.—Grafton, Eliza A. Burton, add'l, by L. K. Leland, Adm'r,	
Lenox, Laura W. Blossom, by Miles Washburn, Ex'r.	500 00
Methuen, Charles Pelham, by Jacob Emerson, Ex'r. (prev. paid 2,000),	642 22
Salem, Miss Nancy Mansfield, (of South ch.) by C. M. Richardson, Tr.	118 00—1320 75
	4,855 15

RHODE ISLAND.

Central Falls, Cong. ch. and so.	100 00
Providence, Beneficent Cong. ch. and so.	400 00
Westerly, Cong. ch. and so.	80 25—580 25

Legacies.—Tiverton, Miss Betsey Brown, by John Q. A. Brown, Ex'r.	
	10 00
	590 25

CONNECTICUT.

Fairfield county.	
Danbury, 1st Cong. ch. and so.	133 87
Green's Farms, Cong. ch. and so.	91 75
Norwalk, Cong. ch. and so.	62 71—298 33
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so. m. c.	9 00
Hartford, Asylum Hill Cong. ch. and so. 1,072.35; Centre Cong. ch. and so., m. c. 4.46; do. for Papal Lands, 143.81; Rev. Geo. E. Sanborne, 15;	1,235 62
Plainville, A friend,	200 00
Simsbury, Cong. ch. and so.	51 00
Suffield, 1st Cong. ch. and so.	20 48
Unionville, Cong. ch. and so.	30 00
Wapping, Cong. ch. and so. add'l	12 50
	3 16
Wethersfield, A friend,	50 00—1,611 76
Litchfield county, G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	39 50
Litchfield, Cong. ch. and so.	5 00
Morris, Cong. ch. and so.	87 84
New Milford, Cong. ch. and so. add'l,	16 55
Thomaston, Cong. ch. and so.	72 08
Watertown, Cong. ch. and so. (of wh. 100 from Eli Curtiss, to const. CHARLES W. BIDWELL, H. M.)	298 14—519 11
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	45 00
Killingworth, H.,	3 00
Middle Haddam, 2d Cong. ch. and so.	13 77
Middletown, 1st Cong. ch. and so.	19 50
Old Saybrook, Cong. ch. and so.	24 42
West Brook, Cong. ch. and so.	32 77—133 46
New Haven co. F. T. Jarman, Agent,	
Gulford, 3d Cong. ch. and so.	36 45
Milford, 1st Cong. ch. and so. towards support of Rev. R. A. Hume, India,	233 43
Naugatuck, Cong. ch. and so., bal.	60 00
New Haven, Ch. of the Redeemer, to const. F. C. SHERMAN and CHARLES S. LEETE, H. M. 350; 3d Cong. ch. and so. 42; 1st Cong. ch. and so. 12.03; North Cong. ch. and so., m. c. 6.40;	
	410 43
Orange, Cong. ch. and so.	15 10
Seymour, C. B. Sheard,	10 00
South Britain, Cong. ch. and so.	60 00
Southbury Cong. ch. and so.	32 75
Wallingford, Cong. ch. and so.	100 00—958 16
New London co. C. Butler and L. A. Hyde, Trs.	
Goshen, Cong. ch. and so.	118 79
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	86 65
Windham county.	
Waurer, Cong. ch. and so.	13 70
	3,789 96

NEW YORK.

Aquebogue, Cong. ch. and so. with other dona. to const. ALBERT YOUNG, H. M.	
	25 00
Blooming Grove, Cong. ch. and so.	88 76
Brockport, Summers Hubbell, 10; A friend of missions, 5;	15 00
Brooklyn, Central Cong. ch. and so. 523; Union Cong. ch. and so. 32; Ch. of Mediator, 15.08; do. Kitty Gillette, 25;	
	595 08
Buffalo, North Cong. ch. A thank offering,	
	25 00
Cambria, 1st Cong. ch. and so.	20 65
Candor, Cong. ch. and Sab. sch.	27 41
Champlain, Miss A. L. Savage,	4 90
Clifton Springs, Mrs. G. W. Eastman,	2 00

Hopkinton, 1st Cong. ch. and so. (of wh. 14.87 for Papal Lands),	57 74
Ithaca, 1st Cong. ch. and so.	63 76
New York, Harlem Cong. ch. and so.	
24.55; A friend, 5; B. and C. N. 2;	31 55
Northville, Cong. ch. and so.	14 50
Oxford, ———,	10 20
Prattsburg, Lucius Waldo,	10 00
Rochester, Plymouth Cong. ch. and so.	175 00
Rome, Mrs. David Pritchard,	5 00
Southampton, A friend,	1 00
Spencerport, Miss L. C.	10 00
Utica, Welsh Cong. ch. and so. (of wh. 5 for Mexico),	15 00
Volney, Bristol Hill Cong. ch. and so.	8 00--1,155 55

<i>Legacies.</i> —Auburn, James S. Seymour, by H. Woodruff, Ex'r, add'l,	1,500 00
W. Bloomfield, Mrs. Mary C. Brown, by A. C. Brown,	150 00--1,650 00
	2,805 55

NEW JERSEY.

Montclair, 1st Cong. ch. and so.	350 00
Orange Valley, Cong. ch. and so. (of wh. m. c. 28.20,) 284.20; do. H. E. Simmons, 50;	331 20--684 20

PENNSYLVANIA.

Uniontown, Union Congregation,	21 25
York, L. S.,	5 00--26 25

OHIO.

Chagrin Falls, Cong. ch.	12 53
Evansport, Mrs. H. E. Southworth, A thank offering,	5 00
Kent, 1st Cong. ch. annual interest on 1,000, from Austin Williams, deceased,	70 00
Marietta, 1st Cong. ch. and so.	100 00
Tallmadge, Cong. ch. and so.	5 25--192 78

<i>Legacies.</i> —Castalia, Harvey Fowler, by Richard F. Fowler, 1,000, less exch.	998 00
Windham, Stillman Scott, by Ephraim F. Jagger, Ex'r.	152 87--1,150 87
	1,343 65

ILLINOIS.

Aurora, New Eng. Cong. ch. and so.	45 00
Chicago, 1st Cong. ch. and so. 382.40; N. E. Cong. ch. and so. 21;	403 40
Kankakee, Cong. ch. and so.	5 10
La Moille, Cong. ch. and so.	7 48
Minnetka, A friend,	1 00
Morris, Cong. ch. and so.	20 00
New Boston, Cong. ch. and so.	6 37
Onarga, Mrs. L. C. Foster,	100 00
Rockford, 2d Cong. ch. and so.	459 82
Rockton, Cong. ch. and so.	14 63
Waukonsie Grove, Cong. ch. and so.	18 00
Wyoming, Cong. ch. and so.	6 41--1,087 21

<i>Legacies.</i> —Crystal Lake, Simon S. Gates by William D. Gates, Ex'r.	2,000 00
	3,087 21

MICHIGAN.

Charlotte, Mrs. B. Landers,	5 00
Grand Rapids, 1st Cong. ch. and so.	12 00
Lowell, Jeremiah Stannard,	300 00--317 00

MISSOURI.

Meadville, Cong. ch. and so.	5 00
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MINNESOTA.

Minneapolis, Plymouth Cong. ch. and so.	20 96
Northfield, Cong. ch. and so.	39 97--60 93

IOWA.

Chester, Cong. ch. and so.	24 00
Decorah, Cong. ch. and so.	51 90
Maquoketa, Cong. ch. Miss'y Soc.	32 20
McGregor, Cong. ch. and so.	30 60
Muscataine, H. H. Robbins,	2 00
Postville, Cong. ch. and so. 2.90; Mrs. L. P. Matthews, 7.10;	10 00--150 70

WISCONSIN.

Bloomington and Blake's Prairie, Cong. ch. and so.	12 55
Center, Cong. ch. and so.	5 00
Magnolia, Cong. ch. and so.	2 35--19 90

KANSAS.

Bethany, Cong. ch. and so.	8 18
Burlington, Cong. ch. and so.	12 00
Osborne, Cong. ch. and so.	7 10
Rose Vale, Cong. ch. and so.	3 00--25 28

NEBRASKA.

Nebraska City, A friend,	10 00
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OREGON.

Forest Grove, Cong. ch. and so.	5 00
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CALIFORNIA.

Oakland, 1st Cong. ch. and so. 44 29; M. L. Newcomb, 270;	314 29
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TEXAS.

San Antonio, S. M. N.,	2 50
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UTAH TERRITORY.

Salt Lake, Rev. Walter M. Barrows, for the "Forward Movement,"	5 00
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WASHINGTON TERRITORY.

Colfax, Plymouth, Cong. ch. and so.	10 00
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CANADA.

Province of Quebec, —	
Montreal, Emmanuel ch. m. c. 23.64;	
do. Friends, 134 81;	157 95
Sherbrooke, T. S. Morey,	5 00--162 95

FOREIGN LANDS AND MISSIONARY STATIONS

Zulu Mission, Umzumbe, m. c. 23;	
Mapumulo, m. c. 12.37; Umsunduzi, 34.13;	69 50
Sandwich Islands, A friend, 1,030;	
Another friend, 432.60; Hilo, Chas. H. Wetmore, M.D., 103;	1,565 60

<i>Legacies.</i> —Liverpool, England, Dan'l James, by D. Willis James, Ex'r,	10,000 00
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS. Mrs. Benjamin E. Bates, Boston, <i>Treasurer</i> . For Seminary buildings at Aintab, 1,365 68	
For native teachers and schools in several missions,	950 00--2,315 68

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, <i>Treasurer</i> , (Of which from Rev. W. A. P. Martin, Peking, China, for the Bridgman Girls' School, China, add'l, 18 57),	670 04
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MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central Cong. s. s. 50; Brunswick, Cong. s. s. 60 45; Cumberland, Cong. s. s., for mission school Vilpatti, Madura, 50;	160 45
VERMONT.—Benson, Cong. s. s. 31.43; St. Albans, Dea. Newton's s. s. class, for support of a missionary in Africa, 75;	106 43
MASSACHUSETTS.—Leicester, 1st Cong. s. s.	21 41
ILLINOIS.—Aurora, N. E. Cong. s. s., primary class, 5; Morris, Cong. s. s. 10;	15 00
WISCONSIN.—Milton, Cong. s. s.	5 20
COLORADO.—George Ford, for a boy in Seroor, India,	30 00

Donations received in November,	17,692 21
“ for the Debt, in November,	4,506 00

<i>Legacies</i> received in November,	22,198 21
	17,953 37
	\$40,151 88

Total, from Sept. 1st to Nov. 30th, 1877,	\$106,020.35
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THE MISSIONARY HERALD.

VOL. LXXIV. — FEBRUARY, 1878. — No. II.



LETTER FROM A JAPANESE STUDENT.

MR. DAVIS, of the Japan Mission, sending to the Secretary of the American Board the remarkable letter, most of which is given here, says respecting it, "It is one of many written at the request of Mr. Burnell, when he was here, to be sent to friends in America. It was written by a young man who could command fifty or a hundred dollars a month here in Japan, and who is worthy to fill almost any position ; but he prefers to live on five dollars a month, furnished by his father, while he fits himself for the work of preaching Christ. The letter shows a keen insight into the condition of Japan, and parts of it are worthy to be written in gold." More need not be said to commend this communication to the thoughtful attention of readers. Its length has constrained the editor to omit a few sentences, but in other respects it is printed as written, with very little verbal correction, or change ; less than is called for in most of the letters received from educated Americans abroad.

"KIOTO, Japan November 13, 1877.

"My Dear Brethren and Sisters in America: —

"The name of America is dear to every sensible Japanese, for it was she that opened this country to foreign intercourse. But what is most precious to me is that Americans have been working, ever since the opening of this country, with increasing energy in the cause of Christ in this benighted land of mine, and that their Christian works have already been crowned with success, bearing those fruits which we are now enjoying. . . . In no other way can I acknowledge more forcibly my gratefulness to America than by informing you what God has done through her to Japan. . . .

CAPTAIN JANES' SCHOOL — CLASSES IN JAPAN — THE SAMURAI.

"I became first acquainted with the Bible in Kumamoto school, in Higo Province, Kiūshū, of which Captain L. L. Janes was the sole teacher for five years (1871–1876). . . . The Japanese people have been divided, for at least seven hundred years, into three social and political ranks. The first consists of the feudal princes of old, numbering about four hundred families. The second class comprises all the warrior class of old, called the Samurai, who number

about one million and a half. The lowest class comprehends all the merchants, farmers, and mechanics, who in all number about thirty-two millions. These distinctions are not so marked as they were ten years ago, for the enormous privileges of the two first classes have been much curtailed recently; but the relations each class sustains to the other two remain substantially the same. Now, as in days of old, luxury and ease enervate the race of feudal lords, and disqualify them for taking an active part in the history of Japan; and now also, as in days of old, ignorance, oppression, and Buddhism keep the common people in a state of intellectual and moral torpor. The middle class, the samurai, have been to this day the active element of Japanese society, — the ruling race of Japan, — for they are at once her rulers and teachers. It is not that they owe this superiority to traditional or religious authority, or to political privilege, but simply because among them, and them only, are the heart and mind cultivated. Indeed it was they who effected the recent revolution that expelled the house of Tokugawa from the throne, abolished feudalism, and organized a strong central government at Tokio, with the emperor at its head. The bloody revolution being over, they turned their eyes to the arts of peace, and, acknowledging European superiority in this direction also, began to establish foreign schools in various parts of the empire. Among them was the Kumamoto English school.

CONFUCIANISM.

“But you must not suppose the samurai were willing to import foreign excellence of every kind, for they were mostly Confucians, and regarded their religion as the best in the world. Confucianism, that mixture of politics and philosophy, presented before them a complete system of moral doctrines, gave them a plausible theory of human depravity, and pointed out to them a way to an ideal perfection through dint of self exertions. It was all naturalistic. To the Confucian there was no God to worship but man; no revelation to guide them but the conscience; and no future, but the present only. They rejected all religions as relics of a past barbarism, mocked at the ideas of a personal God, of a future state of rewards and punishments, and of a Saviour. The supernatural in the Bible was to them a stone of stumbling, and the divinity of Christ an insufferable rock of offence. Above all, the gentle and humble and loving spirit of a Christian was irreconcilably at variance with their cold, proud, and selfish ideal of a perfect man. Such were the character and opinions of the samurai; and so they remain, to a large extent, to this day.

CHRISTIANITY IN THE SCHOOL.

“All these things were true of the samurai who established and supported Kumamoto school, but much more was true also. For through the efforts of one reformer, Mr. H. Yokoi, of uncommon talents, Confucianism in and about Kumamoto exhibited itself in aspects the most practical and energetic that had appeared for ages in Japan. Such being the character of the students as well as those who supported the school, you may well imagine what a hard work it was for Captain Janes to bring them to Christ, for it is ten times more difficult to Christianize a Confucian than it is to convert a Buddhist or a Sintoist. But the happy combination of science and Christianity in Captain Janes, his indefatigable perseverance in the discharge of his duties, his large philanthropy,

that urged him to coöperate in every improvement of Higo, from the system of common schools to the importation of foreign plants, and above all his irreproachable personal conduct, that extorted even the admiration of the Confucians, — these, under God's guidance, were weapons powerful in their effects.

. . . Gradually yet steadily the work of spiritual conquest went on among the students, and after four years of spiritual and mental struggle, most of the leading students were won to Christ. After this the change was rapid. In a few months the whole school, of over one hundred students, was studying the Bible.

PERSECUTION.

"Confucianism was in danger. Its votaries, both in and outside the school, took alarm, and instigated the parents and other relatives of the students to persecution. Most of the new converts were called home, and some have even been confined in their houses. The persecutors had every weapon of attack, — mocking, persuading, accusing, and threatening. Their work was partly successful. Many of the new converts, chiefly those who were young in age and half-hearted in belief, fell back into the old ways of paganism; but the genuine ones, who really trusted in Christ, held out to the last.

"Half a year's bitter persecution had its effects on the Christian students. They became more Christian than ever, and finally determined to devote themselves wholly to the cause of Christ. The only difficulty that lay in the way was how to get the necessary theological education.

THE KIOTO TRAINING SCHOOL.

"But thanks be to God, he was guiding other men, in another part of Japan, to the benefit of these very students. The Kioto school was already established by Rev. J. D. Davis, J. Neesima, Mr. Learned, and Dr. Taylor; and exactly such students were wanted. So nearly all of the Christian students in Kumamoto, about thirty in number, migrated bodily, in the summer of 1876, to Kioto school, in which they remain to this day.

"As for me, during the persecution I was already away from the school of Kumamoto. Having graduated, I soon entered what they call the "Imperial University of Japan," in Tokio, where I remained two entire years, devoting myself chiefly to scientific studies. But seeing I had a higher vocation in Christ Jesus than that of a mere chemist or a geologist, early in last September I left the University and joined my old schoolmates in Biblical studies in this school, wherein I now am.

"The city of Kioto, in which the Theological School is situated, is one of the best places for the purpose. It has been for a thousand years the capital of Japan, and is still the third city in the empire, having a population of some 300,000, and is one of the great commercial and political centres of Japan. By man's exertions, under God's blessing, this school can become a great central light of Japan. . . .

NEED OF SUCH AN INSTITUTION.

"The need of such a great Christian educational institution, where the sciences and arts are to be taught side by side with the Bible, is keenly felt. Ministers of the gospel are indispensable, but workers of other kinds are equally so

There ought to be Christian statesmen and lawyers, Christian professors in sciences and arts, Christian teachers of the common schools, Christian manufacturers, Christian merchants, farmers, and mechanics. They ought to go forth among this nation, mix with the society, form part and parcel of it, and instill Christian vigor and spirit into whatever the nation undertakes to do.

"True, there are now scattered over all the parts of Japan, schools and academies, and even colleges, where both general and professional education is given. But do they promise anything to the real interests of Japan? What is, for instance, the character of that 'Imperial University,' as they love to call it, the chief of them all?

SKEPTICISM.

"Let me speak to you freely. I have been in that institution for two years, and speak only what I have seen with my own eyes or heard with my own ears. Here are gathered, under the government's patronage, some eight hundred students, the sons of the rich, the high and the powerful of Japan. It has about twenty-five foreign professors, and gives education in medicine, chemistry, law, engineering, literature, and natural history. But the students learn other things. They learn to smoke tobacco, to drink intoxicating liquors, and to do even worse things; and so they learn to despise all moral and religious precepts. It is these students' unhappy lot to be educated in all the arts of an intellectual man without morality and without religion. In a library of 35,000 volumes, I could not find a single copy of the Scriptures; and Draper's 'Conflict between Science and Religion' is used as a regular text-book. Indeed, Japanese Confucianism is so nearly allied with the modern skepticism, that those portions of the samurai who are now ruling Japan, and who are intelligent enough to read a page of Mill or Spencer, are fast becoming skeptics, and are ready to go any length in that direction. Yes, Mills and Spencers, Darwins and Comtes, are going to make more trouble in Japan than the nebulous mythology of Sintoism, or the shadowy superstition of Buddhism. How are we to oppose them? How are we to protect the rising generation from their poisonous shafts?

"There is at present no hope in those educational institutions under the government's absolute control. The reforming remedy must come from without. Christians have to establish an educational institution, where Christian spirit is thoroughly developed, and where a scientific education could be given, of as good and as high a character as any "Tokio University" gives. The germ of such an educational institution I find in this school.

A GREAT WORK TO BE DONE.

"Our work proper is not yet begun. Not only one million and a half of the samurai, but what is more, thirty-two millions of common people, groaning under the thralldom of ignorance, superstition, sickness, misery, and death, are to be led to Christ. The idea of lifting up the common people out of their mental and spiritual degradation has never yet entered the mind of an oriental ruler; but by the power and mercy of God it shall be done. The spiritual revolution which has already begun in Japan is to be a revolution mightier, in every respect, than any revolution yet recorded in the long, tedious annals of either Chinese or Japanese history. And it is through men like us, the poor, despised students, that God is going to effect this great change. I

beseech you, in the name of all the students of Japan who really are endeavoring to take a part in this coming revolution, of whom I am one, that you offer thanksgiving to God for the manifold mercies he has shown them, and offer prayers that each of them may faithfully discharge the solemn duty laid on him by God himself."

THE DAKOTAS.

THERE is much of interest in the work now going on among the Dakotas, though the missionaries find themselves quite too busy to write of it in detail. In their Monthly, for December, there is a notice of a missionary who has gone out from the native churches to a foreign field — Rev. Solomon Toonkanschaecheye. He has received an appointment from the Presbyterian Foreign Missionary Society of Canada, to labor among the Dakotas on the Assiniboin.

A native home missionary society has been in successful operation for more than two years, sending out its native agents here and there into new fields. Between two and three hundred dollars were collected for this society at a recent Conference. In their zeal, women and girls have taken the nickel pieces, worn as jewelry, from their ears, and cast them into the contribution box. In the list of donations, amounting to \$535.09, sent in by individuals and Sabbath schools especially interested in the erection of a chapel at Bogue station, in charge of Rev. T. L. Riggs, a small sum appears as given by the natives themselves; but the more important work done by them was the hauling of all the materials used in building the chapel, and this by men very recently brought under the influence of the missionary. It ought to be said, however, that Mr. Riggs has quite won the hearts of these Indians by his generous sympathy and aid in the trials through which they have passed. The best proof of this is the fact that every seat in the new chapel is now occupied at Sabbath services.

At one of the out-posts of this station, similar interest has been shown. The log house used hitherto has been unequal to the requirements of the school and of Sabbath worship. "I have been many times asked," says Mr. Riggs, "to enlarge the building and to put on a shingle roof. The present house has an earth roof, that has to be replaced as often as the wind blows it away, and regularly leaks when it rains. Finally I promised that if they would cut and haul logs enough to enlarge the house to twice its present size, and also to make it a log or two higher, I would put on a shingle roof. I did not think they would do it. They have, however, done their part, and I shall have to make good my words."

Nearly all the Indians in the immediate vicinity of Bogue station have put on the habits of civilized life. Most of them are said to work tolerably well. The interest in attending school and Sabbath exercises has been steadily kept up, and is growing as the season for more regular work is coming on. But what is specially cheering to the missionaries is the evidence of the presence and power of the Holy Spirit in individual hearts, — women coming eight and ten miles with cloth received from the government to be cut by the missionary ladies into garments for themselves and children; men in middle life sit-

ting about the kitchen fire in their blankets, perspiration streaming down their faces, while they strive to master the mysteries of the alphabet; and an old chief of seventy, a veteran warrior on many a hard fought field, coming to the missionary to have his grey locks cut off in token of his giving up his heathen life, and saying, thoughtfully, "I was young and brave, now I am old, and how will it be?" The question of questions. Shall not vigorous measures be used to give this interesting people a knowledge of the gospel, and of the arts and usages of Christian life?

THE INDIAN QUESTION.

TWELVE million dollars annually for forty years by the United States government for military operations against the Indians! Can any thoughtful man doubt that one hundredth part of this sum expended in promoting Christian civilization among them would have had better results in securing order, and the protection of life and property on the frontier? The Secretary of War asks \$43,000,000 for an army of 25,000, or about \$1,700 per man. Missionary Boards ask half that sum, on the average, for the support of a missionary. Two missionary teachers and preachers of the gospel cost, therefore, as much as one soldier with his bayonet.

We point to the Cherokee nation, to the Sioux, to every tribe of Indians on this continent that has been brought under Christian influence, even to the Nez Percés — the heathen part of whom alone could be induced to engage in war under Joseph, who gave General Howard such a chase, — and ask what is the relative value of Bibles and bullets as civilizers of the Indians, or the relative value of one missionary and of a regiment of United States troops, in securing order and the blessings of civilization?

EMPHASIS TO BE GIVEN TO FOREIGN MISSIONS.

WE copy some of the concluding paragraphs of an able editorial article from the December number of "The Foreign Missionary of the Presbyterian Church," entitled, "Obstacles in the way of a Missionary Revival." The writer mentions as among these obstacles, (1.) "No vivid consciousness of its need, and no marked and pervasive desire for its enjoyment in the church at large." (2.) "The financial condition of our churches imperiled by the stringency of the times, and the heavy load of debt they have to carry." (3.) "A rising unbelief in the church as to the value and results of foreign missions." (4.) "A secret feeling or a conviction, that there is salvation for the heathen without the gospel." He then calls attention to still another obstacle, in the following language:—

"The aggressive efforts and absorption of home interests on the part of many is a serious hinderance to a great and immediate awakening in foreign missionary work. The statement is constantly made that missionary work is one, whether it be at home or abroad. In one sense this is true; but in another it is untrue. The church has made a difference, and this difference

arises from the very nature of the case. When we consider the fields to be occupied, the classes to be reached, the methods adopted, and the schemes in operation, the difference is apparent. Home work, for the evangelized, absorbs nearly every scheme and every form of benevolence, and leaves but one agency for the unevangelized in all lands. Besides these ecclesiastical agencies, the demands upon philanthropic efforts are many and constant. Said a benevolent giver of our church not long ago : 'Whilst prospered in business, and able to do more for charitable objects, I have been unable to enlarge my contributions for foreign missions, owing to the increasing number of home objects in church and city.' This holds good of every part of our country. The multiplicity of home objects and calls is very great within a few years. Each one is imbued with a living personality that speaks and appeals for aid in one form or another; while the foreign field is so far away, and the work done in it is out of sight, with no one scarcely to speak for it but the single society that represents it in each denomination. 'We must take care of home;' 'So much to do at home;' 'Charity begins at home;' are only expressions of the prevailing sentiment in the land, and from them and kindred utterances we would expect that the two fields were reversed, and that the foreign has one minister for every 800 people, that numberless organizations exist coöperating with the countless churches to reach the poor and the outcast, and that institutions of learning, religious literature, and various benevolent agencies diffusing on all sides moral health, knowledge, and culture, abound; and that home only is neglected, home rapidly becoming heathen, and that is what is meant in the hymn, —

"There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold." —

and for the recovery of that one, every known appliance must be brought to bear to rescue it from moral pollution and death.

"This narrow and selfish policy is widespread. It takes all the good results that have come back to the church through missionary zeal and effort, and uses them for itself. It changes the character of the Monthly Concert, it seizes upon the Week of Prayer, and scarcely gives, through its successive days, a topic to the foreign work; and it coolly proposes to woman's organizations that have sprung into being from the urgent pleas of heathen women, and the mightier voices of divine Providence, Divide for your starving sisters in this richly-blessed and favored land of ours. These are solemn realities, and with them we are to deal in our desire for a great missionary revival. They now shape action and interfere with the encompassing of all lands in prayer and effort. They dwarf the power of the last great command; they diminish obligation to the heathen as an ever pressing duty; and they lead to an exalted conception of ourselves, and to a thorough depreciation of those who sit in darkness and in spiritual death."

THE PLEDGE SYSTEM OF CHRISTIAN BENEVOLENCE.

THIS is one of the most valuable features of the plan recently adopted by many churches for increasing contributions to our benevolent societies. It is the laudable endeavor to lead all of the disciples of Christ to do what some have been accustomed to do for many years, namely, prayerfully to decide beforehand how much, by self-denial, they purpose to bestow for the spread of the gospel of Christ throughout the world. It is desirable that churches as a body should adopt this method. But as this depends somewhat upon circumstances and education, and may need time to adjust harmoniously, it is well to remember that individuals can adopt this method for themselves whenever they choose, and in this way may secure its advantages, without waiting for the consent of others. Let each donor enter in a private record, open to the inspection of his Lord and Master — as both a serious and glad transaction between his Lord and himself — the amount which he purposes to set apart for the coming year as his benevolent fund, sacredly dedicated to Christian charity. He may pay it in weekly, or monthly, or quarterly instalments, as may be most convenient. He may distribute it according to his best judgment among the several departments, both of the home work and of the foreign work. He may subscribe a part of it with his own hand, if he choose, or slip it into an envelope and deposit it in a box, or in some other method, quietly send it upon its mission of mercy. Let him use his liberty as to method; but the system he can adopt, and act upon, with great comfort, whether few or many adopt the same. Let him thoroughly enter upon this system and he will find that, as an ordinary rule, his benefactions in every direction will steadily increase. Not unfrequently they will double the first year. And if it become his resolute purpose to give the utmost possible each year, on the principle of personal self-denial, he will soon be astonished to find how many personal indulgences he can dispense with, and how much their surrender adds to his benevolent fund.

We should be glad to have a private understanding with all persons who adopt this method, that if one half of their contributions should be devoted to the different departments of Christian work included in the preaching of the gospel in our own beloved land, it will be the joy of the other half to be committed to the American Board, for wise distribution among the several departments of the work among the unevangelized nations.

RIPENED FRUIT.

By a singular coincidence the mails of the past month have brought intelligence of the removal, from five different mission fields, of native Christians whose character illustrated in the happiest manner the power of the Gospel. They were emphatically the ripened fruit of missionary effort. They were not simply these of whom hope was entertained that their names were written in the Lamb's book of life. Some of them were earnest fellow-laborers with the missionaries, dear personal friends, with whom they took counsel, and in whose Christian society they found delight. They exhibited to all, the transforming,

quickenings power of the Holy Spirit over the human heart, however debased by heathenism and superstition.

The Honolulu "Commercial Advertiser," of December 1, refers at length to the bright example of a venerable Hawaiian widow, recently deceased, by the name of Julia Kealoka. "When thirty years of age she became a member of the mission church of Lahaina, only a few years after the arrival of the first Christian missionaries at these Islands. Her love of prayer and her exemplary conduct edified all those who knew her. From her admission to church membership down to her dying hour, never was there heard even one word of accusation or suspicion against her spotless Christian reputation. Her death was like her life, holy and peaceful."

In other portions of this number of the *Missionary Herald*, Dr. Blodget of Peking gives a brief narrative of a Chinese convert, originally destined to the Buddhist priesthood, who, after a devoted, self-sacrificing Christian life, in his last hours called his heathen brother to his bedside to hear his dying testimony:—"You see me in great distress. I do indeed suffer much, but my soul is at peace. I die in hope." Mr. Allen of Harpoot, reports the death of Deacon Garabed, of Hoghi, a man whose great simplicity of character and unaffected piety made him a bright light, apparent to all. "His life will still bear witness to the regenerating and sanctifying power of the Holy Spirit."

From Ceylon there is the sad news of the death of pastor Anketell, of whom the veteran missionary, Mr. W. W. Howland, writes: "His death is a great loss not only to the Tillipally church but to all the churches and to the whole Christian community of Jaffna. It comes to me personally as a sad bereavement. He was a much loved and trusted fellow laborer. I was always sure of his coöperation and sympathy in every good work. His decision and boldness were guided by good judgment, and confidence in him was so general that his advice was much sought for and valued." "During the seven years that he was pastor of this church, fifty members were received on profession of faith." Further details will be found on another page. How like is this record to that of men loved and honored in the ministry at home; truly ripe fruit gathered for Christ on heathen soil; the pledge of the not distant triumph of his kingdom in Ceylon!

And now comes another like story from Africa, from Inanda, the station so long the home of Mr. and Mrs. Lindley, in the Zulu Mission. Observe how tenderly Mr. Pixley, under date of November 10th, 1877, writes of the death, at nine o'clock on that day, of Rev. James Dube, "the beloved native pastor and minister of that station." "We made the acquaintance of James Dube more than twenty years ago, when we first arrived in Natal, and from that time to the present we have always found him a man in whom we could trust. Every one who knew him, white or black, honored him as one of nature's noblemen. In stature he was like Saul, 'higher than any of the people;' while in moral character, moulded as he had been by Divine grace, he stood prominent among the Christian Zulus. We feel as though we had lost a brother beloved, and this people will mourn for him as when one mourns for his mother.

"By birth he was of royal blood, but by grace he was made to be the man he was, powerful to influence others, ready for every good word and work.

Born and brought up among this people, he knew every one of them, and as teacher, preacher, and pastor, he gained such an influence over them as few ministers in any community ever acquire over their people. He was ordained to the work of the ministry, and set over this church as pastor, December 11, 1870. Since that time he has been the honored instrument of leading many of his people to the Saviour, and of building up this church in the faith and order of the gospel."

Such is the testimony from the Hawaiian Islands, from China, from Turkey, from Ceylon, and from Southern Africa, to the ripened fruits of the gospel of Christ, in the transformation of human character.

PRESCRIPTION FOR A CHURCH DEBT.

Two schools of medicine differ upon this important subject. The prescription of one school is in the following extract from a letter just received by the Home Secretary, in reply to kindly inquiries as to an apparent lack of service from a large and once generous church: "With most prodigious unwisdom, this old church and parish have been put in a condition of debt and embarrassment, so that it is now a struggle for life. *We did hold on to benevolences till two years ago.* We have a church debt, and no money with which to pay it. Even Mr. Kimball couldn't get it; it is not here." The medical prescription — "Stop all benevolence until the church debt is paid" — does not seem to work well. It reminds us of the recorded experience of an ancient and experienced physician, "There is that withholdeth more than is meet, and it tendeth to poverty."

We venture to suggest another prescription, from a different school of medicine. Old Testament form, "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts." New Testament form, "Seek ye first the kingdom of God," — by praying, with corresponding gifts, "Thy kingdom come; Thy will be done on earth as it is in heaven;" *before* the petition, "Give us this day our daily bread," "and all these things," including every necessary home expense, "shall be added unto you." The surest preventive against church debt, and the most certain cure if the burden has come, is systematic, unselfish, cheerful giving for the spread of the gospel of Christ among those who need it most. Let every church prayerfully try the experiment, and the day is near when our churches, and our benevolent societies as well, will move on steadily from year to year, rejoicing together in the Divine favor, henceforth unembarrassed by debt. In the language of the same ancient and experienced physician already quoted, "There is that scattereth, and yet increaseth."

ITEMS FROM THE MISSIONS.

On the first Sabbath in October last, three persons were received by profession to the church at Umtwalumi, *Zulu mission*. It was a very interesting day. The kraal people gathered in to pray for rain, as it had been very dry; and Mr. Kilbon writes: "The definite object in our services, the profession

and baptism of the three young people, and the communion that followed, served to make the day impressive, and I hope instructive. This week, thus far, has been rainy."

MR. DWIGHT wrote from *Constantinople*, December 6th: "The two Bible Societies are selling Bibles to the Russian prisoners of war here. They are eagerly bought, and the Turkish major who accompanies the distributor has made complaint that the *Moslems* among the prisoners are neglected in the Bible sales! No Bibles were offered to them because it was desired to give no excuse to the government for refusing access to the Christians among the prisoners. Hereafter the *Moslems* will be supplied with Bibles also. There are several Armenians among these Russian soldiers, and all show great delight at the acquisition of the Bible."

MR. SMITH, of *Ceylon*, mentions, in November, the addition, by profession, of three persons to the church at Navaly and three at Maneppey. One was also added by letter, and one excommunicated member was restored. All but two of these eight were adults from among the heathen. Rains were abundant when he wrote, and the promise for the rice crop was excellent. Mr. Howland, of the same mission, writing in October, mentions the addition of ten to the church at Oodooville during the previous six months, and Mr. Hastings reports four added in October at Batticotta, three of them from the College.

MR. A. L. RIGGS, of the *Dakota mission*, wrote from Santee Agency, December 20th: "Our winter's work is well begun. Our school is fuller than ever before since I have been here. We have now forty-seven boarding scholars, — twenty-three in the Dakota Home and twenty-four in the Young Men's Hall. Besides we have day scholars, making up the number to eighty-one. The Young Men's Hall has twice as many as I wanted this winter, for we are not yet furnished to accommodate so many. . . . As yet the upper story, where they sleep, is all in one large room, 40 by 50 feet, with unfinished outside walls. It will be a fearfully cold place for them this winter, and I fear they will suffer. I ought to have more bedding, or a stove, or both, but I cannot get them. The work presses us on, even faster than we are ready to go. I wish our Christian brothers and sisters in the churches could feel this pressure, and I know they would not deny the insignificant means needed to make our labors most efficient."

DR. HYDE seems to have taken a prominent place in the hearts of all classes at Honolulu, Sandwich Islands. He is in demand on all occasions. Letters from other portions of the Hawaiian group speak of the enthusiasm he has awakened in the native young men who have come under his influence, inspiring them with a new ambition and hope for the future. The last expression of regard for him comes from a large number of the citizens of Honolulu, requesting a copy for publication, of a discourse on Thanksgiving Day — duly observed by American residents. It appeared in the "*Hawaiian Gazette*" of December 5.

LETTERS FROM THE MISSIONS.

Japan Mission.

AN INTELLIGENT AND FRIENDLY OFFICER.

WRITING from Osaka, November 8th, Mr. De Forest speaks of the work at that point as "taking on new life," and among other cheering incidents he relates the following:—

"Returning from Shikoku recently, [by boat] I had some wonderfully pleasant company in the person of S. Kagawa, the Kenkei of Bungo, and his four companions. This high officer some time ago went around the world with Rev. Mr. Thompson, of Tokio, as his guide and interpreter, and he no sooner found out that I was a missionary than he expressed his pleasure both in words and in kind actions. He said that there might be occasionally a bad man among missionaries, but he had never seen one. He loved foreigners, and only wished all his people could see foreigners as they really are in America and Europe, so that they could see the difference between those who, having come here to make money, live shameful lives, and delight to swindle the natives, and those who compose the strength, intelligence, and brotherhood of the West. I passed him a Gospel by Matthew, and he instantly told how he had a Bible given him by Mr. Thompson, how he had been to the churches in America, but could not understand English; and so neither his English Bible nor the preaching did any good. But this gospel he began to read, and soon, not only those of us who were lying on the cabin floor (the little steamer's cabin was so small that a person could not stand up in it), but other passengers began to crowd around the railing to hear this officer read the Bible; and at every verse or two, he called upon me to explain. I never enjoyed teaching the gospel in any fine pulpit so much as I did while lying on that floor and telling those men what 'Let the dead bury their dead means,' or about Jesus having no place to lay his head. And certainly I never had an audience that listened better than they did. I came away with a package of tea, and a

bundle of fine dried fish (the champagne I could not take), and a promise from them all to visit me on their return from the capital. With such men in high office, it is no wonder that the story is going the rounds that the advisers of the Emperor are thinking favorably of giving public notice to the effect that Christianity may hereafter go without obstruction, to any and every part of the empire.

INCIDENTS IN A PASTOR'S LIFE.

"But there are signs of a new life right at our doors. You know, from previous letters, how sad a condition the first church here has been and still is in; but we have begun a series of prayer-meetings, to pray especially for this church. The first one was a full and enthusiastic meeting, and its effect was seen immediately. Many Christians were absent, but the prayers for them, for me, for one another, were evidently deep and true; and two days ago Kajiro, the acting pastor, came to tell me of the way God was blessing him. You know he has some debts, and has been accustomed to spend from eight to twelve yen (dollars) a month; but now he gets only three yen, and has a family of four to support from that. Of course he is cast down again and again. The other night, after holding a meeting, he talked till ten o'clock with some of the Christians about rice, and where his daily food was to come from; but there was no relief, and so he went to bed. About midnight he was called up, and one of the Christians, who knew nothing about his talk on daily food, came asking him to receive a bag of rice,—enough to last him six weeks! Another, the day before, concealing his name, gave Kajiro one yen, and he told me that there was a movement (which he was not at liberty to divulge) going on in the church, that had already called out such love as had occasioned tears among the Christians. On hearing all this, I could not help thinking how it would have robbed Kajiro of his faith had I guaranteed to pay all deficiencies in his salary; and how it would

have wronged the Christians, by depriving them of the blessedness of giving to their pastor; and how weak would have been the bond of love that now is growing up openly among many of the Christians. And so God is trying the faith of one, and calling out the love of another, in a way that we should have effectually blocked had I done as I longed to do, — paid all bills as fast as they came in. Then one of the Japanese ladies, on hearing that Kajiro's wife could not go to church, because she had no clothes for her little babe (they always take babies to church here), ripped up one of her dresses, made it up, and carried it to the pastor's house. I feel sure that was a step which, for a missionary to have prevented, would have done far less good than is now accomplished.

HE SAVES A BOY FROM DROWNING.

"Added to all this unexpected display of love (for *this* manner of giving is entirely foreign to Japanese customs and pride), Kajiro gained a little fame a few days ago. It was the Emperor's birthday, and crowds of men, women, and children were crossing the bridges near the government building, to see the Emperor's picture (which is displayed only on his birth-day), when suddenly a boy, about eight or ten years old, fell from the bridge, which Kajiro happened to be crossing. The river is swift but not deep; yet the boy could not touch bottom, and was fast floating down with his head under water, when K. jumped, and partly swimming, occasionally touching bottom, he reached and rescued the boy. The people fairly jammed around the banks of the river to see the deliverer, but K. ran away as fast as he could. The parents, however, could not be satisfied, and they searched all through Honden to find him, and at last succeeded. They brought him a small present, and have opened their hearts to him, and he purposes to show them a greater Deliverer than they ever have dreamed of."

PROSPECTS AT KIOTO — THE SCHOOLS.

Mr. Learned wrote from Kioto, November 10th: —

"Our work here has, at present, very

much to encourage us. There is a very hopeful opening at Otsu, a town which it is very desirable to have as a center of religious truth. Mr. Davis and Mr. Nee-sima each go there once a month, on Sunday, and my teacher goes every Saturday. The place which the third church secured for a chapel, in the heart of the city, they still hold, and are likely to continue to hold in spite of the opposition. My wife finds a hopeful opening for work in a village just across the river, from which several women have come to her Tuesday evening meetings. She finds it, as yet, hard to make them understand her; but she hopes to gain some hold on them, and intends to devote one afternoon in the week to visiting them in company with our maid-servant, who is a valuable helper in the work.

"I am exceedingly interested in my class in the Gospels, — the beginners in the school. There are twenty or twenty-one of them, about sixteen or eighteen years of age, the most interesting class one could have. I have as yet very little command of the language for teaching the deep things of the Gospel, but I hope to do something; and to encourage them to mutual help, we have begun a weekly class prayer-meeting, which is held at my house on Saturday evenings. So far as I can see, they are ready to receive the truth, and I hope most of them are believers already.

A PENITENT THIEF.

"One of the younger boys of the class was detected in stealing a few days ago, and was sent back to his country. Yesterday his father came, telling of his son's sorrow and repentance, and begging that he might have another trial. The matter was brought before the school at prayers this morning, and it was very interesting to hear the opinions of the pupils. As far as I could follow them, they expressed a desire that the boy might have another chance, and also a strong feeling that nothing ought to be done which would injure the good name of the school. Finally, the first year boys, the classmates of the guilty one, were appealed to to say whether they would especially watch over this boy and lead him in the right way, if he were allowed to return. All

rose in assent. Then the same question was put to the whole school with the same answer ; and while all were standing, Mr. Neesima led in earnest prayer. I think it made a deep impression on the school. One of the older boys was then appointed special guardian of the boy who had sinned. He is allowed to come back, but is put under restraint and on probation for five months.

CONDITION OF THE CHURCH—PRAYER-MEETINGS.

"The church which meets in this house is in a warm and earnest spiritual condition, I think. They are favored in having one of our best and most devoted students, Mr. Ichihara, as their leader. He is really their pastor, and a very earnest one. He preaches on Sunday evening, and we have quite a number in now-a-days. Before the preaching there is a Sunday-school, and a goodly number of children attend it. Monday evening there is an inquiry meeting, and there are several applicants for baptism. The church prayer-meeting, on Friday evening, is exceedingly interesting. I wish you could step into one. The meeting lasts an hour and a half, and not a minute is lost. Last evening there were several new comers, and for their benefit Mr. Ichihara held a special meeting after the church meeting was closed. Every other Saturday evening the church has a fellowship, or experience meeting. After the last meeting one of the members said to me, 'The weather is cold, but our hearts are warm.' Sunday mornings various members of the church preach, and occasionally I take my turn."

A PUBLIC PREACHING PLACE SECURED.

Writing on the 14th of November, Mr. Davis, of Kioto, gives interesting details of efforts by the Christians there, at last successful, to rent a place for preaching services. The case was alluded to, in an earlier stage of the movement, on page 408 of the Herald for December last. Mr. Davis writes :—

"We have just secured the first public preaching place in this city. It was on this wise. For five months our native Christians here have been trying to se-

cure a public place, for until this time all the preaching has been done in private houses, the homes of the missionaries, of the native Christians, or of persons who wished to hear the gospel. It is evident, however, that this plan will not speedily reach the masses.

"For three months they tried and failed. As soon as it was known that they were Christians, the way was blocked. Some three months ago they found a very desirable building for rent, near the center of the city, and the owner, and the mayor of the ward also, consented to rent it for gospel preaching. In Japan, however, the neighbors must be consulted before a man can rent his house, and the neighbors, in this case, hearing that it was to be rented for Christian preaching, refused their consent, and sent word to the owner of the house in question, who lived in another ward, that he must not rent his house to a Christian. He replied, that if the house belonged to them they could control it, but while it belonged to him he should rent it to whomsoever he pleased ; and that if they did not like this they could buy the house. So they had a consultation and sent him word that they would buy it. Twenty days elapsed, and they did not pay for it ; and then they sent word to the owner that since they heard that this Christian expected to rent a house in another place, they had decided not to purchase. The owner at once rented the house to one of our native Christians, and he took possession, and preaching services were commenced. The neighbors were now greatly troubled, and held meeting after meeting before they could decide what to do. Most of them wanted to eject the Christian, though some said they wanted to learn the new way. The majority would not, however, vote to buy the house.

"Finally they fell back upon an old custom, or law, which originated in the time of the persecution of the Jesuits here ; that every man who rented a house must write in the lease to what sect of Buddhists he belonged. The Christian who rented this house had written in the lease that he was formerly a Buddhist but was now a Christian. The neigh-

bors said that unless this Christian could bring a paper from a priest of this sect of Buddhists to which he formerly belonged, saying that such was the case, he could not hold the lease. The Christian refused to pay any attention to this demand, and after threatening the owner, and the man who had rented it, and also troubling the mayor of the ward for some time, the latter had a private interview with the governor of the city to inquire what he had better do. The governor advised him to order that the Christian simply write himself as a Christian, and that one or two other men become responsible that if he should die they would see that the neighbors were not troubled about his burial, since, as a Christian, he could not receive regular Buddhist burial. So the matter is settled, — a manifest victory for the cause of Christ, — and it marks an advance of the government toward religious toleration, which is sure to be soon openly proclaimed."

THE CASE OF THE PRISONERS.¹

"The prisoners of whom I spoke in my last as having become interested in tracts we sent some months ago to a prison, and who were released because they had taught the prisoners the *true way* and made them better, have just started a school in the city of Otsu, eight miles west of here, the first object of which is to teach the Bible. The company of lawyers of whom I spoke, now meet in this school-house every Sabbath, to study the Bible with the teachers and scholars of this school, and any others who will come in. I was present last Sabbath afternoon, and preached about the new birth, to an audience of thirty-two, about one third of whom were lawyers. They have three meetings every Sabbath in this place."

PROTESTANT BUDDHISTS—THEIR SCHOOL.

"The Honguwanji, or, as they are called, the Protestant sect of Buddhists in this city, have built a great school here, and are teaching the English language as well as western science. They have asked me three or four times if I could

teach metaphysics in this school, an hour a day. I have partly promised to teach *religion* two hours a week, after January 1st, but they do not seem to be satisfied with so little. I would that I had time and strength to go every day. There are about 200 young men gathered together there, studying to be priests in this most progressive sect in Japan, a sect which has in its faith nearly every doctrine of Christianity except the vicarious atonement of Christ.

"Our training school is prospering both in numbers and spirit. One of the most impressive scenes I ever witnessed, was the other morning when the whole school rose to its feet, asking, with one voice, that a boy who had been guilty of stealing might be received back into the school again, and all pledged themselves to try to lead this erring one to Christ."

North China Mission.

TRAINING SCHOOL AT TUNG-CHO.

MR. SHEFFIELD wrote from Tung-cho, October 16th, 1877: —

"The work of the station is growing upon our hands. We have now seventeen boys in the school, fourteen boarders and three day students. Among the boarders a number are supplied with clothing by their parents, and it is our purpose steadily to urge upon the native Christians their responsibility to do for themselves to their utmost.

"Our school was never in so promising a condition before. Several boys who have recently joined it give much promise. Four of these boys stood up in our prayer-meeting a few weeks ago and declared their desire to become Christians. We have secured a Christian teacher for the school, a Mr. Hsü, of whom Brother Stanley gave a little account last winter.

"We have begun the second year with our training class. It consists of two young men from Tung-cho, two men from Kalgan, one from Paoting-fu; and teacher Hsü, being relieved of school duties to an extent by the teaching done by foreigners, and being a quick student, takes his place in the class."

¹ See Herald for January, page 20.

SHALL THERE BE PROGRESS?

"In eight years the Japan mission has grown to the size of our own, while ours has barely kept its numbers good. It is not strange that men are more attracted to the work in Japan; but I cannot regard it as a more important work, or a work with more pressing wants than our own. Our foundations were well laid before the doors of Japan were opened, and all these years our work has sadly suffered for lack of builders. It has seemed to me that the precious revivals that have swept over our land must soon bring forward men filled with holy zeal, rejoicing in the privilege of being light-bearers to the dark places of the earth."

Mr. Goodrich wrote from Peking, October 20th, on business, but in a post-script he refers to the call for more laborers thus:—

"China seems to some a most unpromising field; a field where much is expended and little reaped. Let me give you a leaf from my own experience. When I came to China, in 1865, there were, I think, five church members in Tientsin and two in Peking. There are now in connection with our mission nearly 300 church members, for most of whom we have a good hope that they are truly regenerated persons. What shall the next twelve years bring us? It ought to double our force of missionaries. (Pardon me for speaking of so small an addition to our ranks.) It ought to see churches with pastors in many places in this province. It ought to see a theological seminary established on a permanent foundation. It ought to witness an overflow into Shansi, to form, perhaps, a new mission. Why should we not look for great things for *China*? Why should we not *attempt* great things for China? Ask the churches why, and tell them to look for the answer in God's word, and God's providence. I fear I shall trouble you upon this subject often, for it has gotten into my bones. OUR MISSION NEEDS MEN."

THE INCREASING FAMINE.

Writing from Peking on the 18th of October, Mr. Blodget stated:—

"A great calamity is falling upon China.

A famine of vast proportions is now inevitable. The provinces of Shansi and Honan will suffer most severely. Next come the southern parts of Chili, large parts of Shantung and of Shensi. For three years the usual crops have failed in Shansi. Many have perished there from starvation during the last ten months, and now the autumn brings no relief. There is not more than one tenth of a harvest through a large part of the province. In some places the ground yields nothing. The people of that province, while they are among the most active and enterprising in China, are yet noted for their law-abiding disposition. They suffer and die, but do not break out in rebellion. Great efforts are making by the Chinese government to relieve distress; but what with the wide extent of the famine, the immense numbers who need help, and the corruption of the government officials who administer its charities, they can overtake only a very little of the suffering. Last year Europeans resident in the East gave something like \$50,000 for the sufferers in Shantung. This year an appeal has been sent to the United States, and to England, for aid.

"That part of our own mission field which lies nearest to the regions in distress, and which will also itself suffer by the famine, is the department of Pao-tung-fu."

DEATH OF A CHRISTIAN AMONG THE HEATHEN.

Writing again on the 25th of October, Mr. Blodget gives the following account:—

"Not many days since a native helper went to a mountain town to visit a church member, Toan Kih Chang. He came back announcing that the brother whom he went to visit had died fifteen days before his arrival at the place,—died as a Christian; in a good hope of the life to come.

"Toan Kih Chang was given up by his parents when a small boy, as are many others, to become a Buddhist priest. His head was shaven, and he undertook the studies and the tasks usual to such lads.

At the age of twenty-five he became disgusted with the mummeries of the priesthood, forsook his temple, and opened a school for boys, to teach the Confucian classics. When near fifty years of age, he received Christian books from a native helper of the mission. The leaven of Christian truth began to operate in his mind, and at the age of fifty-three he was baptized. He was then teaching a school of fifteen boys. Immediately on his baptism his pupils were withdrawn from the school by their parents. Although some of them clung to him, and were favorably impressed with what they heard from him of Christian truth, the parents would listen to no reasoning, and the school was disbanded. 'The teacher had embraced a false religion,' they said; 'he had gone mad!' He was turned out of doors, and obliged to find quarters in a deserted temple.

"The church, becoming aware of his situation, put in repair for him a small room in the house of his elder brother, living in another village, with whom he resided from this time until his death. His strength gradually failed, owing to a violent cough, yet he worked upon the farm as he was able. As the time of death drew near he called his brother to him and said, 'You see me in great distress. I do indeed suffer very much, but my soul is at peace; I die in hope. You are not a believer in Christ. I fear, when you come to die, you will not have the peace and hope I now have.' Such was his dying testimony. May God make it like the seed corn in good ground! There are no Christians now in that village."

Ceylon Mission.

DEATH OF A VALUED PASTOR.

MR. W. W. HOWLAND, writing from Tillipally on the 15th of October last, pays a warm tribute of respect and affection to the memory of a native pastor recently taken away by death. He writes:—

"You will probably have heard of the death of Pastor Anketell. His death is a great loss not only to the Tillipally

church but to all the churches, and to the whole Christian community of Jaffna. It comes to me, personally, as a sad bereavement. He was a much loved and trusted fellow laborer. I was always sure of his coöperation and sympathy in every good work. I never knew any native who seemed to be less influenced by personal feelings, or by bondage to national prejudice or customs. His short, quick, decisive 'No,' when asked his opinion concerning any plan or act which was at all objectionable, was a marked index of his unhesitating decision for the right in every case. He was not only decided but courageous. He did not shrink from reproving wrong in those before whom many would quail. I have repeatedly wondered at his courage. Yet he seemed only to gain more respect from those thus reproved, — such was their confidence in the sincerity and purity of his motives. His decision and boldness were guided by good judgment, and confidence in him was so general that his advice was much sought for and valued. I think no one who knew him ever doubted his *sincerity*. This was, perhaps, the most marked of his various good traits, and the more conspicuous here, where there is so much in contrast.

"Some years ago, before he became pastor, after he had addressed an audience of heathen in an evening meeting, in one of the villages, a prominent man spoke up and said to him, 'You give up your salary and go home, and talk to your father and mother and brothers and sisters, and convert them to your religion, and then you may come and talk to us.' I replied to the man, 'I have a word to say to your proposition. I cannot spare this man. I, being a foreigner, cannot go out in the sun in this climate, and I need his help, so that I should not be willing to allow him to give up his salary and leave me; and as to converting his family relatives, let me tell you that his father, and mother, and brothers, and sisters have all become Christians since he has.' The man was taken aback, and replied, 'Well, I'll leave this man and take the rest of the Christians.'

"The conversion of the whole family,

one after another, may be attributed to his sincere consecration to Christ, and to his faithful, prayerful labors for and with them. His more perfect consecration dates back to a season of revival when he was a pupil in Batticotta seminary, when he and a classmate (now one of the native pastors) together solemnly consecrated themselves to the work of making known the gospel in some destitute field, if the way should be open for them. His wish was afterwards met by his appointment as catechist on the island of Poongertive, where he labored several years faithfully and successfully.

"He was here at Tillipally several years as a catechist, was then invited by the members of the church to be their pastor, and was ordained in March, 1870. From that time to his death he was more and more respected, beloved, and trusted by the church members. During the seven years that he was pastor of this church fifty members were received on profession of faith, of whom twenty-seven were pupils of the training school. The contributions of the church increased in the same time from 168 rupees to 344 rupees a year. The church have for two or three years assumed the entire support of their pastor, and have voted to continue to pay the amount of his salary to his widow, till the end of the year.

"The respect in which Mr. Anketell was held by the Christian community in general, led to his appointment to different offices of honor and trust in connection with the Native Evangelical Society, the local Bible and Tract Societies, and the School Board, which much increased his duties. But he did not spare himself, and with a natural constitution not very strong he wore himself out too fast. . . . We hoped he would be better till almost the day of his death. He passed away peacefully, trusting in his Saviour. The savor of his pure life is a precious inheritance for his family, for the churches, and especially for the native pastors, of whom he is the first one to be called away by the Master. It seems mysterious that almost the last one who, as we thought, could be spared, should be taken

first, and when the influence of such men as he was is so much needed to stem the tide of worldliness which seems to be creeping into the churches."

THE TRAINING SCHOOL.

"We have cause for gratitude that the training school was only interrupted a single week by the cholera, although it was in the villages all around us for six or seven months. In June the then upper class left the school, after finishing their course of study, which is now shortened to four years. Of the fourteen members of the class all but two are employed as teachers in village schools. All but three were church members when they left. All are from heathen families. A new class of fifteen members was received when the others left, selected from over eighty candidates who came for examination. Those received are all but one from heathen families. One only is a church member, and he is a son of heathen parents. Some of them had some religious interest before coming, and probably all, or nearly all, came expecting, and some of them wishing to become Christians. During the one term in which they have studied they have, most of them, developed well, and give good promise for the future."

REPORT FROM MR. DE RIEMER — CHOLERA.

In October last Mr. De Riemer, who has charge of two station fields — Chavagacherry and Oodoopitty — sent a report, some portions of which will be given here. He states:—

"Though cholera has prevailed to such an alarming extent throughout the district as to paralyze all efforts for a time, this report will not be altogether a discouraging one. Some of the villages almost entirely escaped, while others were sadly decimated. The government appointed such practitioners as it could secure (many of them poorly educated), and it erected temporary hospitals where all the sick might be segregated, fed and cared for; but in the wide-spread fear and distress which prevailed, the utmost that government could do was of but little avail. The people regard the cholera

as a visitation of the goddess Ammarl, and fearing to incur her further displeasure they object to taking medicines, and rarely will they burn a cholera corpse. This superstitious fear, their distrust of and aversion to European medicine, and their fear of pollution by herding with all castes of sick people in a common hospital, combine as reasons to render abortive the best intentions of government. In the later stage of the plague it appeared that about half of those who went to the hospitals recovered, and the objections of the people often gave way at the last, when it was too late. In the parish of Varany alone over three hundred died, eleven of them from the house adjacent to that of the catechist, yet not a person from the three Christian families was sick. The catechist was supplied with cholera pills (made after Dr. Chester's prescription), which he gave to all who came to him for them, and he estimates that as many as fifty persons recovered by the use of that medicine. Not a church member, or a baptized child, in either of my districts died of the cholera, and only one church member in all our field. Romanists, Mohammedans, and heathen, suffered alike severely, but the 'everlasting arms' were thrown around the 'little flock,' and they came forth well-nigh unharmed."

THE CHURCH.

"The evangelical work of the district has, of course, gone on haltingly, yet the workers have been quite as brave and diligent as could be expected. Sabbath services have nowhere been suspended, that I am aware of, and moonlight meetings have occurred as often as circumstances would allow.

"The church has grown considerably, chiefly through accessions by letter. One member died of throat disease, one or two have been cut off, and three have been received on profession of faith. One of these was a teacher, a baptized son, another was a heathen teacher from a purely heathen family, and the third is a restored backslider, who is now breasting a storm of opposition, his wife being his bitterest opposer. Pray for him."

ODOOPITTY STATION AND FIELD.

"In this district, also, cholera has been abundant, though there was less of it near the mission house than anywhere else in the field. In the villages north and east of here, and especially in the adjacent district of Point Pedroe, the desolation was awful. But south and west, in Tondimanaar, not a case occurred. Twenty-two relatives of our cook and gardener died within one month. Several died in houses adjacent to the pastor, but as elsewhere, no one of the Christians was attacked."

FIRMNESS OF A CHRISTIAN WIDOW.

"The husband of one of our church members suddenly died in August. At his death, his young wife, who was usually considered a timid woman, resolved to have a Christian funeral. As all his and her relatives were heathen they unitedly opposed her, and determined to burn the body with heathen ceremonies. The widow stoutly resisted, and declared that if no one else would assist her, she and her mother would wrap the corpse in a mat and carry it to the mission house, and ask the missionary to dig a grave and put it in. Her resolute courage prevailed, though I am sorry to say that the Christians showed their weakness at first by refusing to assist the poor woman, lest they should contaminate themselves by touching and bearing the corpse. It is usual at such times for the coolie people who are considered dependents of the family to handle the body, and bear it to the grave. On this occasion the heathen party, wishing to humiliate the Christians all they could, restrained their coolies from helping, and the Christians were not ready to meet the ignominious reproach of being corpse-bearers. Some of them finally overcame their scruples and aided to place the body in the coffin, and by the aid of hired coolies and the missionary's carriage the funeral was completed by moonlight."

ODOOPITTY GIRLS' SCHOOL.

"Miss Townshend left her connection with the boarding school in February in order to visit the United States; and at

the request of the mission, Mrs. De R. and myself became responsible for the care of the school for the present. A new class of thirteen girls was received in April — making the number twenty-seven — [there are now twenty-six]. At the beginning of the year not one of the school was a church member, though four of them are baptized children. Several, we hope, have met with a change of heart, and will unite with the church at its next communion.

“The women of the church have regularly sustained a weekly prayer-meeting, which has grown in numbers from nine to an average of eighteen. On special occasions heathen women have been brought in, till the number reached twenty-six. Once a month this prayer-meeting is resolved into a sewing-circle, and the proceeds of their work they have for three years sent to aid the mission work in Japan. If I mistake not, this is the only sewing-circle in our mission that sends contributions to a purely foreign field.”



Eastern Turkey Mission.

A CHRISTIAN DEATH.

MR. ALLEN, of Harpoot, writing on the 30th of October, reports the death of a native Christian thus:—

“Yesterday came news of the death of an excellent man, Deacon Garabed, of Hoghi. A slight wound in one foot, from a thorn, resulted in tetanus. The intense suffering for more than two weeks he bore with great patience. When he knew that his end was near, he expressed entire trust in Christ, and said he had no fear of death. I had many fears that his death would oblige his only son to remain at home, to look after the mother and grandmother, but his earnest desire was that his son should keep on with his studies in preparation for the ministry. When he could no longer take even a little water, he said, “Well, I shall drink of the water of life and eat of the bread of life.” His end was peace. All feel that a good man has gone, one more to be added to the

list in Mr. Wheeler’s ‘Grace Illustrated.’ Though naturally very diffident, and with great simplicity of character, his unaffected piety made him a bright light, which was apparent to all. His life will still bear witness to the regenerating and sanctifying power of the Holy Spirit.

“We sometimes feel discouraged when we see the imperfections and inconsistencies of many Christians here, but such examples as this cheer our hearts and give us new hope of still more wonderful triumphs of divine grace in hearts now dead in sin. An intimate friend of the deceased was here this week, who, only a few years ago, was in utter darkness. He expressed deep gratitude that the gospel had been sent from Christians in America to enlighten and deliver them from darkness. We sometimes hear expressions of gratitude of which we do not make much account, but if those who have sent us and the gospel here could have heard this man’s expression of love and thankfulness, their hearts would have been cheered, as was mine, and their faith in the power of God’s grace to renew and sanctify, would have been strengthened.

THE SCHOOLS AT HARPOOT.

On the 1st of November Mr. Allen added this respecting the schools:—

“The day has been observed as a day of prayer in the three schools. It is a matter for thanksgiving to God that so large a number of the one hundred pupils in the normal school seem to be Christians, and a goodly number are going out as helpers and teachers during the winter.”

CONDUCT OF THE KOORDS IN THE BITLIS REGION.

Mr. H. S. Barnum wrote from Van on the 12th of November, hoping to have an opportunity to send by way of Tabriz, — direct mail communication being much interrupted. He had attended a meeting of the native Domestic Missionary Society at Bitlis, of which he reports very pleasantly; but he gives a distressing account of the doings of lawless Koords in this time of war, and the condition of the nominally Christian population of that

distant portion of the Turkish empire:—

“The condition of the villages in Bitlis vicinity was fearful. The taxes of course are very heavy, but of this they are not disposed to complain, knowing that the government is hard pushed. But their oppression by Koords is unendurable. I spent a night at an Armenian village of about fifteen houses, and during the night (it was Ramazan) between thirty and forty nomad Koords came, whom the villagers were compelled to feed twice during the night. They said this was an almost constant occurrence, and they would have little left for winter. On the north side of the lake matters were still worse. The government seemed wholly unable to prevent Koordish depredations. They came by day to the Christian villages, took the measure into their own hands and filled their sacks, which they then compelled the Christians to load upon their own donkeys and carry to the Koordish village. In Aghagh, the Protestant village, I was told that out of eleven houses only two had wheat enough left for winter, and of the rest some had almost nothing left.

“But wheat was not the only thing stolen. If a Koord wished to build, he went to a Christian village, selected the best trees, and then compelled the Christians to cut them, trim them, and draw them to the Koord's village—of course without pay. Instead of paying for food, they often exact pay for eating it. A brother, recently returned from the villages, described their conduct in this way: A Koordish agha, with one or two of his men, comes to a Christian house and asks for food. The Christian lays himself out to prepare a good meal and when the table is prepared the agha says to his men, ‘Why don't you eat?’ They say, ‘your head is witness that we cannot without a present!’ The agha says, ‘Well, if you do not eat, I cannot,’ and the host invites in vain. He must bring a few piasters and put on the table, after which the meal is graciously eaten!

“The villages at the south—Bitlis—end of Moosh plain are much oppressed by their Koordish neighbors. One of our

winter helpers, who had gone to a large village of over one hundred houses in that vicinity for trade, said that there were not ten houses in the village which had wheat enough left for the winter. The governor's brother even, came and took their wheat by force, and, according to his story, over twenty-eight tons of wheat had been carried off by the Koords, and it was quite probable the village would be deserted. The Koordish oppressors said to the Christians, when they appealed to their pity, ‘You have just begun to learn what it is to be a Giaour. Just wait a few years and we will thoroughly teach you.’

“A certain Koordish chief was set to guard the dangerous piece of road between Bitlis and the lake. One of our preachers from that region told me this story concerning him: He visited a Christian village where they make broad-cloth jackets and adorn them with gold thread and needlework, and demanded some. Especially did he wish one which he had seen at the house of a certain villager the winter previous, but it so happened that the owner had given it for debt. The agha did not believe him, and tied him to a post till it should be found. As this did not bring it he ordered water to be heated to pour upon him. At this stage some of the villagers secretly fled to appeal to the governor at Akhlat, and stopped to tell their story at the preacher's village by the way.

“In the villages the universal expression was, ‘Bodvelli, we are consumed.’ In some places, I was told the Christians are seriously talking of turning Mohammedans, saying they cannot endure it much longer. A priest, even, told one of our helpers that he should do so if present oppression continued many months. Some even argue the case in this way: ‘If Mohammed is stronger than Christ, and if God gives the victory to his followers rather than to Christ's followers, why should we not turn Turks?’

THE MISSIONARIES AND THEIR WORK.

“I do not say that the government wishes such injustice to be perpetrated. Some think it wishes the Christians to be so ex-

hausted that they can give the Russians no assistance if they come here; but this may be, and I trust is, only a groundless suspicion. Personally, we have reason to be grateful to government officials. We have seldom asked a favor which they have not been ready to grant, and our present condition is one of quietness and comfort. No one shows any hostility to us, and both Turks and Armenians are friendly and affable.

"We began last week to hold weekly meetings in the near village of Arantz. In the city there are signs of hope, especially among the young men. If the political excitement abates, as it will if it becomes evident that the Russians do not propose to advance upon this city this year, we trust we shall see both spiritual and numerical growth in our Protestant community."

Western Mexico.

PROGRESS OF THE WORK.

IN a brief letter recently received from Mr. Edwards, of Guadalajara (dated November 19th), he states that he had just returned from a short visit to Ahualulco, where he found the work on the whole in a hopeful state. He says:—

"On Tuesday afternoon those that had proved themselves faithful and worthy Christians came together to receive the Lord's Supper. I baptized fourteen, of whom five were adults. The baptism of some others has been deferred 'until three months hence, when I hope to go there again. In the mean time they will be able to show more satisfactorily the genuineness of their conversion. The exact number of those that partook of the Lord's Supper I cannot give, but they numbered from fifteen to twenty.

"The work is doing well in this city also. We have just had a new opening in a part of the city that used to resist every effort to enter it; and at the beginning of the new year I hope to have another opening, so that before long I shall be preaching three times every Sunday at three different points. When will reinforcements arrive? I cannot describe

to you how much laborers are needed here."

In this letter Mr. Edwards refers to a much fuller account of his work which he had recently sent to San Francisco, with a request that a copy should be forwarded to Boston. It has reached the Missionary Rooms in print, in "The Pacific," but as many readers of the Herald will not see it in that publication, it seems best to reprint portions of it here. It is too long to be reproduced in full, but the following extracts will be read, some of them with very painful interest.

"I am enabled to say, that Christ's Gospel is preached throughout the state of Jalisco, and in many parts of the other states included in this field. This is done by various means; in many cases by members of this church visiting friends and relatives at the towns and villages; very often by the *arrieros*, or muleteers, in their transit from one place to another; also by colporters and evangelists, and by the perusal of tracts, periodicals, and especially of the Holy Word. The result is, that many blinded by superstition and duped by priestcraft are opening their eyes, and not a few have the spirit of inquiry so infused into them that they even dare to see for themselves what is right and what is wrong; what to receive as truth and what to reject as error.

"In this city the church continues to increase in numbers and to grow in grace. . . . After all, you will please understand that numerous and formidable evils continue to interfere with the progress of our work; such as error, fanaticism, superstition, drunkenness, persecution, and innumerable others, which dispute every inch of ground with us. . . . Romanism has so deadened the moral sense of these unfortunate people, that to awaken in their souls a right consciousness of their relation to God, and the responsibility arising therefrom, is the arduous task of the missionary. . . . Those that have been truly awakened prove themselves faithful and true Christians. Many have been severely tried and hotly persecuted, and one even killed, yet in all this they waver not, but stand firm, like good soldiers." . . .

PERSECUTIONS — MURDER.

"I could speak of many instances of suffering and trial, but shall at present confine myself to two. The first will be that of a brother the fanatics killed on the night of the 24th of August last. He was received to this church the 30th of April, 1876, and ever after he decided for Christ, he was instant in season, out of season, making known the word of truth. He used to hold prayer-meetings in his house, inviting all who would join, to read the Bible and pray. So much he worked for the Lord that the priest of the church near where he lived began to regard him as not an insignificant disturber of the tranquillity of his parish. He delivered a sermon against him, at least so the fanatics understood it, and therefore they regarded him as a dangerous heretic. They insulted him, and even threatened him. On the night referred to, having sickness in the family, he had occasion to go out about 10 o'clock to buy something. The disciples of Rome, always on the alert, thought it a fit opportunity to do away with him; so, as he passed the door of a wineshop, a man that was with him, and who had forced his company upon him on his leaving the house, and pretended friendship, saluted some persons that were standing inside. They at once came out, three or four in number, and offered some wine. He thanked them but begged to be excused, and said that he was in a hurry to return to his family because some of them were sick. 'No, no. He would go with them a short distance, to send one of the company home, and they would go back with him to his own door.' A short distance only he went before they manifested signs of hostility. They began to urge him on by force, one on each side of him and one behind, and because he was struggling to get out of their grasp, they kept piercing him in the back with a poniard to make him go on, asking him at the same time, 'Will you please explain us a chapter now? Will you defend your religion now? Where is your God now?' When the man that accompanied him from the house saw all this he appeared to be much alarmed, and ran to inform the family of it. But I must

confess that to me, and many others, there is some awkwardness about everything this man does from beginning to end, that makes one believe him to have been the instrument employed by these assassins to betray him into their hands.

"The worst fears of the family were aroused, and the poor wife rushed into the street and at once applied for help. She walked about two hours or more, looking, as she said, for her dear, kind, and quiet husband; but she looked in vain, and at last returned to her alarmed children exhausted and faint. Rome had then done her deed of blood, and a few hours later our brother was found assassinated and brutally mutilated, on his back, with his hands crossed over his breast and his eyes directed towards heaven. To his dear family, who so much needed his help, his remains returned to be bathed with the tears of a widow and six orphans.

"The mother, who is a thorough fanatic, when she heard of what had taken place, went and possessed herself of the body, and laid it out according to the customs and rites of her own church; put a clod of earth under the head, a crucifix on the breast, a cross of the palm tree on the feet to prevent the devil from carrying him away; fixed candles around him, cursed the Protestants, and began to count her beads. The two eldest daughters, who were received to this church January last, had by that time, to some extent, recovered their feelings, and went to see how things were managed. They were much disturbed at seeing the remains of their father surrounded by ceremonies of the church that was guilty of his blood, and they carefully removed the candles, crucifix, and all, and the grandmother had to confine herself to her beads and anathemas.

"The family entrusted the management of the burial to the members of this church, and while a number of dirty, half-naked and half drunk fanatics were gathering in order to take the body to be interred, two hundred or more of sober and civilized Protestants suddenly came together, took possession of the coffin and silently and respectfully walked away

with it. At the grave one of the brethren made a short and appropriate speech. . . . After this speech another was delivered, by the brother of the departed, as follows: 'My brother, they have done very well to kill thee, because thou wert a heretic; and more of the Protestants, I hope, will die as thou didst.'

Mr. Edwards next reports a case of cruelty towards a Protestant who was sick, and soon died, and then adds:—

"I could mention many more cases of suffering and trial for the cause of Christ; such as many losing their employment, driven from their houses, looked upon as the filth of the world and the offscouring of all things, by their own families; and, in the pueblos, one having his house burnt because he spoke of Jesus instead of Mary; another stoned in the plaza for not taking off his hat when the bell struck twelve o'clock; a third shouted after—

'Death to the Protestant,'—because he read the Bible to his family and others who would listen to him; four persons, because they possessed a Bible, leaving their homes at midnight under cover of darkness to save their lives, the priest having said that the inhabitants of the place had proved themselves cowards for allowing such books in their midst, and tolerating the persons that had them. A few months ago, when scarcity of rain threatened the crops of this state, the general cry among the fanatics was, that the Protestants were the cause of it, and their lives, in consequence, were in jeopardy every hour. All this serves to show the unchristian spirit of the Romanists, and their malignant enmity towards the true Christians, as well as the fortitude, the patience, and the constancy of the latter."

MISCELLANY.

THE HAWAIIAN ISLANDS.

A RECENT Hawaiian Gazette contains the assurance that "the American reciprocity treaty will prove the physical salvation of the Hawaiian race, if anything can produce that result;" and that the decrease in the population will now probably cease in consequence of the tide of increased industry and prosperity. In confirmation of this, it is said that "everywhere through the islands new frame buildings are going up, being erected for natives as well as foreigners, out of American lumber and materials, and the old thatched hut in Hawaii is fast disappearing, and being replaced by neat, white cottages, greatly to the comfort and health of the humble occupants."

For years past the greatest hindrance to the progress of the native population has been the want of remunerative employment,—of something to stimulate industry and enterprise. In a climate requiring but a trifling expenditure for clothing or shelter, and where the soil, with the scantiest culture, produced the bare necessities of life, it was no easy

matter to break up the old habits of life and introduce the arts and usages of a better civilization. It was of little use to talk of improvement, and to urge the erection of "the white cottages," to those who had not the means to build, and had no facilities for acquiring them.

In keeping with the new material prosperity, efforts are now making, by missionaries and others resident in the Islands, to raise the standard of education and public morality. Readers of the *Missionary Herald* will have noticed of late the large contributions from several Christian friends there, formerly connected with the missionary work; and still more might be said of private enterprises to establish and sustain boarding schools for both sexes.

As the result of the awakened enterprise, and of new efforts for their social and religious welfare, it is hoped that better days are in store for the Hawaiian people, and that they may yet realize more fully the expectations of those who first gave them the knowledge of the gospel.

INFORMATION SOUGHT.

DR. HERMANN WAGNER, Professor of Geography in the University of Königsberg, Prussia, and with Dr. Behm, editor of the "*Bevölkerung der Erde*," proposes to introduce the statistics of religious denominations into that valuable work; and has also expressed a readiness to exhibit the statistics of Christian missions. The name of Professor Wagner is a guarantee for accuracy and thoroughness; and it is an object of no small importance to supply, for such a periodical as the one above named, the requisite material. A rare opportunity thus presents itself for Christian missions to assert their place among the great facts and movements of the age. Professor Wagner will be thankful for carefully prepared contributions from Secretaries of Missionary Societies, and from others, toward the object here indicated.

Dr. Warneck, editor of the "*Algemeine Missions—Zeitschrift*," a missionary journal second to no other in its department, writes in that periodical, and also privately, with much earnestness, requesting that the Herald will communicate this request to the organs of denominations and of Missionary Societies in the United States. This the editor is happy to do, and to second the important suggestion that the desired statistics should be forwarded to Königsberg.

 THE APPEAL FROM CHINA.

THE Conference of Missionaries recently held at Shanghai, China, sent out an appeal to the Christian world in behalf of that land which closes thus:—

"Pastors of churches, heads of schools and colleges, and all in charge of the young, we appeal also to you. We are in dead earnest. We do not know what to do for lack of men. The country opens; the work grows. Think of stations with only one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work. Many among us are tempted to undertake too many duties. Hence the broken health and early death of not a few of our best men. We beseech you, therefore, to place this

matter before the minds of the young. Show especially to students, that the completion of their curriculum synchronizes with China's need, and that they are therefore under the most solemn obligations to give the claims of this empire their earnest, unbiased, and prayerful consideration.

"We want China emancipated from the thralldom of sin *in this generation*. It is possible. Our Lord has said, 'According to your faith be it unto you.' The Church of God *can do it*, if she be only faithful to her great commission. When will young men press into the mission field as they struggle for positions of worldly honor and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honor? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege to give with the utmost liberality for the spread of the gospel among the heathen?

"Standing on the borders of this vast empire, we, therefore, — one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant Missionaries in China, — feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more laborers. And we will as earnestly and unitedly plead at the Throne of Grace that the spirit of God may move the hearts of all to whom this appeal comes, to cry, — 'Lord, what wilt thou have *me* to do?' And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty."

UNEXPECTED FRUIT.

THE "Juvenile Magazine" of the London Missionary Society states that Sir Bartle Frere, in speaking of India recently, said: "Missionaries and others are frequently startled by discovering persons, and even communities, who have hardly ever seen, and perhaps never heard, an ordained missionary, but who have, nevertheless, made considerable progress in Christian knowledge. In one instance, which I know was carefully investigated, all the inhabitants of a remote village in the Deccan had abjured idolatry and caste, removed from their temples the idols which had been worshiped there time out of mind, and agreed to profess a form of Christianity which they had deduced for themselves from a careful perusal of a single gospel and a few tracts. These books had not been given by any missionary, but had been left, with some clothes and other cast-off property, by a merchant, whose name even had been forgotten, and who, as far as could be ascertained, had never spoken of Christianity to his servant, to whom he gave, at parting, these things, with others of which he had no further need."

 GLEANINGS.

A LEAFLET, of four pages, has been published in the Welsh language, in regard to the American Board and its missions, for circulation among the Welsh churches in this country. It was prepared by Rev. Daniel Phillips, who labored among those churches very zealously, in behalf of the Board, for a few months in 1877, and hopes, by this timely tract, to awaken deeper and more general interest in the missionary cause.

— The "Bombay Guardian" notices a work on "Anatomy, Human and Comparative; by Rev. H. J. Bruce, of the American Marathi Mission, Satara;" respecting which it states: "This is a handsome 8vo volume of 264 pp., printed in the author's own house, on a small amateur press, by his own children, a boy of 13 and a girl of 11 years. The entire compositors' work has been done

by these children. The printing is most creditable, and will compare favorably with the work of our best presses. The book has been prepared expressly for translation into the Marathi language, and a Marathi version is nearly ready for the press."

— Churches connected with three missions of the Presbyterian order in Japan — the (American) Presbyterian, (American) Reformed, and the (Scotch) United Presbyterian, have united in an organization called the "Nippon Kirisuto Itchi Kiokuwai" (the Union Church of Christ). Nine organized churches are connected with the Union. At its meeting in October last, three native ministers were ordained. The three missions have also united in organizing a theological school at Tokio, which is to have, at present, one instructor from each mission. The school opened with twenty-six students.

— The "Reporter" of the British and Foreign Bible Society says: "The reports lately received, both from Mr. Millard, the Society's agent at Vienna, and Mr. Watt, the agent for South Russia, whose headquarters are now at Tiflis, are most encouraging. The Scriptures are largely circulated among the soldiers, and eagerly accepted and read."

— The last report of the Wesleyan Methodist Missionary Society gives the number of their church members on the west coast of Africa, including the Gambia, Sierra Leone, and Gold Coast Districts, as over 13,000, and of attendants on public worship as over 50,000. They have, besides European missionaries, over 300 local preachers. A great work is thus in progress in a region not long since haunted by the slave trader.

— The "Mission Field," for December, says British contributions to foreign missions for the past year, were as follows: "Church of England societies, £425,926; Joint societies, £156,948; Non-conformist societies in England and Wales, £300,771; Scotch and Irish Presbyterian societies, £158,348; and Romanist societies, £6,479." The contrast between the Protestant and Romanist societies is somewhat remarkable.

ARRIVAL.

Mr. and Mrs. Curtis and Miss Clarkson, who sailed from San Francisco for Japan, November 3d, arrived at Yokohama on the 23d of November, and at Kobe on the 28th.

DEATHS.

At Laramie City, Wyoming Territory, December 4th, after a brief illness, Rev. John F. Pogue, of Honolulu, Sandwich Islands. Mr. Pogue went to the Islands, as a missionary of the American Board in 1844. He was principal of the Lahainaluna Seminary from 1852 till 1866. In 1870 he was elected Secretary of the Hawaiian Board of Missions, and filled the office for seven years, retiring in 1877. He had been on a short visit to the United States, with a daughter, and was on his return to his island home. Stopping at Laramie City Saturday night, to avoid traveling on the Sabbath, he was taken suddenly ill on that day, and died at the hotel Tuesday night, leaving his daughter alone among strangers.

At Ruggles, Ohio, December 3, 1877, "trusting in Jesus," Lulu M. Taylor, daughter of the late Rev. H. S. Taylor, of the Madura Mission, Southern India.

The Binghamton, N. Y. Republican, announces the death at that place, January 6, of Miss Charlotte L. Noyes, formerly — 1873 to 1875 — connected with the Western Turkey mission, and stationed at Constantinople.

We learn, indirectly, of the death of Rev. Wm. Tracy, D. D., of the Madura mission, in November last. By some un-

explained failure, no letter announcing the event had reached the Missionary Rooms up to the time of putting this number of the Herald to press, and statements received do not agree as to the time or the place of Dr. Tracy's death. An obituary notice will appear in a future number.

At West Haven, Conn., January 11th, Rev. L. B. Peet, formerly of the Foochow mission, China. Mr. Peet first sailed from Boston on the 6th of July, 1839, with his wife and with several other mission families, for the Siam mission. Detained for some time at Singapore, he reached Bankok May 28, 1840, where he remained until August, 1847, laboring in the Chinese department of the mission. In 1847 he was transferred to the Foochow mission, China, where his wife died in July, 1856. In 1857 he came, with his three children, to the United States, but sailed again from New York on his return to China, with his second wife, in October, 1858. In 1871 he came again to the United States, with his family, and was honorably released from his connection with the Board in 1875.

At Amherst, Mass., January 4, Rev. Clarendon F. Muzzy, formerly of the Madura mission, India, aged 73. Mr. Muzzy was born at Dublin, N. H., November 20, 1804, was educated at Middlebury College and Andover Theological Seminary, sailed from Boston to join the Madura mission, November 23, 1836, returned to the United States in 1857, and was released from his connection with the Board in 1864.

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MAINE.	
Gorham, C. F. S.	5 00
Kennebunk, N. Z.	10 00
Portland, Rev. William N. Fenn, 100;	
Mrs. Fenn, 100;	200 00
Standish, John P. Trowbridge,	10 00—225 00
NEW HAMPSHIRE.	
Amherst, Rev. J. G. Davis, D. D.,	25 00
Concord, A friend,	5 00
Manchester, William V. W. Davis, D. D.,	
14; Horace Pettee, 5;	19 00
Marlboro, C. P. Locke, 10; Rev. J. L.	
Merrill, 5;	15 00
Newmarket, Rev. I. C. White,	10 00
North Hampton, Rev. T. V. Haines,	5 00
Rochester, Cong. ch. and so.	25 00

West Concord, J. W. Colwell,	5 00
Windham, Rev. C. Packard,	10 00—119 00
VERMONT.	
Bradford, Mrs. M. P. S. Pritchard,	5 00
Lyndonville, Rev. W. P. Bennett,	5 00
Rutland, John B. Page, 5,000; Mr.	
and Mrs. J. M. Haven, 110; Helen	
L. Page, 20;	5,130 00
St. Johnsbury, Thaddeus Fairbanks,	
1,000; Rev. Henry Fairbanks,	
1,000;	2,000 00—7,140 00
MASSACHUSETTS.	
Abington, Rev. G. E. Freeman, 10;	
Mrs. Freeman, 10;	20 00
Amherst, E. J. Seelye,	10 00

Andover, Rev. J. H. Laird, 10; James L. Fowle, 10; John P. Jones, 5; Ashby, John Hayward, 5; Mrs. Hayward, 5; Mrs. A. A. Smith, 5; Beverly, Rev. W. H. Davis, 10 27	25 00
Billerica, M. P. Greenwood, 5 00	5 00
Boston, A lady, 1,000; Alpheus Hardy, 500; Rev. E. R. Abbe, 500; Nathan Carruth, 500; Miss J. E. Blake, 100; George A. Miner, 100; Arthur W. Tufts, 100; Calvin Shepard and wife, 30; George P. Smith, 10; E. F. Brackett, 5; 2,845 00	35 00
Brookline, Harvard ch., Edward I. Thomas, 25; do. H. E. Abbott, 10; Danvers, George Tapley, 5 00	5 00
Dedham, H. B. Darling, 5 00	10 00
Dudley, Henry Pratt, 10 00	300 00
Enfield, Edward Smith, 300 00	30 00
Fall River, Morton Eddy, 25; Benjamin Earl, 5; 30 00	2 00
Foxboro, A friend, 2 00	25 00
Grafton, J. A. Dodge, 25 00	5 00
Hyde Park, A friend, 5 00	10 00
Ipswich, South Cong. ch., 10 00	100 00
Littleton, Otis Manning, 100 00	10 00
Marlboro, Rev. J. Willard, 10 00	5 00
Melrose, La Fayette Burr, 5 00	20 00
Middleboro, 1st Cong. ch. and so., 20 00	2 00
Milbury, Mary M. Waters, 2 00	5 00
New Boston, Cong. ch. and so., 5 00	10 00
Newton, W. O. Trowbridge, 10 00	25 00
Newton Centre, G. P. Davis, 25 00	60 00
North Brookfield, W. H. Montague, 50; Rev. G. H. De Bevoise, 10; 60 00	10 00
Norwood, Mrs. Park, 10 00	5 00
Orleans, Rev. C. E. Harwood, 5 00	5 00
Pittsfield, Mrs. A. C. Morley, 5 00	100 00
Quincy, Franklin Hardwick, 100 00	15 00
Rochester, C. T. Leonard, 10; Rev. S. W. Powell, 5; 15 00	10 00
Sharon, Lewis W. Morse, 10 00	5 00
South Franklin, Miss A. M. Adams, 5 00	25 00
South Peabody, Rev. C. C. Carpenter, 5 00	5 00
Taunton, Rev. S. M. Newman, 25 00	5 00
Thorndike, Rev. C. A. White, 5 00	10 00
Topsfield, Miss S. S. Edwards, 10 00	10 00
Waltham, Rev. E. E. Strong, 10 00	5 00
West Boxford, Rev. C. E. Park, 5 00	5 00
West Boylston, F. J. Fairbanks, 5 00	25 00
Westfield, Rev. Henry Hopkins, 25 00; M. A. R., 5; 30 00	10 00
West Newton, Rev. H. J. Patrick, 10 00	20 00
Whitinsville, A friend, 20 00	135 00
Williamstown, Rev. Mark Hopkins, p. d., 125; Mrs. Hopkins, 10; 135 00	250 00
Worcester, Rev. T. W. Thompson, 250; Anna Whitcomb, 10; Ephraim Braman, 10; Mrs. A. S. Kimball, 10; Mrs. S. H. Larned, 5; Mary and Nellie Whitcomb, 3.50; 288 50-4,292 77	

RHODE ISLAND.	
Barrington, Lewis B. Smith, 50; J. R. Smith, 5; Mrs. Eliza Ide, 5; Irving M. Smith, 2; Mrs. Addie E. Smith, 1; 63 00	
Pawtucket, Edwin R. Clark, 20; Mrs. Isabella Clapp, 10; 30 00	
Providence, R. Hazard, 500; A. L. Ordway, 100; W. S. Merrill, 50; J. L. Draper, 50; D. Russell Brown, 14 50-54 50	

MAINE.	
Cumberland county.	
Gorham, Cong. ch. and so., 11 19	
New Gloucester, A. C. M. Foxcroft, 10 00	
Portland, High St. ch. and so., 119.10; St. Lawrence St. ch. and so., 9.91; State St. ch. and so. special, 2; 131 07	
South Freeport, Cong. ch. and so., 19 00-171 26	
Kennebec county.	
Richmond, Cong. ch. and so., 40 00	
Winthrop, Cong. ch. and so., 14 50-54 50	

50; E. P. Chapin, 25; Mr. and Mrs. G. W. Davison, 25; J. C. Hall, 20; Miss A. A. Tanner, 10; Z. Williams, 10; Edwin Knight, 10; Sarah C. Day, 10; D. C. Moulton, 10; W. A. Mowry, 10; Rev. J. P. Root, 5; C. H. Burbank, 5; Lizzie V. Winsor, 5; Teacher, 5; Miss M. A. Taylor, 3; E. G. Welch, 2; Hattie Rea, 2; Fannie Rea, 1; A. W. Alexander, 1; Unknown, 6; 915 00	
Slatersville, Rev. C. R. Fitts, 8 00	
Westerly, Rev. D. N. Beach, 50 00-1,061 00	

CONNECTICUT.	
Chaplin, Rev. F. Williams, 10 00	
East Hampton, Rev. J. S. Ives, 5 00	
Hanover, David A. Allen, 25 00	
Hartford, D. M. Pratt, 2 00	
Middlebury, Rev. H. G. Marshall, 10 00	
New Haven, Rev. H. S. Kelsey, 25; Rev. W. H. Gilbert, 10; George H. Bird, 10; A. B. Cristy, 10; S. L. Loomis, 5; C. W. Bird, 5; H. W. Chapman, 5; C. B. Ludwig, 2; E. P. Armstrong, 1; J. W. Best, 1; 74 00	
North Woodstock, Rev. J. W. Allen, 5; A friend, 15; 20 00	
Norwich, Rev. M. M. G. Dana, 10 00	
Rockville, George Maxwell, 100; Rev. H. F. Hyde, 15; 115 00	
South Windsor, No name, 5 00	
West Hartford, Rev. F. S. Hatch, 10 00	
Wethersfield, A friend, 5 00-291 00	

NEW YORK.	
Brooklyn, Julius Davenport, 100; A. B. Davenport, 25; 125 00	
Middletown, Cong. ch. and so., 25 00	
New York, William E. Dodge, in part, 2,500; Mrs. William E. Dodge, 500; Z. Stiles Ely, 100; 3,100 00-3,250 00	

NEW JERSEY.	
Bloomfield, Z. B. Dodd, 25 00	
Paterson, Rev. S. Bourne, 5 00-30 00	

DISTRICT OF COLUMBIA.	
Washington, Rev. William W. Patton, p. d., 25 00	

OHIO.	
Oberlin, Rev. James H. Fairchild, 25 00	
Putnam, A friend, 10 00-35 00	

MICHIGAN.	
Clare, A. H. Norris, 20 00	

CALIFORNIA.	
Brooklyn, Rev. C. T. Mills, 50 00	

DAKOTA TERRITORY.	
Yankton, 1st Cong. ch. and so., 25 00	

WYOMING TERRITORY.	
Fort D. A. Russell, Rev. Jeremiah Porter, 50 00	

Received for the "Debt," in December, 16,618 77	
Previously acknowledged (see January "Herald"), 31,993 24	
\$48,607 01	

DONATIONS RECEIVED IN DECEMBER.

MAINE.	
Cumberland county.	
Gorham, Cong. ch. and so., 11 19	
New Gloucester, A. C. M. Foxcroft, 10 00	
Portland, High St. ch. and so., 119.10; St. Lawrence St. ch. and so., 9.91; State St. ch. and so. special, 2; 131 07	
South Freeport, Cong. ch. and so., 19 00-171 26	
Kennebec county.	
Richmond, Cong. ch. and so., 40 00	
Winthrop, Cong. ch. and so., 14 50-54 50	
Lincoln and Sagadahoc counties.	
Bath, "Friend," 100 00	
Waldoboro, 1st Cong. ch. and so., 8.59; Otis Little, 2; George Allen, 3; 18 59-113 59	
Penobscot county.	
Bangor, Central Cong. ch. and so., 300; Hammond St. ch. and so., 103.32; 403 32	
East Orrington, Cong. ch. and so., 3 50-406 82	
Piscataquis county.	
Monson, Rev. R. W. Emerson, 21 00	

Waldo county.	
Belfast, 1st Cong. ch. and so.	25 00
Winterport, Cong. ch. and so.	4 00—29 00
Washington county.	
Machias, Centre St. ch. and so., for	
Papal Lands,	8 46
York county.	
Biddeford, 2d Cong. ch. and so.	31 22
Buxton, Cong. ch. and so.	11 00—42 22

<i>Legacies.</i> —Washington, Calvin Starrett,	846 85
by Rev. F. V. Norcross,	15 00
	861 85

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Keene, 1st Cong. ch. and so.	55 17
Troy, Cong. ch. and so.	15 00—70 17
Grafton county.	
Bristol, Cong. ch. and so.	3 55
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Antrim, Presb. ch.	17 50
Brookline, Cong. ch. and so.	15 00
Merrimack, Cong. ch. and so.	30 00
Nashua, 1st Cong. ch. and so.	23 40
New Boston, J. N. Dodge,	5 00
New Ipswich, Cong. ch. and so. m. c.	2 75—98 65
Merrimac county, Aux. Society.	
Dunbarton, Cong. ch. and so.	42 50
Tilton, G. P., 5; O. P. S., 2;	7 00—49 50
Rockingham county.	
Chester, Miss E. J. Hazelton,	10 00
Derry, 1st Cong. ch. and so. to consti-	
tute Rev. R. W. HASKINS, H. M.	53 69
Exeter, 2d Cong. ch. and so. m. c.	9 00
Newcastle, Mis. Soc. of young ladies,	2 50
Newmarket, Cong. ch. and so.	15 78
Raymond, A friend,	1 00
Stratham, A friend,	2 00—93 97
Strafford county.	
Rochester, Cong. ch. and so. with	
other dona. to const. Rev. A. J.	
Quick, H. M.	42 56
	358 40

VERMONT.

Addison county.	
Bridport, Cong. ch. and so.	62 00
Cornwall, Cong. ch. and so., with	
other dona. to const. Mrs. ANNA	
STONE, H. M.	80 00
Orwell, Mrs. M. Young, 20; Miss	
Lovisa Root, 20;	40 00—182 00
Bennington county.	
Peru, Mrs. N. W. Haynes,	1 00
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
East St. Johnsbury, Cong. ch. and	
so.	20 00
Lyndonville, Cong. ch. and so. m. c.	2 57—22 57
Chittenden county.	
Burlington, C. A. Hibbard,	10 00
Essex Cong. ch. and so.	21 00
Essex Junction, Cong. ch. and so.	5 00—36 00
Essex county.	
Granby and Victory, Cong. ch. and	
so.	7 00
Guildhall, A friend,	4 00—11 00
Franklin co. Aux. Soc. C. B. Swift,	
Tr.	
East Fairfield, Mrs. L. A. Kidder,	40
Enosburg, Cong. ch. and so.	7 25—7 65
Grand Isle county.	
Alburgh, A friend,	10 00
Lamoille county.	
Wolcott, Cong. ch. and so.	9 00
Orange county.	
Newbury, Mrs. E. H. Farnham,	1 00
Orleans county.	
North Craftsbury, Cong. ch. and so.	16 10
Rutland county.	
Benson, A friend,	1 00
Clarendon, Mrs. N. J. Smith,	5 00
Pittsford, Thomas B. Hall,	5 00—11 00
Washington county, Aux. Soc. G. W.	
Scott, Tr.	
Montpelier, Geo. W. Scott,	10 00

Northfield, Cong. ch. and so.	13 93—23 93
Windham county, Aux. Soc. C. F.	
Thompson, Tr.	
Brattleboro, Cen. Cong. ch. and so.	26 00
m. c.	30 00
Grafton, Cong. ch. and so.	4 22—60 22
West Brattleboro, Cong. ch. and so.	
Windsor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Tr's,	10 00
Norwich, Cong. ch. and so.	13 00
West Hartford, Cong. ch. and so.	6 75—29 75
Woodstock, 1st Cong. ch. and so.	2 00
—, A friend,	423 22

<i>Legacies.</i> —Sutton, Mrs. Lucinda B.	
Hyde, by S. M. Lane,	50 00
	473 22

MASSACHUSETTS.

Barnstable county.	
Yarmouth, Cong. ch. and so.	15 26
Berkshire county.	
Great Barrington, 1st Cong. ch. and	
so.	62 00
Lenox, Cong. ch. and so.	33 37
New Boston, Cong. ch. and so. 3.25;	
P. F. Twining, 10;	13 25
Pittsfield, South Cong. ch. and so.	45 68
m. c.	77 79
Stockbridge, Cong. ch. and so.	8 40—235 49
Sandisfield, 1st Cong. ch. and so.	
Bristol county.	
Berkley, Ladies' Cent Society,	13 00
Taunton, Union Cong. ch. and so.	
30.67; Trin. Cong. ch. and so.,	
in part, 12;	42 67—55 67
Brookfield Asso'n. William Hyde, Tr.	
No. Brookfield, 1st Cong. ch. and so.	63 48
Oakham, Cong. ch. and so.	78 08
Spencer, Rev. A. S. Walker,	15 00
Sturbridge, 1st Cong. ch. and so.,	
for Papal Lands,	7 24—163 80
Essex county.	
Andover, South Cong. ch. and so.	
31.65; Peter Smith, 500; T. N.	
Owen, for Mexico, 2;	533 65
Lawrence, Lawrence St. ch. and so.	
125.19; Central Cong. ch. and so.	
80;	205 19—733 84
Essex county, North.	
Haverhill, Centre Cong. ch. and so.	
56.35; West Cong. ch. and so.	
18.50; Mrs. A. B. Kimball, 10;	84 85
Ipswich, Linebrook Cong. ch. and	
so. 33; A friend, 5;	38 00
Newburyport, North Cong. ch. and	
so., to const. THOMAS FOSTER, H.	
M.	107 31—230 16
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dape St. ch. and so. m. c.	9 00
Lynn, North Cong. ch. and so.	
29.57; 1st Cong. ch. and so. 2.67;	32 24
Lynnfield Centre, A friend,	1 00
Rockport, Mrs. R. Brooks,	80
Salem, Tabernacle ch. and so. m. c.	71 09
Swampscott, 1st Cong. ch. and so.	35 00—149 13
Franklin co. Aux. Soc. William F.	
Root, Tr.	
Conway, Cong. ch. and so.	102 53
Charlemont, Cong. ch. and so.	26 02
Greenfield, 1st Cong. ch. and so. 9;	
2d Cong. ch. and so. 114.45;	123 45
Montague, Cong. ch. and so.	40 00
Shelburne, Cong. ch. and so. 22.90;	
Miss A. Pratt, 18;	40 90
Shutesbury, Cong. ch. and so.	2 60—335 50
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Monson, Cong. ch. and so.	38 53
Palmer, 1st Cong. ch. and so.	38 25
Springfield, Olivet ch. 36.29; Hope	
ch. 13.33;	50 12
West Springfield, Park ch. and so.	15 00—134 90
Hampshire county, Aux. Soc.	
Amherst, 1st Cong. ch. and so. 54.05;	
—, 10;	64 05

Chesterfield, Mrs. Richard Clarke,	5 00	
Easthampton, Payson ch. and so.	127.12; A friend of missions, 10;	137 12
Enfield, Cong. ch. and so., to const.	N. S. CHAFFEE, H. M.	102 68
Florence, Cong. ch. and so., for Pa- pal Lands,		107 76
Northampton, Edwards Cong. ch. and so. 13.63; Rev. H. L. Ed- wards, 10;		23 63
South Amherst, Cong. ch. R. B. Brigham,		10 00
South Hadley Falls, Rev. Mr. Knight's ch.		44 00—494 24
Middlesex county.		
Bedford, Trin. Cong. ch. and so.		38 82
Cambridge, Shepard Cong. ch. and so., to const. J. M. W. HALL, C F. STRATTON, and G. WEINSCHENK, H. M.		355 00
Cambridgeport, Prospect St. ch. and so.		63 25
Everett, Mrs. G. M. Farrington,		1 00
Framingham, Plymouth Cong. ch. and so.		27 55
Lowell, 1st Cong. ch. and so., to const. G. M. KENDALL, H. M.		173 00
Malden, First Cong. ch.		64 75
Marlboro, Cong. ch. and so.		243 00
Melrose, Ortho. Cong. ch. and so. m. c.		5 26
Natick, 1st Cong. ch. and so. m. c.		12 52
Newton, Eliot Cong. ch. and so.		38 36
Somerville, Franklin St. ch. and so.		14 46
Stoneham, Mrs. A. Hayes,		1 00
West Somerville, Cong. ch. and so.		4 17
Wilmington, Cong. ch. and so. m. c. 25 27; James Skilton, 20;		45 27
Woburn, Cong. ch. and so., in part, 242; Edith Daisy Pierce and Mary E. Richardson, 8.10;		250 10—1,337 51
Middlesex Union.		
Leominster, Cong. ch. and so., for Papal Lands,		3 35
Littleton, Cong. ch. and so.		20 00
Westford, Cong. ch. and so.		2 00—25 35
Norfolk county.		
Braintree, 1st Cong. ch. and so.		10 25
Brookline, Harvard ch., H. E. Ab- bott, with other dona., to const. CHARLES E. MILES and Mrs. CATH- ARINE A. MILES, H. M.		25 00
Cohasset, 2d Cong. ch. and so.,		68 37
Grantville, Cong. ch. and so., to const. F. D. LORD and HEZEKIAH FULLER, H. M.		226 08
Milton, 1st Evang. ch. and so.		16 50
Quincy, Cong. ch. C. C. N.		1 00
Randolph, 1st ch. S. A.		5 00
Wollaston Heights, Cong. ch. and so.		8 60—360 80
Old Colony Auxiliary.		
New Bedford, A friend,		10 00
Plymouth county.		
Abington, 1st Cong. ch. and so.		14 38
Campello, Cong. ch. and so.		11 50
Hingham, Cong. ch. and so.		19 50
Middleboro, 1st Cong. ch. and so.		4 50—49 88
Suffolk county.		
Boston, — Summary for 1877: —		
Old South ch. and so.	7,185 73	
Do. to Woman's Board,	326 00—7,511 73	
Shawmut ch. and so.	3,124 82	
Do. to Woman's Board,	540 80—3,665 62	
Park St. ch. and so.	3,357 68	
Do. to Woman's Board,	237 50—3,645 18	
Central ch. and so.	2,718 50	
Do. to Woman's Board,	850 32—3,568 82	
2d Worcester ch. and so.	2,025 55	
Do. to Woman's Board,	664 39—2,689 94	
Mt Vernon ch. and so.	1,967 00	
Do. to Woman's Board,	461 10—2,428 10	
Union ch. and so.	1,894 65	
Do. to Woman's Board,	236 00—2,130 05	
Phillips ch. and so.	1,334 61	
Do. to Woman's Board,	410 00—1,794 61	
Eliot ch. and so.	665 16	
Do. to Woman's Board,	262 50—927 66	

Winthrop ch. and so.	(Charlestown),	716 04
Do. to Woman's Board,		64 21—780 25
Berkeley St. ch. and so.		542 47
Do. to Woman's Board,		204 50—748 97
Central ch. and so. (Ja-	maica Plain),	369 37
Do. to Woman's Board,		312 41—681 78
Walnut Ave. ch. and so.		472 97
Do. to Woman's Board,		121 73—594 70
Immanuel (formerly	Vine St.) ch. and so.	550 00
Highland ch. and so.		370 81
Do. for Woman's Board,		141 00—511 81
Maverick ch. and so.		
Do. to Woman's Board,		339 50—339 50
1st ch. (Charlestown),		250 00
Village ch. and so. (Dor-	chester),	75 61
Do. to Woman's Board,		139 00—214 61
South Evang. ch. and	so. (West Roxbury),	126 00
Do. S. D. Smith,		1,573 00
Do. to Woman's Board,		25 00—1,724 00
Olivet, ch. and so.		97 14
Do. to Woman's Board,		25 00—122 14
Evang. Cong. ch. and	so. (Brighton),	82 00
Salem and Mariner's ch.		80 00
Cottage St. ch. and so.		63 25
Trinity ch. and so. (Ne-	ponset),	2 46
Do. to Woman's Board,		20 00—22 46
Holland, ch. and so.		17 65
E St. ch. and so.		7 65
Old Colony Sabbath School to	Women's Board,	30 00
Miscellaneous, Woman's Board,		417 64
Legacies, do. do.		2,418 00
Mrs. Joseph W. Tucker, 10; A	friend, 80 cts.; Other dona-	tions and legacies, particulars
of which have been acknowl-	edged, 2,823.03;	2,839 83
Acknowledged elsewhere,		40,855 95
		40,681 76
		174 19
Chelsea, 1st Cong. ch. and so. 69.16;		
Central Cong. ch. and so. 16.76;		85 92—260 11
Worcester county, North.		
Petersham, E. Goddard,		1 00
Templeton, Cong. ch. and so.		49 27—50 27
Worcester co. Central Ass'n. E. II.		
Sanford, Tr.		
East Douglass, Cong. ch. and so.		42 00
Holden, Ladies' Ass'n,		67 71
Leicester, Gent's Ass'n,	178.50;	
Ladies' ditto, 73.35; m. c. 16.46;		268 31
Webster, 1st Cong. ch. and so.		14 00
West Rutland, Otis Demond,		10 00
Worcester, Central ch. (of which	55.07, m. c.), 543.02; Piedmont,	ch. and so. 234.41; Plymouth,
ch. and so. 81.72; Old South ch.	and so. 63.36;	922 51—1,324 53
Worcester co. South Conf. of Ch's.		
William R. Hill, Tr.		
Upton, 1st Cong. ch. and so.		12 47
—, T. T. M.		10 00
		5,993 91
Legacies. — Manchester, Henry Kit-	field, "for the education of a con-	verted heathen for missionary la-
bor in heathen lands," by H. P.	Kitfield and D. R. Kimball, Ex's	200 00
South Deerfield, Mrs. Mary Pease,	balance (part avails of house),	430 52—630 52
		6,624 43
RHODE ISLAND.		
Providence, Pilgrim Cong. ch. and so.	16.20; Welsh Cong. ch. and so. 5;	
Mr. and Mrs. G. W. Davison, 15;		
G. Dillingham, 90 c.		87 10

CONNECTICUT.

Fairfield county.

North Greenwich, Cong. ch. and so., to const. JARED FINCH, H. M.	102 81
Redding, Cong. ch. and so.	19 84
Ridgefield, Cong. ch. and so.	80 00—202 15

Hartford county. E. W. Parsons, Tr.

Avon, Cong. ch. and so.	30 50
Berlin, 2d Cong. ch. and so.	14 12
Canton Centre, Cong. ch. and so.	
32.10; A. L. SPENCER, with other dona. to const. himself H. M., 50;	82 10
Collinsville, Cong. ch. and so., m. c.	18 14
East Hartford, Cong. ch. and so.	20 00
Hartford, Centre ch., m. c. 11.37;	
Asylum Hill ch., 4.75; Mrs. Mary C. Bemis, 100;	116 12
New Britain, 1st Cong. ch. and so.	350 86
Plantsville, Cong. ch. and so.	192 13
Southington, Cong. ch. and so.	209 05
South Windsor, 1st Cong. ch. and so., for Papal Lands,	25 00
West Avon, Cong. ch. and so.	9 40
West Hartford, Cong. ch. and so.	229 74
West Suffield, Cong. ch. and so.	6 18
Wethersfield, Cong. ch. and so. to constitute JOHN WELLES, GEORGE WELLES, and GEORGE W. HARRIS, H. M.	303 00
Windsor, Cong. ch. and so.	21 63
Windsor Locks, Cong. ch. and so.,	99 56—1,727 59

Litchfield county. G. C. Woodruff, Tr.

Kent, 1st Cong. ch. and so., 26;	
Julia R. Hall, 90 c.	26 90
Lakeville, Village Prayer Meeting,	13 65
Litchfield, Cong. ch. and so.	10 00
Milton, Cong. ch. and so.	10 00
New Milford, Two friends, 15; A friend, 20;	35 00
Northfield, Cong. ch. and so.	36 35
Terryville, Cong. ch. and so., m. c.	6 00
Thomaston, Cong. ch. and so.	47 45
Washington, Cong. ch. and so.	140 80
West Winsted, 2d Cong. ch. and so. with other dona. to const. Rev. L. H. HALLOCK and Miss M. P. HINSDALE, H. M.	35 01—381 16

Middlesex co. E. O. Hungerford, Tr.

Centre Brook, Cong. ch. and so.	18 25
Haddam Neck, Cong. ch. and so.	5 38
Killingworth, Cong. ch. and so.	30 25
Middletown, 1st Cong. ch. and so.	42 50—96 38

New Haven co. F. T. Jarman, Agent.

Birmingham, Cong. ch. and so.	119 38
Cheshire, Cong. ch. and so.	50 00
Guilford, 3d Cong. ch. and so. add'l,	50
Milford, Plymouth Cong. ch. and so.	36 50
New Haven, 1st Cong. ch. and so. 1 239.02; College St. ch. and so. 144.97; North ch. m. c. 10.60;	1,414 59
North Haven, Cong. ch. and so.	69 00
Whitneyville, Cong. ch. and so.	92 53—1,782 50

New London county. C. Butler and

L. A. Hyde, Tr's.	
Colchester, 1st Cong. ch. and so.	271 78
Hanover, Cong. ch. and so. with other dona. to const. JOHN WINTER, H. M.	34 10
Lyme, Grassy Hill, ch. and so.	25 00
Mystic Bridge, Cong. ch. and so.	24 92
New London, 1st Cong. ch. and so.	81 91
Norwich, 1st ch. m. c. 4.97; 2d ch. 288.90; Broadway ch. 720.73;	1,014 60
Old Lyme, Cong. ch. and so.	72 71—1,525 02

Tolland county. E. C. Chapman, Tr.

Gilead, Cong. ch. and so.	72 11
Mansfield Cen., 1st Cong. ch. and so.	90 00
Rockville, 2d Cong. ch. and so. with other dona. to const. JOHN ANGELL, H. M.	78 98
Somers, Cong. ch. and so.	55 37
Union, Rev. S. I. Curtiss,	11 00—307 46

Windham county.

Ekoon, Elizabeth W. Kasson,	10 00
Hampton, A friend,	38 50
Plainfield, Cong. ch. and so.	62 78
Pomfret, 1st Cong. ch. and so.	143 00—254 28

6,256 52

Legacies. — Mansfield Centre, Abigail

Lilly, by A. T. Lilly, Ex'r.	10 00
Litchfield, O. F. Crane, by R. Pierpont,	21 00
Woodbury, Judah Baldwin, by A. W. Mitchell, Trustee,	1,689 05—1,720 05

7,976 57

NEW YORK.

Adams, Mrs. D. R. S. Colton,	1 00
Bridgewater, Cong. ch. and so.	5 50
Brooklyn, Ch. of the Pilgrims, 1,235.25;	
Plymouth ch. 661.36; New England ch., 50.96; Ch. of the Covenant, 20;	
Puritan ch. 10.42; Central ch., bal. 29 c.	1,978 28
Chateaugay, Joseph Shaw,	4 00
Chatham Village, Mrs. H. B. Howland,	1 00
Clinton, Elizabeth Bristol,	4 00
Dunnsville, W. G. Davis,	100 00
East Bloomfield, Cong. ch. and so.	76 87
Fairport, 1st Cong. ch. and so., to constitute J. BEARDSLEY, H. M.	175 00
Fairview, Welsh Cong. ch. and so.	10 00
Flushing, 1st Cong. ch. and so., for Papal Lands,	32 05
Ithaca, 1st Cong. ch. and so., add'l,	10 00
Keyesville, J. W. Davis, 5; M. Page, 4;	9 00
Lisle, Cong. ch. and so.	20 60
Madison, Cong. ch. and so.	5 00
Moravia, 1st Cong. ch. and so.	21 00
Morrisville, Cong. ch. and so.	33 50
New Lebanon, W. Hitchcock,	1 00
New York, Broadway Tabernacle, 1,352.53; Hannah Ireland, 500;	
Mrs. Caroline P. Stokes, 300; Mrs. E. P. Woolsey, 200; "A Presbyterian, for the forward movement," 150; H. T. Morgan, 100; A friend, 100; A deceased friend, 6; E. B. 5;	2,716 53
Philip Millsbaugh, 4;	
Norwich, Cong. ch. and so.	35 22
Orient, Cong. ch. and so.	20 00
Oriskany, Rev. S. F. Porter,	3 90
Oswego county, A friend,	1 00
Perry Centre, Mrs. H. B. Stratton,	1 00
Potsdam, Mrs. Abner Clark,	20 00
Spencerport, Cong. ch. and so.	22 70
South Salem, Elizabeth Bees,	2 00
Troy, M. F. and M. J. Cushman,	50
Union Falls, Francis E. Duncan,	20 00
West Brook, Cong. ch. and so.	4 37
West Winfield, Cong. ch. and so.	8 50—5,313 52

Legacies. — Geneva, Henry Dwight,

by Edmund Dwight, add'l,	74 80
Gouverneur, Enos Wright, by C. T. Hulburd,	50 00—124 80

5,468

NEW JERSEY.

Bloomfield, Z. B. Dodd, with other dona. to const. ISAAC B. WHEELER, H. M.	75 00
Bricksburg, Presb. ch. m. c.	12 13
Montclair, 1st Cong. ch. and so.	97 46
Princeton, C. H. H.	5 00—189 59

PENNSYLVANIA.

Lausford, Welsh Cong. ch. and so.	6 40
Montrose, Edwin Lathrop,	10 00
Philadelphia, Central Cong. ch. m. c.	10 46
Pittsburgh, Welsh Western Asso'n of Penn.	5 00—31 86

MARYLAND.

Frederick City, E. H. Rockwell,	100 00
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VIRGINIA.

Falls Church, Cong. ch. and so.	3 52
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SOUTH CAROLINA.

Beaufort, A friend,	8 90
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OHIO.

Atwater, Cong. ch. and so.	19 00
Belpre, Cong. ch. and so. bal.	7 22
Cincinnati, Lawrence St. Welsh Cong. ch., 15; Rev. B. P. Aydelott, D. D., 10;	25 00

Cleveland, Plymouth ch. and so. to const. L. S. SMITH, II. M., 141; Euclid Ave. ch. and so., 18.70;	159 90
Widow's mite, 20 c.	32 00
Conneaut, Cong. ch. and so.	14 80
Cortland, Cong. ch. and so.	10 00
Defiance, A friend,	8 80
Greenwich, Mrs. Luther Mead,	14 69
Johnstonville, Cong. ch. and so.	15 00
Meeca, Cong. ch. and so.	39 00
North Bloomfield, Cong. ch. and so.	28 80
Ravenna, Cong. ch. and so.	5 00
Richfield, Mrs. S. Townsend,	27 00
Ruggles, Cong. ch. and so. 24; L's last gift, 3;	5 00
Toledo, Mrs. M. A. Harrington,	37 00—448 31
Twinsburgh, Cong. ch. and so.	

Legacies.—Jersey, George Barkley, by S. W. Williams, Ex'r, 854 85

1,308 16

INDIANA.

Crawfordsville, Rev. C. Mills,	10 00
Terre Haute, Mary H. Ross (of which 5 for Bitlis and 5 for Japan),	15 00—25 00

ILLINOIS.

Bunker Hill, R. C. Stone, 10; Friends, 5;	15 00
Chesterfield, Cong. ch. and so.	11 00
Chicago, 1st Cong. ch. and so. 71.16; Union Park ch. and so. 57.30; Leavitt St. ch. and so. 18.24; S. B. French, 50;	198 70
Evanston, 1st Cong. ch. and so.	30 04
Galva, Mrs. Ann Ayres,	50
Glencoe, Cong. ch. and so.	8 93
Moline, Cong. ch. and so.	46 82
Pittsfield, Mrs. E. Carter,	15 00
Polo, Robert Smith,	10 00
Quincy, L. Kingman,	3 90
Rosemond, Cong. ch. and so.	17 00
Turner, Mrs. R. Currier,	5 00—359 94

Legacies.—Crystal Lake, Simon S. Gates, by Wm. D. Gates, Ex'r, 2,000 00

2,359 94

MICHIGAN.

Almont, Cong. ch. and so.	10 00
Ann Arbor, 1st Cong. ch. and so.	69 20
Covert, 1st Cong. ch. and so.	5 00
Detroit, 1st Cong. ch. and so.	3 33
Dexter, D. Warner,	7 80
Edwardsburg, Julia S. Smith,	19 00
Jackson, M. L. Nash,	90
Kalamo, Cong. ch. and so.	5 00
Marshall, M. Heydenburk,	10 00
Northport, 1st Cong. ch. and so.	25 30
Olivet, 1st Cong. ch. and so.	43 00—198 53

MINNESOTA.

Hastings, C. S. Campbell,	5 00
High Forest, Mrs. N. R. Lyon,	1 00
Minneapolis, Plymouth ch. and so.	10 96
Morris, Cong. ch. and so.	2 00
Sauk Centre, 1st Cong. ch. and so.	10 00
St. Paul, L. H. Hemenway, 25; Rev. A. Hemenway, 10;	35 00—63 96

IOWA.

Algona, Cong. ch. and so.	17 00
Almoral, Cong. ch. and so.	2 40
Belmond, Rev. J. D. Sands,	1 00
Bowen's Prairie, Cong. ch. and so.	20 65
Burlington, Cong. ch. and so.	31 54
Davenport, Edwards ch. and so.	16 00
Des Moines, J. S. Longley,	7 25
Kellogg, Cong. ch. and so.	20 00—115 84

WISCONSIN.

Beloit, 1st Cong. ch. and so.	34 81
Bloomington, Cong. ch. and so.	25
Delavan, Cong. ch. and so.	18 25
East Troy, Cong. ch. and so.	4 50
Fort Atkinson, Cong. ch. and so.	36 16
Hammond, Cong. ch. and so.	4 00
Madison, 1st Cong. ch. and so.	77 66
Milwaukee, Spring St. ch. and so.	21 15

Oakfield, A friend,	15 00
Shopiere, Cong. ch. and so.	15 00
Two Rivers, Franklin Barns,	4 15—230 93

KANSAS.

Manhattan, Cong. ch. and so.	5 43
Millwood, Charles S. Foster,	15 00—20 43

NEBRASKA.

Fontanelle, Cong. ch. and so.	6 00
Milford, Rev. H. A. French,	5 00—11 00

CALIFORNIA.

Oakland, 1st Cong. and so. 46.12; 2d Cong. ch. and so. 4.22;	50 34
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WASHINGTON TERRITORY.

Skokomish, Rev. Cushing Kells, to const. EVA ALICE KELLS, II. M.	100 00
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CANADA.

Province of Quebec, — Sherbrooke, Cong. ch. and so. 69.35; Mrs. S. A. Hurd, 5;	74 35
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FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. W. P. Sprague,	10 00
Sandwich Islands, Honolulu, Miss E. K. Bingham, 5.15; —, A friend, 2,000;	2,005 15
Scotland, Glasgow, E. P. Chalmers,	10 00
Sweden, Ostra Karup and Domestorp, P. v. MOLLER, to const. himself, II. M.	184 50
Turkey, Sivas, Rev. A. W. Hubbard, 50.00; Smyrna, The Congregation, 66.67;	116 67

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part, 6,053 95

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, *Treasurer.*

From Geneva, Wis., for the Bridgman School, China, 20 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. s. s.	87 44
NEW HAMPSHIRE. — Campton, Cong. s. s. 45; Concord, North Cong. s. s. 50 etc.; Tamworth, Cong. s. s. 1; Wilmot, Prof. Lany's "School of Practice," for Zulu Training School, 9;	55 50
VERMONT. — Enosburg, Cong. s. s. 4.25; Granby and Victory, Cong. ch. and so. 3; North Craftsbury, Cong. s. s. 2.44;	9 69
MASSACHUSETTS. — Natick, Cong. s. s., for a teacher in India, 50; Westfield, Seven Sisters, for a boy in Mrs. Fairbank's school, Ahmednuggur, 25; Yarmouth, Cong. s. s., penny collections, 8.25;	83 25
CONNECTICUT. — Colchester, 1st Cong. s. s. 50.06; Columbia, Cong. s. s. 30; Windsor Locks, Cong. s. s. 43;	123 06
NEW YORK. — Berkshire, Cong. s. s., for a student at Marsovan, 30; New York, German Church of Olivet Chapel, for scholar in Harpoot Seminary, 35.19;	65 19
ILLINOIS. — Princeton, Cong. s. s.	1 75
KANSAS. — Manhattan, Missionary Garden,	7 87

Donations received in December, 30,081 04
for the Debt, in December, 16,613 77

Legacies received in December, 40,694 81
5,395 22

\$52,090 03

Total, from Sept. 1st to Dec. 31st, 1877, \$158,110.38

THE MISSIONARY HERALD.

VOL. LXXIV.—MARCH, 1878.—No. III.



REV. WILLIAM TRACY, D. D.

BY REV. G. T. WASHBURN.

VERY few readers of the Herald of to-day, or of those now most interested in missions, remember a meeting of somewhat more than ordinary interest in the Bowdoin Street Church, Boston, on the evening of Sabbath, November 20, 1836, at which the Secretaries of the Board, and Dr. Nehemiah Adams in behalf of the churches, bade farewell to fourteen young recruits, — seven missionaries and their wives, — starting to reinforce the then newly opened mission at Madura, in Southern India. Fewer still remember the sailing of the *Saracen*, three days later, or her arrival in Madras. Forty years have passed, and of the secretaries, and of those then members of the Prudential Committee, who sent them forth with their counsel and sympathy, one only, the venerable ex-secretary of the Board, remains; and of that company of missionaries all [excepting Mrs. Tracy] have now passed from the foreign field.

I write you to add one more name to the list of those venerable dead whose works do follow them, and whose memory we would not willingly let die, though they themselves are withdrawn from our sight, — the name of our father in the mission, and brother in service, Rev. William Tracy, D. D. He died at Tirupuvanam, South India, on the morning of November 28th, in the 71st year of his age, and the 41st of his missionary service.

Dr. Tracy was a native of Norwich, Conn., and was educated at Williams College and Andover and Princeton Seminaries.¹ The Missionary Herald of January, 1837, informed its readers that the reinforcement above referred to was to labor in Madura, and to open new stations in its vicinity, — the mission itself having been begun in 1834. Mr. Tracy's missionary career, therefore, covers the whole period of the mission's effective existence. He saw the two

¹ Dr. Tracy was born June 2, 1807; studied for a time at Williams College; graduated from Princeton Theological Seminary in 1835; was ordained at Philadelphia April 12, 1836; married Miss Emily F. Travelli, of Philadelphia, November 5, 1836; sailed from Boston November 23, 1836; and reached Madura after spending some months at Madras, October 9, 1837. He came on a visit to the United States in 1851, and again in 1867.

churches, with their half-dozen native communicants from Jaffna, increase to thirty churches, with 1,800 members; and a mission then occupying but the two stations of Madura and Dindigul, without having gathered any nominal adherents in the district, so expanded and increased as to embrace in its limits nearly the whole of a district larger and far more populous than Massachusetts, and to have under its instruction 8,000 nominal adherents to Christianity. At his coming, the chief access to the people was believed to be through tracts and schools; and missionaries frequently spoke through interpreters. Now, in place of the fathers are the children, who speak the native language with a perfection no foreigner can approach.

Mr. Tracy, soon after arriving at Madura, broke ground in the new field of Tirumangalam, twelve miles southwest of that city, and as soon as possible he went there to reside. Schools were opened in the towns about, affording occasion for frequent visits of the missionary, and serving as preaching centers over a wide region. His excellent knowledge of the vernacular enabled him to make good use of these openings, and the experience gained in this part of the work, and with native helpers, supplied a qualification most needful in one who was for nearly a quarter of a century to train the schoolmasters, catechists, and pastors of the district.

The year following his going to Tirumangalam he opened a boarding school. At first he could get but two Sivite lads for pupils, and these the sons of a schoolmaster. But from that day his name has been largely connected with the educational work of the district. By 1842, the boarding-school had grown into a high grade seminary, and in 1845, having over fifty pupils, it was removed to its present commodious quarters, which he in the mean time had been building at Pasumalai. Here he spent the next twenty-two years of his life, with the exception of a period between the end of 1850 and the early part of 1854, when he was absent in the United States. They were years of uninterrupted, happy, useful work. Among his pupils were almost all the pastors, catechists, and schoolmasters of the mission. More than 250 young men passed through the course of study prescribed for the school while under his administration. He was an admirable principal and teacher, but above all he was the pastor and religious teacher of his boys. In his school, he never allowed himself to forget that he was a minister and a missionary, and that the master's attention to the disposition and morals of his pupils should far exceed every other care, well considering that, though goodness without knowledge is weak, knowledge without goodness is dangerous, and that both united lay the surest foundation of usefulness to mankind. Few classes left his care in which nearly all were not professed Christians, and they appear to have stood the test of actual life as well as converts otherwise gathered. A large number of them have engaged in evangelistic work, and others have occupied honorable posts in government service.

Text books in theology and Bible study, as well as a school in which to teach such sciences, had to be created in the vernacular, and to these he gave much of his time. The Bible translated into Tamil 150 years ago, by Fabricius, though done with the best knowledge of that time, greatly needed revision; and soon after the Bible Society undertook the work. Mr. Tracy took his place upon the revising committee, and daily, for seven or eight years, gave

a portion of his time towards bringing out what has been called the best translation of the Bible in any language.

Since his return from his second visit to America, in 1870, he has lived and labored at Tirupuvanam. Though feeble, and subject frequently to intense suffering, he continued in his work to the last, even undertaking, with the other missionaries, the onerous labor of distributing the funds raised in England for those perishing by the famine, and ministering to the sick and distressed.

On November 8th, almost forty-one years from the day of their embarkation for India, Mr. and Mrs. Tracy experienced the joy of welcoming their youngest son, Rev. James Tracy, and his wife, as missionaries to the land of his birth and to the home of their declining years. The days of unpacking and settling in the home, the tokens from children and grandchildren, were occasions of deepest gratitude and joy. Both parents and son were looking forward to happy days of reunion and mutual support and counsel, after long separation. But the aged missionary's work was done. A laborious and well-filled life was rounded to its close. Almost suddenly, at the bright sunset of his threescore years and ten, the summons came from the Lord of the harvest field to cease his labors. "I am going home," he said, and thus, after bearing the heat and burden of the day, he resigned his toil.¹

Mr. Tracy saw things with great distinctness, and seemed intuitively to take in all the bearings of a matter. Hence in governing his school, and in his influence upon others, he depended more upon his clear and fair putting of the case to the sense of what was right and fit in his listeners, than upon argument. When he was about to receive some of his early students to the church a question was raised about caste. "Go, and read your Bibles," he said to them. "The church is not mine but Christ's. I do not make the rules for it. You may bring just as much caste into the church as you find in your Bibles." In the course of time the boys returned. "And what did you find?" said he. "We found no caste," said they. "And you—?" "We will have no caste."

His mind was active, his wit was keen, and his house was a place where in later days young and old equally liked to drop in and enjoy his bright and cheery conversation, and when matters of serious moment were uppermost, to obtain his counsel. His penetration, prudence, and practical good sense, and the kindly manners with which he gave his advice, made him one of the best of counselors.

Altogether Mr. Tracy was a man who would succeed anywhere, and in anything in which a Christian man should succeed. His work was less fragmentary and desultory than that of most missionaries, and its results were enduring and manifest.

¹ Another notice of his death states: "On Sunday, the 25th of November, he was able to be in his place in the sanctuary. Monday he was with his family at their early tea upon the verandah and sat down with them to breakfast at eight o'clock. Soon, however, he was attacked with an acute disease, to which he was subject, and sank very rapidly through the day. Mrs. Capron of Madura, twelve miles distant, came in to see him, and asked, in her cheerful way, 'What now, Brother Tracy?' 'Only going home, that's all,' he replied. 'But you want to go, don't you?' 'Have no choice,' he answered. He was conscious to the end."

REV. PETER J. GULICK.

THIS father in the missionary work, and father, also, of a missionary family, died at the residence of his son in Kobe, Japan, on the 8th of December, 1877.

Mr. Gulick was born at Freehold, New Jersey, March 12, 1797. Educated at New Jersey College and Princeton Theological Seminary, he was married to Miss Fanny H. Thomas, of Westfield, Mass., September 5, was ordained at Freehold October 3, and sailed from Boston November 3, 1837, with the second reinforcement for the Sandwich Islands mission. Arriving at the Islands March 31, 1828, he labored, first at Waimea and then at Koloa, on Molokai, till 1847, then at Waialua, Oahu, till 1857, when he removed to Honolulu. In 1874 he went, with his wife and daughter, to reside with his son, O. H. Gulick, in Japan. That son wrote, a few days after his death: "We had a happy thanksgiving day with father and mother on the 5th of September, the 50th anniversary of their wedding day. On the 3d of November, we had a missionary gathering at our house, which father enjoyed very much, that being the 50th anniversary of their sailing from Boston for the Sandwich Islands."

After his death the following penciled note was found among his papers, and forwarded to the treasurer of the American Board, with an order for the sum named. He had spoken of his desire to send the donation, and the letter is supposed to have been written about the 5th of September, but it was not seen by the family till after his death:—

"DEAR SIR,—As the writer and his wife have been permitted jointly to labor fifty years in the Master's vineyard, and to see some fruit of their labor in the Sandwich Islands, and the beginning of the good work in Japan; and also to rear a family of eight children, and see them all enlisted under the Captain of Salvation with the people of God, free from the bondage of intoxicants and narcotics, and the seven living, apparently fighting the good fight of faith, and endeavoring to enlarge the borders of Emanuel's kingdom, we wish to make a thank-offering to the blessed Author of all good, for these precious favors. We, therefore, request our agent to send you \$50, which please appropriate to reduce the debt of the Board.

"And we hope others, to whom the All Bountiful has given more of the wealth of this world, may be excited not only to cancel that embarrassing and shameful debt, but to give the Board the means of planting the 'shining cross' in many dark places, which are now waiting for the light of life. Should this be in any measure the result of our offering, we shall, ere long, the more joyfully bid adieu to this world.

"Yours in Christ,

P. J. G. and F. T. G."

Respecting the death and funeral, Mr. Jencks wrote:—

"Mr. Gulick passed away very quietly, having his consciousness to the last; and some of his last thoughts were of the triumphs of the Gospel in this land. Some two weeks before his death he prepared a small collection of Scripture passages and hymns, and three days before he called attention to them, saying that he desired them to be his last sermon. They were read by Mr. Davis during the funeral exercises.

"The funeral discourse, from the text 'I have finished my course, I have kept the faith,' was by Rev. J. D. Davis. Five members of the Episcopal mission, of Kobe and Osaka, were present, one American Presbyterian missionary, from Osaka, most of the members of our mission, and several foreign resident friends."

Of Mr. Gulick's seven living children, four — three sons and the daughter — are now in Japan, and two sons are in Spain. These six, with the exception of one son, are now in the service of the American Board, as that son, Luther H. was, for many years. He is now employed by the American Bible Society, in Japan and China.

REJOICINGS ABROAD.

THE acknowledgments which have appeared in the *Missionary Herald* from month to month have shown that the subscriptions made at Providence to relieve the Board from its debt were made in good faith and have been promptly paid. In many cases, doubtless, the payment has cost not a little of self-sacrifice, but the movement was a hearty one, the pledges were made by those who love the cause of Christ, and have been readily and joyfully redeemed. There was no occasion for the suggestion which, doubtless, some have heard, that there would be a great falling off in the sum collected. THE DEBT IS PAID, and the small amount not yet remitted on the subscriptions, is mostly good, beyond a doubt.

It was well understood — not a little of the grateful rejoicing felt at Providence sprang from the assurance — that this relief to the treasury would send a thrill of joy around the world, among the missionaries of the Board. Evidences of this joy have been coming to the Missionary Rooms from time to time, as letters have been received written after reports from the Annual Meeting reached different foreign fields. One "joyous echo," from Constantinople, was given in the *Herald* for January, in which Dr. Wood exclaimed, "What a load has been taken from all our hearts by the wiping out of the debt! What new cheer and strength are imparted by the spirit of the meeting [at Providence], and its action in respect to the future." A few passages from other letters will be given here — a few of many which might be gathered, — that those at home who have rendered this service to the cause of Christ may see how the hearts of laborers abroad have been touched.

Mr. H. N. Barnum wrote from Harpoot, Eastern Turkey, November 21st: "We have just finished reading, in the '*Providence Journal*,' which reached us yesterday, the account of the late meeting of the Board. In all our reading of late we have had nothing so difficult to read aloud as this. A 'big lump' would come up in the throat, and the eyes would grow dim despite our best endeavors. The enthusiastic removal of the large debt, with a balance in the treasury for the coming year, and the spirit of consecration to Christ and his cause which appears in this report, give us the hope of a new application of power by the churches at home, through prayer and the dedication of men and means, which are, I believe, the earnest of a new era in the missionary work. And now we pray that the spirit of the noble men and women who

gathered at Providence may pervade us, their unworthy representatives, and that the 'Missionary Revival' which was so much the theme of that meeting may be realized here, among ourselves and through all our borders."

Mr. Montgomery of Marash, Central Turkey, says (November 27): "Messrs. Bliss and Byington brought us news of your glorious meeting at Providence, and that our beloved Board is out of debt once more! We rejoice with you in this lifting of the heavy load from off your hearts. I trust this is the beginning of better days for you at the Rooms, and for all our work. It cannot be that with so much of revival spirit abroad in the land, the churches will long neglect so plain a duty as the carrying forward of this missionary work with vigor."

Rev. E. E. Bliss, of Constantinople, wrote, January 2d: "I do not know that I have written you since the report came to us of the good meeting at Providence. You may be assured, though no one, perhaps, has told you so in words, that we all felt the quickening influence of the words spoken and the spirit manifested there. Tell Dr. Alden that his paper on the 'Missionary Revival' was made the theme of our Union Monthly Prayer-meeting at the Bible House in December. Our English and Scotch friends, missionaries and others, came to that meeting. And as we dwelt upon the theme, I hope some desire was kindled in our hearts to respond to the stirring thoughts brought before us. God grant that this year, 1878, may witness an onward movement along the whole line."

From India have come such expressions as these: "How shall we send you our greeting! How express our joy and thanksgiving!" "You cannot tell how much we rejoice over the blessed time you had at Providence. We, also, are lifted up. . . . And what a manifestation of love at that communion season [in the contribution for sufferers by the famine]. It went right home to our hearts. May God bless the churches supporting our Board more and more. The aid sent to us is most thankfully received, and we shall make many a poor famine-stricken soul glad by the help afforded."

One brother in the Zulu mission wrote: "We are so thankful that the forty-eight thousand dollars, about which we have had so many painful dreams, were paid off in such a splendid fashion! The Lord be praised." Another says: "I need not say how cheered were all our hearts in the lifting of that burden off your shoulders. All honor to ex-Governor Page and others, but 'glory to God.'"

Mr. Chapin, of the North China mission, wrote, November 30th: "Our Thanksgiving was made doubly happy yesterday by receiving intelligence of the paying off of the debt of the Board at the annual meeting, and also of the safe arrival of the Aments and Roberts at Tientsin. Truly a new song was put into our mouths, even praise to the living God. What shall we render to him for all his mercies? We take these things as pledges of future enlargement in our work." Mr. Blodget, of the same mission, exclaims, "Forty-eight thousand dollars in forty-eight minutes! God be praised that he put it into the hearts of his people to give so willingly. It causes great joy to us here, as it has caused, and will cause, great joy throughout all the missions."

The venerable Titus Coan wrote from Hilo, Sandwich Islands:—

"We have been charmed and electrified by the report of the meeting of the

A. B. C. F. M. in Providence. The meeting was one of thrilling interest, and I am sure that He who said, 'Lo, I am with you alway,' was there to verify his promise. . . . When God speaks how soon the cloud lifts, the dark sea divides, the 'pillar of fire' shines, 'Jordan is driven back,' 'the mountains skip like rams, and the little hills like lambs.' That leaden debt, which lay like a mountain upon you, was removed at the touch of God's finger, and the command of 'The Captain of the Lord's host' — 'GO FORWARD,' thrilled through your ranks like electric power. Surely you were all moved as by spiritual dynamics, and I hope, and pray, and trust that the momentum given the churches by the Spirit will continue and increase until the world feels its power.

"Did you not, on that auspicious occasion, feel the truth of the Saviour's declaration, 'If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove?'"

"Well, that mountain is sunk. May it rise no more; but may the faith, the hope, the joy, the love of the church rise to overtop every mountain, and to overcome every obstacle, until your and our Board shall count a million annually, and the converts be counted by many millions."

WHAT SHALL BE IN TURKEY.

THE time is preëminently critical in a land upon which has been expended much of recent Christian effort. The prayers of all God's people should now be earnest, that the great events which have transpired, and others lying in the near future, may be so ordered that they shall not obstruct, but shall greatly further the interests of the Gospel.

What is to be? Will the powers soon to be in conference, see to it that needed reforms shall be gained for all the nominally Christian populations in different portions of what has been, as well as of what may still be, the Turkish empire? Will *religious liberty* be secured for all these, and for Moslems as well? The time is ripe for this. Thousands of Protestants, the fruit of existing missions, have already done something to illustrate a purer faith, and to win the respect of Moslem neighbors. Nearly a hundred churches are so many centers of light, scattered throughout the empire, from the Bosphorus to the Tigris. Hundreds of Protestant preachers and teachers, trained in mission schools, are ready to tell the story of the cross to their Mohammedan neighbors. The New Testament, in their own language, is ready to be placed in their hands. Missionaries, well trained native agents, schools, seminaries, colleges, a Christian literature — these are moral forces already in the field. Shall they work a grand reconstruction of the empire, developing its intellectual and its natural resources, and above all securing the early triumph of the kingdom of our Lord in regions once blessed by his personal presence and the labors of his apostles? These are ends to be sought for in fervent and hopeful supplication before Him who cause the wrath of man to praise him, restraining the remainder thereof.



BY REV. E. G. PORTER.

WE gladly furnish readers with this pleasing view of the new college building and grounds at Aintab, as seen from the south. The engraving was drawn by Ipsen, from a small photograph recently received from Turkey.

The main building is constructed of stone, and occupies a commanding site, overlooking the western approaches to the city. Its extreme length is 160 feet. The wings are 52 feet long by 28 feet wide. The entire college lot embraces about thirty-four acres. The area enclosed by the stone wall is about fifteen acres. Every stone in this building has been paid for by the Sunday-schools of America, and largely in dollar contributions.

The small building within the enclosure, on the right, is designed for the President of the college, and is given chiefly by friends in England.

The first term of the first collegiate year began on the 11th of October, 1876. The number of students in the Freshman Class was eleven, and in the Preparatory Department twenty-seven. At the present time the whole number in attendance is fifty-five.

The studies pursued thus far are the Turkish, Armenian, and English languages, Algebra, Geometry, Anatomy, Natural Philosophy, Astronomy, Physical Geography, Trigonometry, Composition, and Declamation.

The Faculty comprises the Rev. T. C. Trowbridge, President; Professor Henry Lee Norris, Jr., M. B. (Edinburgh), Physician to the Central Turkey mission and United States consular agent at Aintab; Professor Alexander H. Bezjian, Professor K. H. Sewny, M. D., and Mr. Ovagim, tutor, — a graduate of Robert College.

The medical work is already a great attraction, and efforts are being made to procure a dispensary, a hospital, and a place for clinical instruction.

The religious spirit prevailing in the institution is indicated by the fact that Professor Bezjian has a Bible class of about sixty young men, in connection with one of the churches. The great changes now being effected by the war with Russia are likely in every way to enhance the importance of this college, in relation to the welfare and future development of Asiatic Turkey.

In view of the hardships and distractions to which the people have been exposed, the growth of this promising college, in a single year and a half, is quite beyond the anticipation even of its most sanguine friends. It is gratifying also to know that our high estimate of the value of this and similar institutions, growing out of the missionary work of the American Board, is fully endorsed by an able and critical writer in a recent number of the "British Quarterly."

CIVILIZATION OF THE INDIAN.

It is too late to ask the question, Is the Indian capable of civilization? Schools and churches, the practice of agriculture and the mechanic arts, laws enacted and administered by themselves, more than one hundred thousand Indians in citizen's dress, rapidly adopting the usages of civilization — these are accomplished facts, that, better than theories and speculations, have answered the question. Twenty thousand Cherokees, living under a constitutional government, are said to compare favorably in "thrift, intelligence, and morals, with their white neighbors in the States of Missouri, Arkansas, and Texas." This and other happy results of efforts to civilize the red man — the fruit largely of missionary labor, self-denial, and sacrifice — are the occasion of no little satisfaction to the friends of missions, and especially to the constituents of the American Board.

The experience of sixty years, the labors of five hundred men and women among eighteen different tribes, at an expenditure of over a million of dollars, have shown the Board that the Indian, however degraded he may have been, is yet capable of displaying a genuine manhood. All he asks, and all that his friends ask, is that he may have the opportunity. Let the present "Peace Policy," inaugurated by President Grant, be continued; let the gentlemen who are connected with the Board of Indian Commissioners be sustained in their self-denying labors, despite the clamor of interested parties, who would transfer the Indians back to the war department; let schools be established for the education of Indian youth; let the Indians, as fast as duly qualified, be permitted to take up and hold lands, with all the rights and privileges of white men, and they will soon vindicate their character, and become worthy citizens in the land of their fathers.

The following figures, taken from official documents on file at Washington, need no comment. They speak for themselves of the rapid progress of the Indians in the arts of civilized life: —

RESULT OF NINE YEARS UNDER THE PEACE POLICY.

	1868.	1877.
Number of Indians in United States	—	about 278,000
Wear citizen's dress	—	112,903
Houses occupied	7,476	22,199
Built last year	—	1,103
Schools	111	330
Teachers	134	437
Scholars	4,718	11,515
Money expended for education	—	\$337,379
Indians who can read	—	40,397
Learned to read last year, (Five tribes in Indian Territory not included) }	—	1,206
Church buildings on Reservations	—	207
Indians church members	—	about 28,000
Land cultivated by Indians	54,207 acres	292,550 acres
Male Indians engaged in labor, (Five tribes in Indian Territory not included) }	—	34,632
Bushels Wheat raised	126,117	688,278
“ Corn raised	467,363	4,656,952
“ Oats and Barley raised	43,976	349,247
“ Vegetables raised	236,926	556,975
Tons of Hay	16,216	148,473
Horses and Mules owned by Indians	43,960	216,286
Cattle owned by Indians	42,874	217,883
Swine owned by Indians	29,890	121,358
Sheep owned by Indians	2,683	587,444

HAWAIIAN ISLANDS — PRESENT NEEDS.

THE following extracts from a letter recently received from Rev. Titus Coan, who has labored so successfully, and for so many years at Hilo, Hawaii, are instructive and suggestive. They may help many readers to a fuller understanding of the present condition and dangers of that field, though so much has been done, and so much good accomplished there in the past.

“I am now seventy-seven years old, lacking two months; and although a gracious God has preserved me with patient care, so that I usually preach three times on the Sabbath, besides holding two other public exercises, of an hour each, being also full of labors during the six week-days, yet I know that ‘I must soon put off this tabernacle’ and pass over the river. Even now, although my voice is strong and my heart young and warm, and I still love to proclaim the glad tidings in the sanctuary, and to teach daily ‘from house to house,’ yet this mortal frame refuses to climb the rugged precipice, to scale the high mountain, to beat through the tangled jungle, and to struggle in the raging river. For years I have pondered the question, not without prayers and tears, Who shall be my successor in this ‘field, which the Lord hath blessed,’ in spite of the weakness, the great unworthiness, and the many sins of the present husbandman. . . .

“You are aware that notwithstanding the great and marvelous work that God has accomplished at these islands, a new and a harder struggle is before us. Chinamen are coming in by thousands, and foreigners of many nationalities, and of diverse complexions and opinions, are multiplying in the land. There is a rush and a struggle after ‘filthy lucre,’ and ‘*gain*’ is esteemed *godliness*,’ so that a new and earnest warfare has just begun on our shores. It has none of the simplicity of that of fifty years ago; but is complex, conflicting, many sided, and *polygloteous*; and of this we may be comparatively sure, that, unless wise, patient, and continuous evangelical labors are bestowed upon these natives, and upon the mixed races around us, the masses will crystallize around three points: stupid indifference to all spiritual things, bigoted papacy, and infidelity. I may, perhaps, add ‘abominable idolatry.’ Such a picture looks dark and fearful in the prospect, and I do not believe that the ‘Good Shepherd’ will suffer it to be realized; but, if prevented it must be through vital faith, living love, and earnest fidelity in the work of the Lord. Let us ‘*hold the fort*’ and ‘*keep the vineyard*.’

“It seems clear to many thoughtful minds that some outside power must come to our help, or much, not to say all, that has been done for these islands will be lost upon future generations. The fallow ground has been broken up; good seed has been sown broadcast; the field has been watered by the dews and the rains of Heaven; the seed has taken root and sprung up; a great and glorious harvest has been ripened and gathered into the garners above; and with joyful hallelujahs we have shouted the ‘harvest home.’ All this is well; but another generation has come up, like weeds and brambles upon a fallow field, while most of the old husbandmen, who once ‘sowed in tears and reaped in joy,’ have rested from their toils; and now we need fresh laborers, to break up anew the ground, and secure, under God, another harvest. Who shall do this if not the successors of the noble band who sent out the pioneers to this field?

Satan and the papacy want the ground; but will it not be better that the A. B. C. F. M. reoccupy it to such an extent as to secure what has been gained, until both the foreign and the native element have become established on a firm basis, and prepared, through grace, to perpetuate those invaluable institutions which have been planted in this land?"

FINANCIAL.

AT the close of the first five months of our financial year, we are permitted to announce that of the amount subscribed at Providence toward the extinguishment of the \$48,000 debt, there has been paid into the treasury the sum of \$49,984.73, reminding us of the terms of the Scripture promise, "good measure, pressed down and running over." To the payments making up this sum, from the pledges of so many hundreds, there have been appended no regrets, only thanksgivings, prayers, and glad anticipations for the future.

During this period the Treasurer has received from the regular donations of the churches, \$106,507.74, — falling short of the amount received from the same source last year nearly nine thousand dollars. This is not pleasant, but the loss has been more than balanced by an increase from the gifts of the dead, so that our total receipts for the first five months of the year, excluding what has been applied for the liquidation of the debt [\$47,985.94], amount to \$147,305.39, an advance of about \$300, beyond what was received from all sources during the first five months of the preceding year. We certainly have occasion to "thank God and take courage;" yet some anxiety arises from the fact that the amount received from the regular donations from the churches is a few thousand dollars behind that of a year ago. Will our friends make it sure that this lack is more than supplied during the months which are to come?

ITEMS FROM THE MISSIONS.

MR. BLODGET, of *North China*, reported, December 2d, the recent addition of four young men to the church at Peking. Respecting the famine he writes: "This is a year of *great distress* in Northern China. It seems as if millions must perish from starvation, notwithstanding all the efforts of the government and of the people to prevent it. We hear of husbands selling their wives, of parents selling their children, of rich and poor alike reduced to beggary, of families who despair and die in their own houses, rather than scatter about over the country in the forlorn hope of finding food to lengthen out their days. In many cases houses are torn down, and the timber sold for money to buy bread. Everything edible is consumed. The hulls of grain, corn-cobs, grass-roots, the bark of trees, and even a kind of earth, all are eaten by starving people in their extremity. The province of Shansi suffers most severely. Shensi, Honan, Shantung, and the southern parts of Chihli are also involved in this calamity, the distress varying in degree in different places."

MR. S. R. RIGGS, of the *Dakota mission*, wrote January 14th: "You ask for the *number* of Indians under the care of our mission. This will be about the number:

"Santees, at Santee Agency	744
Sissitons, at Sissiton Agency	1,715
Sissitons, at Brown Earth	120
Teeton Sioux, at Fort Sully, <i>about</i>	1,000*
Rees, Hidatra, and Mandans, at Fort Berthold	1,400
	<hr/>
	4,979

"Indirectly we are acting upon a great many others, scattered in various places. At the Santee agency, however, perhaps quite half are under Episcopal teaching.

"There is often something very perplexing about the numbers of Indians. Last year — that is a year ago — when we were engaged in fighting the Sioux, their reported number increased beyond all belief. This last fall they have shrunk wonderfully. One wonders what has become of them."

LETTERS FROM THE MISSIONS.

European Turkey Mission.

PERILS BY THE WAY.

LETTERS from missionaries in European Turkey, when published in the *Herald*, must of course be much older than other intelligence from the seat of war. Yet statements in regard to circumstances in which the writers have been placed may still be of much interest to their personal friends and to all friends of missions. It was announced in the *Herald* for December, that the families of the missionaries at Samokov were sent to Constantinople in September last, for greater safety. It seemed best for Mr. House, who needed rest, to remain there also, with his family, and as Mr. Clarke was much away from Samokov, Mr. Locke would be often left alone at that place, and Mr. Jenney, of Monastir, went to join him. Mr. Jenney wrote from there December 12th, as follows: —

"You may be somewhat surprised to receive a letter from me in the northern part of Turkey, but the providence of God seemed to call me here. I left Monastir November 26th, and reached here December 1st. It was a very perilous journey, and twice, to human view,

I came near losing my life. Many times I waited to hear or feel bullets, for often the highway robbers whom we passed would stop, take their muskets from their shoulders, and consult. Several times my zabtie, who evidently understood more than I did, struck my horse severely and bade me make good time, and then we would dash through the mud, the zabtie ever looking back and spurring on the horses. I traveled ninety miles the last two days, through mud, snow, hail, and rain, being in the saddle but twenty-two hours.

"One hour after dark, Mr. Locke cheered me in answer to my request to be admitted, with, 'Oh, yes.' I was in describably happy that my journey was ended, but when Mr. Locke, as he opened the door, said, 'Well, brother, you have come just in time, for they say those fellows are near,' I thought that my jaded horse and his rheumatic master might soon have a still more perilous journey. . . . Oh, how tired we are of war and rumors of war."

A PLEA FOR THE "ZORNITZAR."

Mr. Jenney also writes: —

"With appropriations for 1878 there

* This is about the half reported this year at the Cheyenne Agency.

came a suggestion from you, that the 'Zornitzar'¹ be discontinued, or published as a monthly. We missionaries raise one united voice and cry *never, NEVER, NEVER!* stop our paper. We appreciate the pressure on the Board, but you most certainly do not and cannot appreciate the grand work of the 'Zornitzar.' As the Polar star guides the mariner, so the 'Morning Star' is leading this people to 'the lamb of God, who taketh away the sins of the world.' Scores, yea hundreds of Macedonians know of the way of salvation through our paper. Hundreds of homes are thus entered to which no Protestant can approach. In some places ten copies only are taken, but the readers number from fifty to one hundred.

"Nor is the political part only read. I have heard the more strictly religious and historical parts discussed in a manner which shows that the whole paper is prized. Each number is a helper sent out, at small expense. A helper of flesh, blood, and soul would meet men eager to argue for their faith, but our four paged helper quietly and powerfully, through the aid of the Holy Spirit, convinces men of sin, of righteousness, and of judgment to come. In the name of Jesus, for whose sake we print the 'Morning Star,' we beg the churches not to require us to discontinue this means of grace."

PERILS AT HOME.

Mr. Locke also wrote from Samokov, December 4th:—

"After having had, for some thirty or thirty-five days, no English-speaking associate, it seemed good to have one come to me as Brother Jenney did last Saturday evening, safe and sound. He had a perilous journey from exposure to evil men on the road. We are both glad to be here, but how long we may stay, when we shall go, or where, are questions we can ask, but do not attempt to answer. Nor do they trouble us much. We propose (D. V.) to stand by until it seems to be the Master's will that we should leave. When he calls he will show us

¹ The "Zornitzar" is a small periodical in Bulgarian, published by the mission.

the way. We pray that we may have grace to know and do his will. As to the actual dangers that surround us, we do not, we cannot know. We cannot be intimate with any one, for reasons that I need not state.

"Villages not six hours distant have been 'looted' within five days, and it is said, and I do not doubt, that the Circassians want and intend to loot this city,—the upper part of it, where the Christians live. The Turks and the Bulgarians have made and signed an agreement for mutual protection, and I hope that good may come of it. But God is the keeper.

"It is now almost two weeks since I have heard from Brother Clarke, who left Philippopolis two weeks ago to-morrow to work among the *destitute*.

"Our theological school goes on as usual. We hope to keep it going, and to stay here, by the stuff, so long as God wills. It seems at times as if we had reason to believe, from God's care in the past, that he would not suffer harm to fall on us and ours. I am very glad that thus far our souls have been stayed in peace."

Eastern Turkey.

THE SCHOOLS AT HARPOOT.

THE following letter from Mr. H. N. Barnum, of Harpoot, respecting the examinations of different schools there, dated November 21, 1877, is of unusual interest:—

"Our annual examinations were completed a week ago to-day. On Friday, the 9th, the seven members of the graduating class in the Theological Seminary were briefly examined, and in the evening each one delivered an oration to a very attentive audience, which nearly filled the church. These young men are somewhat above the average in ability and promise. The next day they were examined for licensure, by five of the pastors, assisted by us.

"On Sunday Pastor Mardiros, of this church, preached a sermon with special reference to these new preachers, and to those who are going to the villages to la-

bor this winter. In the evening an interesting prayer-meeting was held, attended only by the members of the three schools and of our missionary circle. The last weeks of the term were marked by a very gratifying interest in spiritual things among the majority of the pupils.

"On Monday, the sixty pupils of the Female Seminary were examined. Besides the fundamental branches, and the reading of compositions and the recitation of pieces which the girls had committed to memory, they were examined in Algebra, English, Turkish, Natural Philosophy, Physiology, the Bible Handbook, and the Life of Christ. The audience numbered about one hundred and fifty, and filled the school-room, from which the desks had been removed. They were admitted by tickets, and hence it was the most select company that we have had on such an occasion; and while most of the recitations were above the capacity of a good share of the audience, the examination was so animated and fascinating as to keep almost every spectator in his place till the close. In Miss Seymour's absence, during a good part of the term, the responsibility has rested upon Miss Bush, who seems to have had special strength given her; and her assistants have performed their duties admirably. The school is steadily advancing, and this examination was the best which we have had. The neat but plain dresses of the girls and of the few students' wives who belong to the school, their bright, animated, and intelligent faces, and their ready, sprightly answers, made it a most interesting spectacle; and taking it in contrast with the surrounding community, such a beautiful and striking scene can be witnessed nowhere else in this part of the country. No Turk had ever visited the school except on two occasions, and those were officials who had seen something of European society. At this examination I invited the Turkish teacher of the Normal School to be present, and as the examination was proceeding, I asked him how he liked it. He said, 'It is amazing,—amazing.' Yet he had frequently seen the list of studies pursued.

"The examination of the Normal School continued from Tuesday morning until a little after noon on Wednesday, and the whole concluded with an exhibition before a large audience, admitted by tickets, so as to have a select and not overcrowded assembly, on Wednesday evening. As I cannot do justice to the examination without a lengthy description, I will simply say that I never saw a better one anywhere, and that I never saw so much crowded into the same amount of time. There were no wasted minutes. Mr. Browne is doing a good work in this school. All the exercises gave great satisfaction. The singing of the one hundred boys and young men was very fine,—particularly a few of the 'Sankey Hymns,' some of which had been translated, and some were sung in English.

"If our friends at home could have witnessed these examinations; if they could know these schools, which are to constitute 'Armenia College,' thoroughly; if they could see the admirable spirit which pervades them, and understand the great work which they are to do; they would put \$50,000 for endowment into Mr. Wheeler's hands as quickly as the same sum was raised in the great meeting at Providence."

Madura Mission — Southern Hindostan.

NATIVE LETTER OF THANKS.

DR. CHESTER, of Dindigul, wrote December 18th, saying: —

"I write a line only in forwarding the enclosed letter from the pastors, catechists, and teachers of the Dindigul station. The handwriting and the composition are Pastor Colton's, — our native pastor at Dindigul. I have not changed it in the least. It speaks for itself, and is a spontaneous token of gratitude to the Lord for that wonderful meeting of the Board at Providence, and to the dear Christian friends who remembered us so kindly at the communion season."

The following is the letter thus referred to, — addressed to Secretary Clark, and signed by the writer, Mr. Colton, and

fourteen others—four writing their names in Tamil, the others in English :—

“REV. AND DEAR SIR,—The undersigned, that are engaged in the service of the Lord in Dindigul station of the American Madura Mission, beg to send the following letter of thanks.

“Rev. E. Chester, M. D., who has the charge of this large station, having read with peculiar pleasure the very interesting and encouraging accounts of the last anniversary of the American Board, held in Providence, R. I., not only permitted some of us to read the paper, but also informed us the important items in our monthly meeting.

“The Board, which originated with the fervent prayers of Samuel Mills, have always kept in view the sacred and noble work of evangelizing the heathen nations. They have been permitted already to see the first fruits of their labors of love throughout the world.

“The sermon by Dr. Fairchild, and the essays by Dr. Alden and yourself, are very opportune and very suggestive. The cream part of them was duly made known to us in our last meeting. We return to our respective congregations with fresh vigor and warmth. We will use those sterling thoughts as subjects of our addresses to our people. We hope and pray that all those under our charge will be revived, and receive fresh unction from above.

“The fact that the heavy debt of the Board was so speedily cleared in one or two sessions of the annual meeting, by worthy and liberal pledges, is a remarkable index of the zeal with which the cause of missions has its hold on the hearts of Christians in the United States. The impulse given on the occasion by the presence of the Holy Spirit is no less remarkable. We do rejoice on hearing the cheering news. Your zeal will, doubtless, provoke very many.

“Though the famine has been very severe in our land, yet we have ample reasons to be grateful to the wise Providence that ordered it for good. We are gradually led to look upon this grievous famine as a negative mercy. As this drought happened after the opening of

the railway in the district, abundant supplies of paddy and rice have been imported from Burmah. Some of us call these consignments of grain ‘Manna.’

“The timely efforts of the government, and the wonderful liberality of the people of England, at this critical season, not only saved the lives of thousands, but have also called forth feelings of more admiration, gratitude, and loyalty on the part of the subjects. The people, *en masse*, see clearly, now, the nature and fruits of Christianity. The salutary effects produced will continue for generations. In all these things we trace the wonderful dealings of God, and cordially ascribe all praise to his glorious name.

“We and our congregations send our warmest thanks, through you, to the Prudential Committee, and to all the officers and churches connected with the Board, for their special act of kindness in remembering us at this time of scarcity and anxiety, and sending to our mission a moiety of the collection taken at the communion season, during the late meeting of the Board,—to be distributed to the helpers that are equally affected by this terrible famine.

“In conclusion, we pray that our Heavenly Father will multiply your seed sown, and increase the fruits of your righteousness.

“We beg to remain,

“Yours in Christian fellowship.”

HEAVY RAINS.

Dr. Chester adds to his note this statement in regard to the heavy rains which have succeeded the famine :—

“After the drought and the famine we are having floods, tending to add much to the distress of the poor people. We have not had such a rainy season since we came to India. Our rains ought to be all over now, yet we are having heavy rains still. The Nigai River, at Madura, has been full from bank to bank for nearly three months,—something quite unexampled. The railroad between Trichinopoli and Madura has been breached in many places, and two bridges have fallen. As soon as they repair one break a new flood comes

and washes it away again. Our garden well, which has not, for seven years before, had at any one time more than four or five feet of water in it, and for two years past only two feet, has now thirty feet. All the wells are filled. It will be a great blessing to the poor cultivators in the end, though they are losing part of their crop now; for in this district there is very much cultivation under wells, after the rainy season has passed."

North China Mission.

THE FAMINE—GOVERNMENT ACTION.

READERS may be almost weary of seeing notices of distress and starvation in different lands; but while such distress exists, in fields where they are called to labor, missionaries cannot fail to be deeply moved by the suffering around them. They should report the facts; and Christian communities in more favored lands should, and surely will, be moved to effort that relief may be afforded. The letter from which extracts are given here has also a pleasant aspect, in its relation to this famine in China—the view presented of benevolent, paternal action by the Chinese government. The letter is from Dr. Porter, of Tientsin station, but is dated at Pao-ting-fu, October 30, 1877. It states:—

"The famine in India, which has drawn so upon the sympathies of Christians, is having its parallel in China, to a certain extent. Last year Shantung suffered very greatly, and \$10,000, more or less, were distributed by the several mission societies. This year the distress is even greater, because it is cumulative. I understand that thirteen of the eighteen provinces have been without rain, but the distress falls especially upon Honan and Shansi. In this province [Chihli] my note-book records only four rain storms in as many months, only two of which did more than moisten the ground. The sun burned away the clouds.

"Just at the south gate of Pao-ting-fu a tiny stream flows. It rises in a 'one acre spring,' seven miles west from the

city, and flows from here to Tientsin. Small as it seems, it is of vast importance to all the southwest region. It is the most convenient water approach to Shansi from Tientsin. To-day the north bank of the river, for half a mile, is covered with great piles of rice bags, part of the government contribution to the famine districts. Vast stores have been accumulating at Tientsin all summer. This is the first instalment sent on by the governor-general. I found here 6,000 sacks of rice, each holding about 190 pounds. The first fleet has returned, and scores of transports are on the way. From here the transportation is pitiful enough. Each side of the river is crowded with carts, while a file of laden carts is just starting southward. Each cart, with its small load, was toilsomely dragged up the slope by a team of *two cows*. They must drag slowly on six or eight days to the entrance of the Kukuan pass. There the grain will be transferred to the sore backs of mules and camels, and march slowly on through the mountain defiles five or six days more, to Pai-yuan-fu, the capital. From there, by an equally slow process, it will be distributed to the distressed districts. It fairly makes one ache to see this painful process, while thinking of the people who may die before succor reaches them. How easily a railroad would supply the need.

IMPERIAL RESCRIPT.

"Would you like to see the Imperial Rescript which is the authority for this movement in grain. It exhibits the best side of a paternal government.

"8th month, 28th day. The Shansi drought is excessively severe. We approve the petition of Tsêng Kuo Chüan, the governor of Shansi, to retain the military fund which should be transmitted to Peking, to the amount of 200,000 taels (\$280,000), for distribution. We further order Li Hung Chang to devise means for raising and distributing a like sum of 200,000 taels. The province of Honan is also suffering severe calamity. We further approve the petition of Li Ching Ao, to draw from the military fund which should be sent to Peking the

sum of 147,000 taels, to be used for distribution. Considering the wide extent of the distressed districts, and the people, with upturned mouths, like birdlings, crying for food, how can the Court be unmoved to pity. We, regarding the pitiful populace, greatly fear lest succor cannot be extended to every one. We therefore order the board of revenue to devise means for distributing at once 200,000 taels. Li Hung Chang may further arrange to distribute 200,000 taels in the two provinces of Honan and Shansi.

“Since the distress in Shansi is the most severe, while in Honan it is less so, of the sum of 400,000 taels seven tenths may be sent to Shansi, three tenths to Honan. This large sum is committed to the above mentioned officers for distribution. Let the governors urge the under officials to distribute this fund, incited by conscience to a faithful performance of the trust, to the end that every household may partake of the imperial favor. Let them carefully avoid extortion in the dispensing of the fund.

“In view of the deep distress of the two provinces, the people waiting pitifully for food, let all the greater and lesser officials be ordered to remit the customary transit customs dues to all grain merchants who may be transporting grain into these provinces. Respect this.”

“You will see from this that the government is doing a great deal, far more than can be done in any other way. More than a million of dollars is appropriated, a large part of which will escape the filching of the lesser officials. But still thousands must die. The missionary community would be glad to do something, as they did last year, to relieve the distress. A young man, Mr. Foster, of Shanghai, visited me last week on his way to Shansi, to see the condition of things and to report at Shanghai, hoping to make an appeal to the benevolent of England and America. The foreign communities on the coast will give something no doubt, but they may have exhausted their spirit of benevolence the first winter, so that a wider area must be gleaned from if possible.”

LATER STATEMENTS.

On the 24th of November Dr. Porter added to his letter, at Tientsin: —

“In regard to the famine, we have full reports from every part of this province. All the tourists bring back the same pitiful tale. Messrs. Smith and Stanley report our members as on the verge of starvation. Unless we keep them alive, they are likely to be in their graves before spring. In Honan men are selling everything at ruinous rates. . . . Mr. Borradaile, of the London mission, showed me a cake such as the people are living on. It is a kind of dumpling made of the meal of sorghum — seeds, stalk, root, and all, ground together, — enclosing a ball of stewed oak or willow leaves! . . . Men with sixty acres of land scarce have raised enough to fill three bags with grain. In many places the people have sealed up their houses with mud and fled, some south of the Yellow River, and some north towards us. Tientsin is the great harbor for them. All the roads leading to the great cities are lined with people, escaping from starvation. . . .

“One might write pages of these distressing details. Cannot something be done in America to help a little at least? Why might not a ship-load or more of grain be sent from California; or better still, the money that a ship-load would cost, for us to dispense? This work of alms-giving should be made to help us in our mission work. The result in Shantung last year was certainly helpful. Those who have eaten bread from a mission compound do not think of the donors as devils, at least.”

AN INTERESTING INQUIRER.

Turning to other matters, Dr. Porter says: —

“Just before leaving Pao-ting-fu I had an interesting inquirer, who, I hope, will soon be baptized. He is an old man of 57 years, a doctor by profession and a very intelligent man. His story is full of interest. . . . He says that ten years or more ago, he had a severe stroke of paralysis. In his fear and distress he made

a vow, that if he recovered he would go about preaching the 'true doctrine,' not knowing what that was or where he could find it. He got well, but forgot his vow. About a month before he came to me he began to feel a twitching in his arm, reminding him of his old attack and of his old vow. His conscience twitched and twinged too. He thought his time of judgment had come. People at home need not ask if the heathen here have a conscience; this case is only one among a multitude. He came very soon after to our chapel, and listened eagerly. He seemed to drink in all that was said, and he read our books with evident pleasure. I have no doubt he is a sincere believer now. He entered into a sort of covenant with our little church the Sunday before I came away, and besought me to baptize him as soon as I thought it right to do so, that he might think of himself as really a disciple. He said to me the last day I saw him: 'To think that I should have lived to be fifty-seven years old, and never have known of God's love and truth. Surely this is nothing but the grace of God that lets me know of Jesus and salvation now.'

DEATH OF A BELIEVER.

"A dear young man, who studied with me last winter, earnest, faithful, and talented, has been called to be with Christ. He left the legacy of a true and simple faith to his aged parents, urging them to bury him in a Christian way, and to follow him to heaven. I have seldom met so pleasing or so true a Chinaman, and shall miss him sadly for our work's sake. He was one of those who came to me last winter trundling a wheelbarrow, on which sat his little brother. He was a doctor, and remarkably well read for so young a man. I had hoped he might spend this winter with me and study western medical science."

Japan Mission.

ORDINATION AT HIOGO.

MR. JENCKS wrote from Kobe, November 30, 1877, mentioning the arrival of

Mr. and Mrs. Curtis and Miss Clarkson, stating that the Kobe girls' school had forty-three pupils, and reporting the ordination of a native pastor:—

"The ordination of Mura Kami San, which took place at the Hiogo Church, on the 24th instant, was extremely interesting. He is the first purely native pastor, as Mr. Sawa Yama was educated in the United States.

"Mura Kami San, I think, is the best fitted for the office of any man I have seen, and his church are the happiest company of Christians that I know of anywhere. The examining council was composed mostly of, and carried on mainly by natives, and it moved with due order and deliberation. The ordination services were conducted by the missionaries, Rev. Mr. Atkinson giving the charge to the pastor, Rev. Mr. Davis offering the ordaining prayer, Dr. Taylor giving the charge to the people, and Mr. Neesima giving the right hand of fellowship. Pastor Sawa Yama was absent on account of his health.

"During the examination the pastor was asked, 'What is the difference between a Christian and one who is not such?' His answer was, 'He has a different Master.' This Hiogo Church is in the most heathenish part of our field, but such a church and pastor must wield a good influence. The pastor is to be paid \$2.00 per month, and I believe for the care of the rooms he gets his rent. He is, also, the most valuable man employed on the newspaper."

Mr. Atkinson also wrote in regard to this ordination, saying:—

"The examination of the church, as to its ability to do what it had promised Mura Kami was wonderfully well adapted to stir it, and all the churches, into a right sense of the obligations of churches to do their full duty by their pastors. It was, also, a good stimulus towards complete self-support in every direction.

"After this, Mura Kami was examined. This man has attended no theological school, but his answers were apt, able, and some of them very beautiful. Mr. Davis said that he had, by his answers,

taught him better how to teach theology ! He is not an English scholar, but he is well up in Chinese. He has been one of my most faithful attendants upon exegetical study, and has, manifestly, used every possible means for informing himself concerning Christian truth. He is, confessedly, one of our very best men, — patient — though not particularly so by nature — steady, even-going, devoted, and able. The beginning of his interest in Christianity was from the reading of a book of ‘Christian Evidences,’ written in Chinese, and in China, by Dr. Martin. The next impulse was from the organ playing in the chapel, and the singing and sentiment of the hymn (translated), ‘To-day the Saviour calls !’

“The ordination was in the afternoon; the building was full to its very utmost, and the day was a delightful one to all.

“Last week Mura Kami had an invitation from twenty school-teachers of the city to teach them Christianity.”

THE KIOTO HOME.

Mr. Davis wrote from Kioto, November 29th :—

“We have at last secured a very desirable site, at a nominal price, for the ‘Kioto Home. The contract is let and the work under way. It is being built in accordance with the vote of the mission at the annual meeting last June, will contain accommodations for three or four ladies, a school-room, two small recitation rooms and dining room for the girls on the first floor, and two bed-rooms for the ladies on the second floor, — the rest of the second story being devoted to dormitories for girls. It is to be plain, substantial, and well built, but in Japanese style throughout, the ladies preferring it thus, which makes the cost only one half or two thirds what it would be in foreign style.”

WEEK OF PRAYER—CHRISTIAN UNION.

Mr. De Forest wrote from Osaka, December 19th :—

“Last night all the Protestant missionaries in Osaka held a meeting at my house to plan with reference to the week of prayer. Do not let the Christians at

home, whose hearts are warm and who make Christ first and sect second, think that God has given such a heart to a few exclusively. We claim that he has been good to us out here too. At the suggestion of Mr. Warren (of the English Church Missionary Society), we held last night’s meeting for consultation; and the result ought to satisfy the longing that is growing more and more in Christian hearts everywhere for true oneness — a oneness that admits of every variety of thought and sect, under the great fact that our God, Saviour, Spirit, and our hopes and destiny are one.”

BOARDING SCHOOL AT OSAKA.

“Last night, while we missionaries were praying for the spirit of prayer to be given to all our churches, the two churches were assembled to settle a great question, namely, Can these two churches, of about twenty-five members each, establish and sustain a Girls’ Boarding School in Osaka? They voted that they could and would *establish* it, next month, and as for sustaining it, I think there can be no great doubt.”

SORE TRIALS.

Previous letters from Mr. De Forest have noticed the sad condition, spiritually, of the first church in Osaka, of which he has the oversight. In this letter he states facts more fully in regard to defections, unchristian and immoral conduct, and says: “My discouragements are exceedingly great. The church under my care, as I have said in a former letter, is in a sad, and indeed frightful condition, so far as nearly one half of its members are concerned. Were it not that God is granting growing faith and love on the part of a few, I should be completely disheartened.”

Austrian Empire.

MR. CLARK wrote from Gratz, December 24th, giving what he calls

“ANOTHER ITEM OF GOOD NEWS.”

“The authorities grant us permission to open, in connection with our book

store, a *circulating library*. In a city like Boston, where any one may open a Christian bookstore and a circulating library, you can hardly realize the joy that fills our hearts to-day. The blessed Lord is giving us a 'Merry Christmas.'

"After such repeated and prolonged efforts as were necessary in securing the right to open the store, our faith was too weak to believe that the local authorities would grant us the right to open, publicly, a circulating library. Such an opportunity to bring into many families, otherwise completely shut away from us, books of an elevating character, is greatly to be prized. In a growing city like this, containing now a population of 90,000, who know little or nothing of such books as we hope to place in our library, this new privilege calls for our deepest gratitude. Not to speak of different nationalities here, it is an important fact in selecting our books, that nearly all cultivated people read or speak several languages. The best books in Italian, French, and Eng-

lish, as well as in German, will be gladly read.

"Now that God has given us this privilege we believe he will provide the necessary means to carry it on. Our locality, which was formerly a paint-shop, we secure at low rent, but fitting it up for its present purpose has cost quite a large sum. The store is very neat and tasty, and the room back of it, with a separate entrance, will be a public reading-room by day; and evenings, when we wish, it can be used for prayer-meetings, etc. It is indeed, perhaps, the locality of the *future* Young Men's Christian Association.

"But all the money we now have for book work we need in purchasing the books that are to be sold; how then shall we buy the necessary books, in German and in English, for the circulating library? It ought to contain books enough to make it *respectable* and *attractive*. We shall go forward in the faith that in some way the Lord will help us. Our meetings are well attended."

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN CHURCH OF ENGLAND.

THE foreign missions of this church are at Amoy, Swatow, and the island of Formosa, China. The last Report gives the names of twelve ordained missionaries and three physicians. The salaries of six of these laborers are paid by an auxiliary association in Scotland. The statistics give as communicants, at Amoy 600, Swatow 463, Formosa 911; total 1,974.

THE MISSION IN FORMOSA.

Formosa is an island near the coast of China, belonging to the Chinese province of Hok-kien. For the last twelve years missionary operations have been in progress there, sustained by English and Canadian Presbyterians. A pamphlet on "Formosa and the Gospel," recently issued in connection with the Foreign Missions of the Presbyterian Church of England, makes the following statements:

"In 1865, the Rev. Dr. Douglas and Dr. Maxwell, of our Amoy mission, crossed the channel, and attempted to plant a

native church at Taiwanfoo, but the authorities and *literati* excited the populace to a riot, and drove the two missionaries and their native assistants out of the city. Dr. Douglas returned to his own sphere of labor at Amoy, while Dr. Maxwell succeeded in establishing himself at Takao, a treaty port, twenty miles southward. From Takao, as a centre, the work spread in the southern district, till at the end of 1875 there were twelve stations with three hundred and ninety-three members, and an average attendance of eight hundred persons on the Lord's day services. In 1869 the capital was successfully occupied as the head-quarters of our mission, and at the end of 1875 there were fourteen stations connected with this centre, with a membership of 545, and an average attendance at the weekly services of 1470 persons. In 1872 the Rev. George Mackay arrived in Formosa, as the first missionary of the Canadian Presbyterian Church. He occupied Tamsui, the north-

ern treaty port, and at the end of last year there were connected with that centre eleven stations, with a membership of eighty, and an average attendance on the weekly services of seven hundred persons.

"There are now seven foreign missionaries working in Formosa; five of these belong to the Presbyterian Church of England, and two are in connection with the Canadian Presbyterian Church.¹ Of our members and adherents, nearly half are able to read the word of God for themselves.

"The Scriptures in the Romanized form have been widely circulated amongst our twelve aboriginal stations. The power of reading this simplified medium is attainable in three months; and many of our adult Chinese members, who could not read their own character, have gladly availed themselves of this easy method to read the book of God.

"It has been stated how our missionaries were driven out of Taiwanfoo in 1865. In 1875, there assembled in the same city a united conference of the missionaries, preachers, elders, and deacons of the English and Canadian Churches, in all, one hundred and eight delegates, representing thirty-seven stations with a membership of over a thousand, and a nominal population of at least five times that number."

FREE CHURCH OF SCOTLAND.

THE last Report on the Foreign Missions of this church states:—

"The happy union of the Free and Reformed Presbyterian Churches has led to an equally happy incorporation of their Foreign Missionary schemes. The mission to the New Hebrides, which had been carried on for twenty-five years in part by the Reformed Presbyterian Church, had, at the time of the union, twelve ordained missionaries. Six Presbyterian Churches had harmoniously supported the laborers. . . . The missionaries (four in number,) formerly sup-

ported by the Reformed Presbyterian Church now stand in the same relation to the Free Church as her other missionaries; those supported by the other Churches named above still retain their former relations to these."

The other missions of the Free Church are mainly in India and Africa, including the new mission to "Livingstonia," Central Africa. The following table gives the prominent

STATISTICS FOR 1876.

	India.	Africa.	New Hebrides.	Total.
<i>Central and Branch Stations</i>	49	54	4	107
<i>Christian Agency—</i>				
Ordnained European Missionaries, including one in Syria	19	14	4	38
Ordnained Native Missionaries	7	1	—	8
Licensed Native Preachers	6	1	—	7
European Medical Missionaries, including one in Syria	2	1	—	3
European Missionary Teachers, Male	4	6	—	10
Female	7	4	—	11
East Indian and other Teachers, Male	8	—	—	8
Female	7	—	—	7
Native Teachers and Evangelists, Male	56	35	59	150
Female	58	11	—	69
European Missionary Artisans	—	19	—	19
Native Catechists, Scripture-readers, etc.	43	34	—	77
Colporters	6	—	—	6
Bible-women	8	2	—	10
Total Christian Agents, including two in Syria	223	125	63	423
<i>Native Churches—</i>				
Communicants including, say fifteen in Syria	787	1,923	1,020	3,730
<i>Institutions and Schools</i>				
— Number of	120	48	55	223
Anglo-Vernacular—				
Male Scholars	4,708	1,624	—	6,332
Female Scholars	297	1,138	—	1,435
Vernacular—				
Male Scholars	1,853	167	—	2,020
Female Scholars	2,260	62	—	2,322
Total under Christian Instruction	9,118	2,991	2,000	14,109

The income for the year 1876-7 was £22,996 (\$114,980). This church also has a Jewish mission with stations at Amsterdam, Brussels, Prague, Pesth and Constantinople; seven ordained missionaries.

CHURCH OF SCOTLAND.

THE "Record" of the Church of Scotland, for July last, presenting the "Schemes of the Church," says in regard to the foreign missions:—

¹ "The Presbyterian Church of Eastern Australia has for several years supported two native preachers, and maintains a correspondence with them through the missionaries."

"Our space will only permit us further to sketch the progress and present position of the Foreign Mission Committee, the annual funds of which have risen during the past year to £19,296, including a donation of £4,500 from Mr. Buist of Lawpark, St. Andrews. The expenditure has been £13,880, of which £3,548 has been for Africa. It is matter of thankfulness, that more than enough has been received for the year's need. But such a list of donations and bequests cannot ordinarily be reckoned on, and it will be seen that excluding Mr. Buist's exceptional gift, part of which is destined for special objects, the receipts are only about £900 in excess of the expenditure.

"The Committee continues its operations at Calcutta under Dr. Jardine. . . . In the Calcutta Institute there are no fewer than 1,200 pupils, of whom more than 200 are in the college department. More laborers are earnestly desired.

"At Madras, unhappily, the success of our mission work has been sadly interrupted by famine and pestilence, and the sudden removal of Mr. Mathison by cholera, after little more than a month's residence. The work of the mission, however, has made progress under all drawbacks. . . . At Bombay 'the favorable state of matters as to attendance at the Institution continues to some extent.' . . . At Poona, the Punjab, Groojrat and Wazirabad, Darjeeling, and Chumba, missionary operations proceed with vigor. . . . A full account, with an interesting sketch map, is also given (in the report) of our new East African Mission. . . . The original intention was to place the mission on lake Nyassa, at a considerable distance from that of the Free Church; but a change of circumstances has led to the selection of a site in the highland country, stretching inland parallel to the cataracts—a part of Africa which Dr. Livingstone had repeatedly declared was most suitable for missionary occupation. . . . It is with pain and regret that the Committee report that, notwithstanding many and sustained efforts, they have not succeeded in obtaining an ordained minister to the mission. The staff at Blantyre—the name given to

the mission station—was sent out to prepare the way for a minister, and it is to be hoped that some of our more earnest probationers may see his way to engage in this self-denying and truly noble work and go to Blantyre in the spirit of Christian love, to proclaim to the poor and ignorant, but docile and willing natives, the unsearchable riches of Christ.

"Further, a mission to China has been projected, and met with encouraging support; and in due time the project will no doubt be carried out. The Assembly has given it all encouragement and support."

UNITED PRESBYTERIAN CHURCH OF
SCOTLAND.

"THE Missionary Record" of this Church, for July last, presents this summary view of its missions abroad:—

"Our missions are nine in number, situated in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, Spain, Japan, and Algeria. In these nine missions there are 46 ordained European missionaries, 7 European medical missionaries, 6 European male teachers, 11 European female teachers, 9 ordained native missionaries, 69 native evangelists, 190 schoolmasters, 32 native female teachers, 14 other agents, 61 principal stations, 141 out-stations, 8,077 communicants, 1,655 inquirers, 221 week-day schools, 10,741 pupils, with a total educated agency of 384.

"Such is a rapid summary of our missions to the heathen world. Could we go to some lofty point of view, up towards God's throne, what an impressive and even overwhelming sight of our undertaking would we obtain! The enterprise, indeed, looks immense when we measure the length and breadth of the field over which it stretches, though we are in danger of self-deception and of boasting when we say that the sun never sets upon our missions; but this fact illustrates infinitely more the immensity of our opportunities than of our achievements. Still it is literally and absolutely true, that the sun is always shining on some one or other of those groups of 384 educated persons, male and female, native and

European, whom we number among our missionary agents. We have kindled what we trust will prove an undying light, at nine different and very distant points, where eleven languages are spoken; and before the sun any day in summer or in winter has set upon the most western portion of our field, it has risen in succession over fifty-eight principal stations where heathen minds and hearts are plied from day to day with gospel truth."

PRESBYTERIAN CHURCH OF IRELAND.

THIS church has a mission in north-western India, with 6 principal and 6 branch stations, 9 ordained European missionaries and 1 "head master; 9 native catechists, 2 colporteurs and 26 teachers; 248 communicants; 2 high schools, with 355 pupils; 29 vernacular schools, with 1,220 pupils. It has also a small mission in Mantchuria, China, with one ordained and one medical missionary. The total income for the Foreign Missions, for the last year reported, was from all the various sources, £9,954, 2s. 7d. (\$49,770). It is gratifying to notice that the income from "congregational and Sabbath-school offerings" has

been rapidly increasing. In 1871-2 it was from these sources, £2,935; but for 1876-7 it was £5,528. This church has also a "Jewish mission," with several missionaries.

THE CHURCH MISSIONARY SOCIETY IN INDIA.

"THE Church Missionary Gleaner" states: "India absorbs a large part of the Society's energies and resources. We have there 73 stations, 120 European missionaries, 95 native clergy, 2,400 native teachers, 1,070 schools, 43,000 scholars, 78,000 native Christians. Last year there were 1,230 adult baptisms. The work is carried on in twelve or fourteen different languages. Nearly half of the Society's foreign expenditure is devoted to its India Missions; and considerable sums beyond this are contributed on the spot by the English officers and civilians resident in the country. And although the progress of the work seems slow to us, Sir Bartle Frere has said that 'the teaching of Christianity in India is effecting changes — moral, social, and political — which for extent and rapidity are far more extraordinary than anything that has been witnessed in modern Europe.'"

MISCELLANY.

A WORD IN BEHALF OF CHINA.

BY A MEMBER OF THE NORTH CHINA MISSION.

ARE the hearts and hands of the church too full of the home work to find time and strength for that which is removed from its sight? It must not be! We shall never know the full joy of Christian service, until our broadened and deepened sympathies embrace *all* those for whom the Saviour died; until — each according to his opportunity, and in his measure — by personal sacrifice, and personal endeavor, we share in this work of saving the *world*, — Christ's purchased possession.

The barriers which separate the religious teacher and the heathen whom he longs to reach are many, and often, apparently, insurmountable. It is just

because of the difficulties in the way just because of the wisdom, fidelity, quickness of perception, versatility of resource which the work demands, that we plead for the choicest of the church's treasures to be devoted to this cause. Not to go to those who are "hungering and thirsting after righteousness," nor to those who with awakened minds are eagerly asking, "What is truth?" but the call is to enter upon just such service as our Lord's, through all those three and thirty years, when he came to those who "received him not," and preached, and wrought mighty works, when they "besought him to depart out of their coasts."

The attitude of the majority of the Chinese toward the missionary, and the religion he proclaims, is that of scornful

indifference or open hostility; and I would urge this as the very consideration that should quicken the zeal of the church, and rouse her sons and daughters to consecrate themselves to renewed labors on behalf of this great people. Was the world *ready*, according to any standard of preparation known to human foresight, when the Master said, "Go ye into all the world?" If need of the Gospel, most absolute, most appalling, be the signal for effort for a nation's evangelization, then China's hour has come. There is a moving in that vast empire. She is awaking to the fact that she cannot, in her proud isolation, separate herself from all the interests of the outside world; that, whether she will or no, she must join the march of the nations; and although she does not welcome innovation and change with eager haste, as does her impetuous sister in the "land of the rising sun," she, too, is reaching out her hand for Western arts and sciences, and seeking for her sons education other than that of the ancients. The door is open, thus far. Restrictions to the admission of foreigners to the country are removed, and they may enter in and find lodgment in any one of her eighteen provinces.

But that *other* door, to the hearts of the people, it *can* be opened only by the Spirit of the Lord, and he works through the *preaching of the word*. Is this, then, the time for waiting, or for earnest, concentrated prayerful endeavor? Do you reply — The fields at home are white for the harvest. Is not my place here? That question no human voice can authoritatively answer for you. The Master is calling for laborers for all parts of his vineyard. China, by the vast numbers of its people, and by the power which so great a nation must exert in the world, makes a strong appeal. This service God has laid upon his people. Time passes, and even the seed sowing is not accomplished. Surely some whom he has chosen are tarrying, "disobedient to the heavenly vision." You whom the question touches, who are disquieted because of it, must answer to the Lord of the harvest. It may be that the time will come when the church of this age, the church which God

has so richly and wondrously blessed, will ask in amazement, "Lord, *when* saw we thee an hungered and did not minister unto thee?" and he will answer, "Inasmuch as ye did it not to these, ye did it not to me."

THE OPENING OF AFRICA.

THE International Society of Exploration, of which the King of the Belgians is at the head, proposes to open up a trade highway from Loango to Zanzibar, — from west to east across the continent of Africa. It is also proposed that branch societies shall mark out and open up cross paths to this central highway, so as to spread a net-work of routes over the interior and to the coasts, — the English to push a line northward, from their recently acquired Transvaal, across the Zambesi River on to the south of Lake Tanganyika; the French to start from Algeria across the Sahara; and the Germans to advance through Abyssinia. The Italians have already begun from the Galla country, southwest from the Red Sea. Christian missions are by this plan soon to be connected with these enterprises. What magnificent plans, inspired by the labors and example of David Livingstone! Commerce and science are to open up Central Africa, but missions have led the way. Livingstonia is Scotland's memorial to her noble son. The Church of England has her representatives on the Victoria Nyanza. The London Missionary Society is to plant the Gospel at Ujiji. The Christian world will watch with special interest these various efforts, combining, in a peculiar manner, industrial with missionary enterprises.

CENTRAL AFRICA.

BISHOP STEERE, of the Universities' Mission, gives a very encouraging view of the prospect for missionary work in Central Africa. He says: "If the Christian church is ready with teachers, and will supply the means of sending them out, Central Africa may be won for Christianity and freedom. If we are not prompt and active, the people will

be delivered over to Mohamedanism ; and then slavery will become involved in their very religion, and a necessary part of their institutions. The reason for special activity at this present time is, that the Africans are ripe for a change. They have gone on for centuries in darkness, and now they want to improve. They will stand still no longer. They are crying out for a religion. Messengers come from all quarters to our mission asking for teachers." — *Mission Life*, Jan. 1878.

ENGLISH LIBERALITY.

IN connection with the famine in India, now happily passing away, the people of Great Britain have furnished a noble example of liberality. At a meeting of the Congregational Union of England and Wales, in October last, Dr. Mullens said : " We are all gratified to see how nobly the appeal made by the Government of Madras to the Lord Mayor of London has been met by the community at large. We are glad to know that the Lord Mayor's Fund has reached the noble sum of £381,000 (\$1,905,000), of which £350,000 have already been remitted to Madras. Then our Christian churches and societies have not been slack in sending their own contributions. The Church Missionary Society has gathered a fund amounting to something like £8,000 or £10,000 ; the Propagation Society, £11,000 ; the Wesleyan Conference, about £5,000 ; and, last evening, the fund of the London Missionary Society had just passed over £7,000. We notice, also, that several local funds from Australia, as well as from Liverpool, have been passed on direct to the authorities in India."

The "Missionary Record" of the (Scotch) United Presbyterian Church, for January, states that donations to the Foreign Missions Committee of that church for famine relief, then amounted to £2,690, and that other remittances for the purpose, to Edinburgh alone, from their churches, carried the sum up to £4,313 (\$21,565).

The "Christian Intelligencer," of Jan-

uary 3, puts the case thus : " The amount given by the people of Great Britain and her colonies to relieve the famine-stricken in India, is now reported at about £620,000 in round numbers, equivalent to \$3,100,000 of our currency. The secretary of the Madras Famine Fund, writing from India, says that since the first appeal for relief was made, the average daily receipts have been \$50,000. Such an exhibition of sympathy and generosity is unexampled, and is a jewel in the crown of Great Britain of the greatest brilliancy. Three millions of dollars in sixty days, given to relieve the suffering of degraded heathen. What wonderful charity ! "

"REMINISCENCES OF REV. E. WALKER."

THIS is the title of a sermon preached in August last, at Forest Grove, Oregon, at the funeral of Rev. Elkanah Walker, by Dr. G. H. Atkinson. Mr. Walker was one of the missionaries of the American Board among the Indians of that region for about ten years, until after the massacre of Dr. Whitman and his family in 1847, and a few statements and brief extracts from the sermon may well find a place in the *Missionary Herald*.

Born at Yarmouth, Maine, August 7, 1805, Mr. Walker was converted at the age of twenty-six, and very soon entered upon a course of study, at Kimball Union Academy, Meriden, N. H. Graduating from the Academy in 1834, in view of his advanced age, he went directly to the Theological Seminary at Bangor. In 1837 he was appointed, with his co-worker, Mr. Eells, to the Zulu mission, South Africa, but a fierce tribal war breaking out among the Zulus rendered the prospects in that field very doubtful.

"Meanwhile, a strange voice had been heard from beyond the Rocky Mountains. Four Flathead Indians, so styled — but true Nez Percés — had come that long journey to St. Louis in 1832-3, inquiring for the 'White Man's God.' . . . The A. B. C. F. M. had sent Messrs. Parker and Whitman to explore in 1835. In 1836, Messrs. Whitman and Spaulding and their wives — the first white women that ever crossed the Rocky

Mountains — and Mr. Wm. H. Gray, began their mission work in the basin of the Columbia. . . . Mr. Walker, waiting to sail for Africa, and ready for any voice of Providence; his mind filled with thoughts of the heathen; his heart beating quick with desire to do them good; was willing to go to any other region at the bidding of the Master. The Secretary of the Board suggested the Oregon Mission and its need of helpers, instead of South Africa, then apparently closed by the war. Mr. Walker accepted the plan. Not many weeks were given to preparation and farewells, for very early, March 6th, 1838, on the next day after marriage, Mr. Walker and his wife were on their bridal trip en route for Boston, New York, St. Louis, and the wide plains, roamed by the buffalo, the Indian, and the trapper. The enterprise demanded courage, and to it he and his wife, and Rev. C. Eells and wife, and W. H. Gray, who had returned, and his wife, gave a heroism born of faith in Christ and nursed in prayer. . . . Four thousand miles from their home on the Atlantic they built their log-house among the Flat-head or Spokane Indians. . . .

"The Indians learned to respect him as a man of true courage — a quality which they always tested, to esteem him as a friend, and to trust him as an honest man. His example was a lesson. His words abide in their minds and hold them to many truths which he taught. One of them, a young man, lived with him a year. . . . That young man has become a Christian and a chief, and the war fever that was rising high this summer, he did much to allay, and keep his tribe true to the whites.

"When the terrible news came by a runner to the Spokanes, in November, 1847, that the Cayuse had killed Dr. Whitman and family, and that a band would come to cut off the families at Tshimachain, the head chief at once came to Messrs. Walker and Eells and said, "Do not fear, we will protect you." He collected his warriors, who, all armed and mounted, on some signs of danger rode to their house, surrounded their dwellings and became a body guard to

them and their households during that long winter, until a company of volunteer cavalry, under Major Magone, came to rescue and escort them to the Willamette Valley in the early summer of 1848. Such was the way in which they cherished their teachers. . . . They have been true to Bible lessons, in many respects, ever since. . . . Although a portion of their tribe have, at times, joined hostile bands, *they* have been true to our Government in all the confusion of Indian affairs.

"Brother Walker came to this valley with the same heart purpose to preach the Gospel. But the needs of a large family called him to toil early and late for their support. . . . He bought the claim, twenty-seven years ago, on which Forest Grove has in part grown up, erected such a dwelling as he was able, doing much with his own hands, tilled his farm, and with the hard labors of his ever faithful wife, and the help of growing sons, has been, for the most part, self-supporting.

"But uppermost in his thought and desire, was to preach the Gospel. Gladly he turned to it on every opportunity. The old fire kindled and glowed in his heart on occasion, and he longed to give himself wholly to the work and to win souls to Christ. . . . For fifteen years, more or less, he has acted as pastor, or joint pastor, of the Congregational Church of this place. His delight was to drop all business and prepare for the pulpit, or the prayer-meeting. . . . At times his appeals for Christ rose to unwonted fervor, especially at missionary meetings. . . . Had it been wise or possible, he would have gone again to the field. Many a time he thought of it. He educated and joyfully gave one son to Christ, for China. Two others have been serving as missionaries to the Indians. . . . Foremost of causes, for forty years on his heart, the mission work, his first love — its savor was fresh to the last. His plea for the Indians at our Association in June last, and his testimony for them, exhibited his fervor and his faith in the Gospel of Christ to win all men, Indian and African, European and Asiatic.

"He has left a good record of integrity and piety among you. . . . You are thankful for his ten years of service among the Indians, and almost thirty among us. . . . You rejoice that in serene old age — 72 years, August 7th, last — he quietly passes from his humble home, . . . and enters the promised mansion of his Lord and Saviour."

◆

GLEANINGS.

A BRIEF note respecting Mr. Peet, formerly of the Foochow mission, received just too late to be appended to the notice of his death last month, says: "His last days were full of peace. His message to his fellow-laborers was, 'My heart is with the dear missionaries at Foochow, and the native Christians there, and with all missionaries throughout the world.'"

— "The American Missionary" says: "Official statistics lately published show that, for the past forty years, the military operations against the Indians by the United States have cost \$12,000,000, on an average, each year. The wild Apaches, 10,000 in number, cost the government nearly \$2,000,000 annually for the pay of the army that takes care of them; while the 60,000 Cherokees, who are civilized and quiet, cost us almost nothing."

— Miss Lawrence, an English missionary lady in Madagascar, wrote in June last: "My little book, 'Todd's Lectures to Children,' has just come out. It is the first book that has been illustrated in Madagascar."

— The last "Quarterly Token" of the English Church Missionary Society says of the Niger mission, Western Africa, under the supervision of the African Bishop Crowther: "There are now, in the lower part of the Niger called the Delta, the four stations, Bonny, Brass, Akassa, and New Calabar; and in the Upper Niger, Osamare, Onitsha, Asaba, Lokoja, and Eggan. There are ten native clergy and fourteen native catechists and teachers, all under the direction of the good Bishop Crowther. Our last report tells that in these stations there are

716 native christians, of whom 206 are communicants."

— The "Token" also states: "In response to his appeal, the Committee have agreed to assist the Bishop to get a steamer. Kind friends have come forward and found a considerable part of the money, and by the time this account is in the hands of the subscribers, the *Henry Venn* will be ready to proceed to the Niger Mission."

— "Gleanings for the Young," of the British and Foreign Bible Society, states: "The Society's *expenditure* the first year was £691 10s. 2d. Last year it spent on all accounts £212,408 12s. 11d. At the commencement of the Society's operations the number of *translations* of the Bible did not exceed 60. Up to the present time it has published the Sacred Scriptures, directly and indirectly, in 216 languages and dialects. During the first *ten years* the circulation of the Bible did not exceed 987,000. The issues of the last ten years were more than 26,000,000."

— The "Monthly Reporter" of the British and Foreign Bible Society, for January, has this item from Spain: "Letters just received from Mr. Corfield, at Madrid, state that an order has been issued by the Government to the authorities of the several provinces, forbidding not only itinerating colportage, but sales from fixed tables in the market-place. All that is allowed is for the colporter to keep within his own lodging and sell to callers; and inasmuch as already any signboard has been prohibited, it is clear that the government is going as near as it can to suppressing the sale of the Scriptures altogether."

— The native population of the Transvaal region, in South Africa, recently annexed to the English domain, is estimated at 1,000,000. The natives are said to be in readiness to receive the Gospel, and so to transmit it to the region beyond.

— The Moravians reported their entire church membership in 1876 at 41,150, of which 22,647 were to be found in their foreign mission fields. The number of missionaries is 332, including 29 natives; and the number of native assistants

1,476. The total expenditure for 1876 was \$106,893. Nearly one half of this was spent in pensions to retired missionaries, and for the education of missionary children.

— From the "Brazilian Christian Herald," published by Rev. E. Vanorden, we learn of an important movement now making to prevent the commerce in slaves from one province to another. Should this be prevented, an important step will be taken towards the eventual abolition of slavery in the Empire.

— "The Missionary," published by the Southern Presbyterian Board, calls urgently for means to reinforce some of the missions. The January number says: "It has been repeatedly stated that no new missionaries have been sent out for three years, and that several of the missions were in imminent peril of being suspended, if not entirely broken up, from the want of reinforcements. . . . One young man of great promise has recently placed himself under the care of the Committee to be sent to one of the above mentioned missions, as soon as the necessary means can be provided for this purpose. Two others, equally promising, are ready to place themselves under the direction of the committee, as soon as they can be assured that they will be sent out next spring or summer."

— The "Foreign Missionary" says: "When the Church of Scotland, in 1833, was about sending its third missionary to the heathen, Dr. Inglis wrote to Dr. Duff that he thought he could now reckon on \$6,000 a year. He replied, 'Do not fix on £1,200 (\$6,000) a year as your minimum. Put down £10,000 (\$50,000) as your minimum, and from that rise up indefinitely.' When this was laid before the Home Committee, one of its leading members wrote on the margin of the letter, 'What! is the man mad? Has the Indian sun turned his head?' That same missionary still lives, and has seen that same church, in its two Boards, giving the past year nearly \$400,000."

ARRIVALS.

MR. AND MRS. ROBERTS, who sailed from San Francisco, October 11, arrived

at Peking, China, December 6. Mr. and Mrs. Ament, of the same company, left Tientsin for Pao-ting-fu, which is to be their station, December 3. Mr. Roberts writes of being "Oh, so happy" to reach their new home; and says, "I cannot tell how great is my joy in the work set before me."

Mr. and Mrs. Pierson arrived at Pao-ting-fu November 16.

Rev. Lemuel Bissell and family, of the Mahratta mission, arrived at Bombay, December 22, and expected to go on to Ahmednuggur, January 1.

DEATHS.

At Yankton Agency, Dakota Territory, November 18, 1877, Miss Nancy Jane Williamson, daughter of Dr. T. S. Williamson, so long connected with the Dakota mission work, aged 38.

The "Minneapolis Tribune" announces the death of Rev. Gideon H. Pond, January 20, "at his residence in Bloomington." Mr. Pond went from Connecticut, with his brother Samuel W., to the Dakota country, in 1834, and commenced labors for the good of the Indians, first on the shores of Lake Calhoun. He was not at first connected with any missionary society, but joined Dr. Williamson, after his arrival at Lac-qui-parle, and was appointed an assistant missionary of the Board — farmer and teacher — in 1837. He labored at several stations, was ordained in 1848, and released from his connection with the Board in 1852, with a view to labors among the white settlers in Minnesota. An obituary notice in a Minneapolis paper, says of him: "If ever there was a true man, and a faithful, earnest Christian on the face of the earth, that man was Gideon H. Pond. The benefit he has been instrumental in conferring upon both the red and white man is beyond our knowledge."

Rev. Alexander Duff, D. D., for many years, from about 1829 to 1864, an eminent missionary in India, and since his return from India, in 1864, Convenor of the Foreign Missions Committee of the Free Church of Scotland, died recently at Sidmouth, England, aged 71.

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MAINE.			Newport, Theodore Warren,	10 00
Waterville, Rev. Ezra N. Smith,	10 00		Providence, J. S. Angell, 25; W. A. Spicer, 25; Frank M. Pond, 20; Mrs. Pond, 5; A friend, 5; W. G. Clark, 2; J. J. Gladding, 2; Balance of subscriptions for expenses of annual meeting, by A. D. Lockwood, Chairman, 882.72;	966 72
NEW HAMPSHIRE.			Slatersville, Smith Thayer,	2 00
Dover, Rev. Ezra Haskell,	10 00		Woonsocket, Mrs. H. J. Paine,	5 00—985 72
Raymond, Rev. C. E. Sumner,	25 00—35 00		CONNECTICUT.	
VERMONT.			East Hampton, Philo Bevin,	15 00
St. Johnsbury, North Cong. ch. and so.	10 00		Middletown, Benjamin Douglas,	50 00
MASSACHUSETTS.			Hartford, G. D. Adams,	3 00
Andover, Rev. Homer Barrows, 10;	20 00		New Haven, Christian Mowery,	5 00
Mrs. A. M. Foster, 10;	5 00		Portland, 1st Cong. ch. and so.	10 00
Barre, Mrs. Edwin Woods,	5 00		Stamford, D. C. Comstock,	10 00
Boston, A friend, 50; D. G. Harrington, 5; A friend, 2; A friend, 1;	58 00		Stonington, Rev. H. B. Eliot,	5 00
Cohasset, Rev. M. A. Stevens,	10 00		West Chester, Rev. W. B. Hutchins,	10 00
Fall River, E. B.	5 00		Willington, Rev. Erastus Colton,	10 00—118 00
Monson, A friend,	15 00		NEW JERSEY.	
Norwood, Rev. J. P. Bixby,	5 00		Elizabeth, Mrs. Mary B. Langdon,	10 00
North Weymouth, Rev. George Dodson,	10 00		Received for the "Debt," in January,	1,377 72
Rehoboth, E. A. Brown,	1 00		Previously acknowledged (see February "Herald"),	48,607 01
Saugus, Rev. S. T. Kidder,	10 00			\$49,984 73
Wareham, E. N. Thompson,	25 00			
West Brookfield, Young Men's Chr. Band, 20; Young Ladies' Praying Circle, 20;	40 00			
Whitinsville, Edward S. Clark,	5 00—209 00			
RHODE ISLAND.				
Little Compton, Mrs. H. T. Brown,	2 00			

DONATIONS RECEIVED IN JANUARY.

MAINE.			Manchester, Daniel Mack,	100 00
Aroostook county.			Mont Vernon, Cong. ch. and so.	5 00
Houlton, Cong. ch. and so.	8 00		Temple, Cong. ch. and so.	6 50—279 42
Cumberland county.			Merrimac county, Aux. Society.	
Gorham, Cong. ch. and so. m. c.	10 00		Boscawen, Cong. ch. and so.	18 00
Portland, State St. ch. and so.	112 84		Concord, South Cong. ch. and so., with other dona. to const. SETH R. DOLE, H. M.	83 15
Yarmouth, 1st Cong. ch. and so. m. c.	32 00—154 84		Fisherville, Rev. A. W. Fiske,	10 00
Kennebec county.			Pembroke, Mrs. W. Thompson,	5 00—116 15
Augusta, South Cong. ch. and so.	315 00		Rockingham county.	
Lincoln and Sagadahoc counties.			Chester, Cong. ch. and so., with other dona. to const. EMILY J. HAZELTON, H. M.	90 80
Bath, Central Cong. ch. and so.	100 00		Londonderry, Jefferson Caldwell,	10 00
Piscataquis county.			North Hampton, Cong. ch. and so.	25 50—126 30
Greenville, Cong. ch. and so.	26 00		15.50; E. Gove, 10;	
Somerset county.			Strafford county.	
Norridgewock, Cong. ch. and so. m. c.	22 00		Laconia, Cong. ch. and so.	61 75
Union Conf. of Churches.			Farmington, 1st Cong. ch. and so.	28 98—90 73
East Otisfield, Rev. Joseph Loring,	5 00		Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Hiram, ———	25—5 25		Claremont, Cong. ch. and so.	4 05
York county.			Meriden, Cong. ch. and so.	20 00
Wells, 1st Cong. ch. and so.	20 00		Newport, Cong. ch. and so.	17 00—41 05
	651 09		———, A friend,	10 00
<i>Legacies.</i> — Portland, Mrs. Samuel Tyler, by Sarah A. Breslin,	500 00			742 49
	1,151 09		VERMONT.	
NEW HAMPSHIRE.			Addison county.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.			Middlebury, Cong. ch. and so.	54 85
Keene, 1st Cong. ch. and so. 12.64;	22 64		Bennington county.	
Emily Robinson, 10;	10 00—82 64		Bennington, 2d Cong. ch. and so., with other dona. to const. Rev. E. G. READ and HIRAM BINGHAM, H. M.	49 47
Sullivan, Cong. ch. and so.			Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Grafton county.			East Hardwick, Cong. ch. and so.	4 50
Hanover, Cong. ch. and so. 30.10; C. P. Frost, 1.10;	31 20		St. Johnsbury, North Cong. ch. and so.	450 55—455 05
Orford, John Pratt,	15 00—46 20			
Hillsboro co. Conf. of Ch's. George Swain, Tr.				
Antrim, Mary Clark,	10 00			
Amherst, Cong. ch. and so.	157 92			

Chittenden county.		
Jericho, 2d Cong. ch. and so.	8 28	
Westford, Cong. ch. and so.	35 21—43 49	
Essex county.		
Island Pond, Mrs. Parton Winman,	1 00	
Franklin co. Aux. Soc. C. B. Swift,		
Tr.		
Sheldon, Cong. ch. and so.	5 00	
St. Albans, 1st Cong. ch. and so.	66 66	
Swanton, Cong. ch. and so.	30 15—101 81	
Orange county.		
Corinth, Two friends,	3 00	
Newbury, 1st Cong. ch. and so.	2 20	
Randolph, 1st Cong. ch. and so.	20 00	
Tunbridge, Cong. ch. and so. m. c.	5 36	
West Randolph, Cong. ch. and so.	11 00—41 58	
Orleans county.		
Beebe Plain, Mrs. E. A. McPherson,	10 00	
Brownington, A friend, 2; S. S. Tink-		
ham, 1;	3 00	
Coventry, Cong. ch. and so.	7 00	
Holland, Cong. ch. and so.	8 00	
Newport, Cong. ch. and so. 8.75;		
"New Year," 25;	33 75	
West Derby, Rev. J. Fraser,	6 00—67 75	
Rutland county.		
Castleton, Ulrie Maynard,	5 00	
Pittsford, Cong. ch. and so.	30 00—35 00	
Washington county, Aux. Soc. G. W.		
Scott, Tr.		
Plainfield, E. Taft,	5 00	
Windham county, Aux. Soc. C. F.		
Thompson, Tr.		
Putney, Cong. ch. and so.	14 51	
	869 49	
Legacies. — Enosburgh, Mrs. R. S.		
Nichols, by B. S. Nichols,	200 00	
Peacham, Ezra C. Chamberlin, by		
Wm. H. Shedd, Ex'r, in advance,		
1,000 less one year's interest,	940 00—1,140 00	
	2,009 49	
MASSACHUSETTS.		
Berkshire county.		
North Adams, Cong. ch. and so.	32 14	
Pittsfield, J. B. Johnson,	25 00	
South Adams, A friend,	20 49	
Windsor, Cong. ch. and so. 1.25;		
Rev. G. L. Edwards, 1;	2 25—79 79	
Bristol county.		
Rehoboth, Rev. G. H. Tilton,	80	
Brookfield Asso'n. William Hyde, Tr.		
Gilbertville, Cong. ch. and so.	11 08	
West Brookfield, 1st Cong. ch. and		
so.	9 16—20 19	
Essex county.		
Lawrence, Eliot Cong. ch. and so.	44 53	
Methuen, 1st Cong. ch. and so.	13 76—58 23	
Essex county, North.		
Haverhill, North Cong. ch. and so.	10 00	
Ipswich, 1st Cong. ch. and so.	22 00	
Newbury, 1st Cong. ch. and so.	23 00	
Newburyport, Kittle's offering,	2 15—57 15	
Essex co. South Conf. of Ch's. C. M.		
Richardson, Tr.		
Beverly, Dane St. ch. and so. m. c.	10 53	
Gloucester, Evan. Cong. ch. and so.	24 50	
Lynn, North ch. and so. m. c.	18 15	
Saugus, Cong. ch. and so.	18 45—71 63	
Hamden co. Aux. Society. Charles		
Marsh, Tr.		
Chicopee, 1st Ch. 13.31; 2d Ch.		
27.58;	40 89	
Holyoke, 2d Cong. ch. and so.	47 53	
Mitteneague, Cong. ch. and so.	50 56	
Springfield, 1st Cong. ch. and so.		
57.25; do. F. A. Brewer, 500;		
Memorial ch. and so. 16.76; A		
worshiper at Indian Orchard,		
1,000; A New Year's offering,		
1,000;	2,574 01	
South Wilbraham, Cong. ch. and so.	5 00	
West Springfield, Park St. ch. and		
so.	44 84	
Westfield, 1st Cong. ch. and so.	8 83—2,771 66	
Hampshire county, Aux. Soc.		
Cummington, Village Cong. ch.	22 98	
East Hampton, "In Memoriam," by		
Rev. W. Gale,	10 00	
Goshen, Daniel Williams, New Year's		
gift,	10 00	
Hadley, Russell ch. and so. (of which		
19.60 m. c.) 61.97; 1st Cong. ch.		
and so. 53.66;	115 63	
Northampton, 1st Cong. ch. and so.	245 10	
South Hadley, William H. Gaylord,	10 00—413 71	
Middlesex county.		
Cambridge, Shepard Cong. ch. and		
so. m. c. 34; a friend, 50;	84 00	
Cambridgeport, Prospect St. ch. and		
so. m. c.	21 62	
Lowell, High St. ch. and so. 6.20;		
A. S. Cutler, 8.90;	15 10	
Reading, Old South ch. and so.	24 00	
Somerville, Franklin St. ch., E.		
Stone, for Japan, 100; do. m. c.		
13.23;	113 23	
West Medford, Cong. ch. and so.	10 18	
Winchester, A friend,	5 00—273 13	
Middlesex Union.		
Groton, A friend,	5 00	
Maynard, Cong. ch. and so.	22 00	
Stowe, Mrs. W. H. Crandall,	1 00	
Tyngsboro, Cong. ch. and so.	5 25—33 25	
Norfolk county.		
Brookline, Harvard ch. and so.		
153.39; E. P. 1;	159 39	
Canton, Evang. Cong. ch. and so.		
m. c.	15 00	
Randolph, 1st Cong. ch. and so.	75 00	
Walpole, Ortho. Cong. ch. and so.	21 73	
Weymouth and Braintree, Union		
ch.	78 17—349 29	
Old Colony Auxiliary.		
Wareham, Cong. ch. and so. to		
const. Rev. C. C. Watson, H. M.	100 00	
Plymouth County.		
Ilanover, A friend,	25 00	
Middleboro, Cong. ch. and so.	2 28	
Scotland, Cong. ch. and so. 1.30;		
Rev. Isaac Dunham, 5;	6 30—33 58	
Suffolk county.		
Boston, Old South ch. 1,595.58;		
Central ch. 1,536.95; do. m. c.		
15.80; Phillips ch. 506; Mt. Ver-		
non ch. 450; Eliot ch. 100; do.		
m. c. 53 13; do. Friends with		
other dona. to const. Rev. F. M.		
Sprague, H. M. 30; Salem and		
Mariner's ch. 20; Immanuel ch.		
15; Union ch. 6; Shawmut ch. 5;		
The old friend, 25; B. H. N. 25;		
Joshua Bates, 20; W. H. Delano,		
10; Mrs. Emily P. Eays, 5; A		
friend, 1;	4,419 51	
Worcester co. Central Asso'n. E. H.		
Sanford, Tr.		
Berlin, Cong. ch. and so.	23 00	
Northboro, A friend,	39	
Oxford, 1st Cong. ch. and so.	18 00—41 30	
Worcester co. South Conf. of Ch's.		
William R. Hill, Tr.		
Blackstone, Cong. ch. and so.	24 04	
Douglas, 1st Cong. ch. and so.	7 00	
Millbury, 1st Cong. ch. and so.	73 80—104 84	
	8,827 61	
Legacies. — Berkshire co. Samuel		
Gates, by John S. Perry, Ex'r,		
ad'l,	300 00	
Boston, Mrs. Charlotte A. Stim-		
son, by Charles F. Crehore, Ex'r,		
in part,	3,712 36	
Boston, Eunice Keep, by George		
G. Crocker, Ex'r,	500 00	
Boston, Mrs. Daniel Safford, avails		
of a mirror,	30 00	
Pittsfield, Stephen Reed, by Mrs.		
S. E. Reed and J. B. Reed, Ex'rs,		
(500 for Papal lands),	1,500 00—6,042 36	
	14,869 97	
RHODE ISLAND.		
Newport, United Cong. ch. and so.	132 50	
Olneyville, Ezra Gifford,	10 90	
Providence, Beneficent Cong. ch. and		
so. 214.51; Anthony B. Arnold,		
100	814 51—457 91	

CONNECTICUT.

Fairfield county.	
Green's Farms, Cong. ch. and so.	9 60
Newtown, Cong. ch. and so.	15 00
Saugatuck, Cong. ch. and so. 25.70;	
Miss M. E. Atkinson, 5;	30 70
Stamford, T. Davenport,	2 00—57 30
Hartford county. E. W. Parsons, Tr.	
Berlin, Rev. J. Whittlesey, 20; a	
member of 2d Cong. ch. 10;	30 00
East Hartland, Cong. ch. and so.	5 00
Enfield, North Cong. ch. and so.	10 00
Hartford, Rev. A. C. Baldwin,	5 00
New Britain, South Cong. ch. and	
so.	236 60
Plainville, Cong. ch. and so. to	
const. LESTER P. BUEL, H. M.,	100 01
Poquonock, Cong. ch. and so.	37 30
West Hartford, in memory of Miss	
A. F. May,	1 51—425 42
Litchfield county. G. C. Woodruff, Tr.	
Falls Village, Cong. ch. and so.	5 00
New Hartford, North ch. and so.	
m. c.	20 85
Norfolk, Cong. ch. and so. to const.	
Rev. A. GOODENOUGH, J. B. EL-	
RIDGE, Mrs. J. N. COWLES, Miss D.	
A. COWLES, E. G. LAWRENCE, Mrs.	
W. W. WELCH, and Miss S. W.	
HUMPHREY, H. M.,	715 25
Salisbury, Cong. ch. and so.	110 91
Sharon, 1st Cong. ch. and so.	117 60
Woodbury, Benjamin Fabrique,	20 00—989 61
Middlesex co., E. C. Hungerford, Tr.	
Cromwell, Gent's For. Mis. Assoc.	52 25
Deep River, Cong. ch. and so.	81 69
Middlefield, W. W. Bailey,	10 80
Portland, 1st Cong. ch. and so.	43 60—183 34
New Haven co. F. T. Jarman, Agent.	
Guliford, Mrs. Lucy E. Tuttle,	100 00
Madison, Cong. ch. and so. m. c.	15 78
New Haven, North ch. and so.	
201.80; Davenport ch. and so.	
39.32; Taylor ch. and so. 8; 1st	
ch. and so. m. c. 6.54; J.	
A. D., 100; Mrs. U. S. Harring-	
ton, 25; Lyman Osborn, 10; Miss	
C. Rice, 2;	392 66
North Haven, La. Benev. Soc.	47 50
Waterbury, 1st Cong. ch. and so.	
(of which 7 m. c.)	250 00
West Haven, Cong. ch. and so.	12 75
West Meriden, E. K. Breckenridge,	15 00—833 69
New London county, C. Butler and	
L. A. Hyde, Tr's.	
Bozrah, Rev. N. S. Hunt and family,	20 00
Lyme, 1st Cong. ch. and so.	55 41—75 41
Windham county.	
Brooklyn, 1st Cong. ch. and so.	50 50
Hampton, H. Colman,	90
Thompson, Cong. ch. and so.	225 30
West Killingly, Westfield ch. and	
so.	173 92
Willimantic, Cong. ch. and so.	75 50
Woodstock, 1st Cong. ch. and so.	43 00—569 12
	3,133 89
Legacies. — Higganum, Zeruah Brain-	
ard, by H. H. Brainard, Ex'r,	200 00
New London, Rachel Robertson,	
add'l,	40 51—240 51
	3,379 40

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Arkport, J. P. Case,	2 00
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150; Julius Davenport, 50; a friend,	
23.90;	223 90
Canaan Four Corners, Mrs. A. Bar-	
stow,	10 00
Canandaigua, 1st Cong. ch. and so.	272 10
Chenango co., a friend,	12 00
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Clarkson, C. B. M.	5 00,
Coxsackie, M. Lusk,	5 00

Deansville, Cong. ch. and so. 35; do.	
Busy Bee Society, 13.27;	48 27
Fredonia, E. S. Ely,	5 00
Glens Falls, Mrs. Harriet N. Wing,	50 00
Haverstraw, Mrs. F. A. Pratt,	1 00
Kiantone, Cong. ch. and so.	15 60
Lockport, Cong. ch. and so.	32 56
Mount Morris, Presb. ch.	3 00
Napoli, Cong. ch. and so.	5 00
New York, Welsh ch. in East 11th St.,	
15.00; Stephen T. Gordon, 100;	
Mrs. James W. Smith, 10;	125 00
North Walton, Cong. ch. and so.	27 11
Otisco Valley, Mrs. O. S. Frisbie, de-	
ceased,	21 00
Oxford, A. WATSON, to const. himself	
H. M.	100 00
Perryburg, Rev. William Hall,	10 00
Phoenix, Rev. H. P. Bake and family,	5 00
Pompey, Mrs. L. Childs,	3 90
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Saratoga Springs, Cong. ch. and so.	18 00
Stamford, Mrs. Mary E. Richards,	5 00
Stockholm, W. W. Hulburd,	2 00
Tarrytown, a friend,	20 00
Union Centre, J. T. Brown,	2 90
Versailles, B. F. Hall,	50 00
Warsaw, Cong. ch. and so.	20 71
Yonkers, Presb. ch.	30 00—1,198 05

Legacies. — King's Ferry, Ann Chase,	
by Henry Chase, Ex'r,	50 00
	1,248 05

NEW JERSEY.

Boonton, Rev. THOMAS CARTER, to	
const. himself H. M.	50 00
Chester, J. H. Cramer,	50 00
East Orange, Grove St. ch. and so.	32 33
Newfield, Rev. Charles Willey,	20 00
Orange Valley, Cong. ch. and so. bal.	250 00—402 33

PENNSYLVANIA.

Beaver Meadow, Welsh Cong. ch. and	
so.	8 00
Drifton, Welsh Cong. ch. and so.	5 00
Ebensburg, North ch. for Mexico,	10 55
Philadelphia, John Evans,	20 00
Pittston, Meth. Prot. ch.	4 00
Shamokin, Welsh Cong. ch. and so.	4 00
Sugar Grove, Mrs. Robert Weld,	3 00—54 55

KENTUCKY.

Burlington, J. M. Preston,	20 00
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OHIO.

Akron, Cong. ch. and so.	90 00
Brownhelm, Cong. ch. and so.	24 00
Burton, a friend,	4 00
Dayton, I. Inskeep,	10 00
Delaware, Welsh Cong. ch. and so.	20 00
East Toledo, Mrs. E. R. Collins,	2 00
Ellsworth, Lloyd Allen, 10; H. C.	
Beardsley, 10;	20 00
Elyria, 1st Presb. ch. to const. T. L.	
NELSON, J. W. HULBURT, and GEORGE	
H. ELY, H. M.	332 35
Farmington, Cong. ch. and so.	5 00
Four Corners, Cong. ch. and so.	8 55
Geneva, 1st Cong. ch. and so.	15 00
Hudson, Western Reserve College ch.	4 00
Lock, Cong. ch. and so. *	7 35
Madison, Central Cong. ch. and so.	30 54
Marietta, 1st Cong. ch. and so.	71 55
Oberlin, 1st Cong. ch. and so. 49; 2d	
Cong. ch. and so. 37.16;	86 16
Painesville, 1st Cong. ch. and so.	43 04
Pomeroy, Welsh Cong. ch. and so.	10 00
Saybrook, Cong. ch. and so.	6 00
Sharon, Welsh Cong. ch. and so.	3 00
Sheffield, Cong. ch. and so.	10 00
Siloam, Cong. ch. and so.	13 55
Springfield, 1st Cong. ch. and so.	8 33
Toledo, Mrs. Eliza H. Weed,	20 00
Troedhywdalar, Welsh Cong. ch. and	
so. 17; William Bevan, 5;	22 00
Walnut Hills, Mrs. J. Bates,	5 00—871 47

<i>Legacies.</i> — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r,	
Berlin Heights, Erie Co. Jebiel Seeley, by Geo. M. Austin, Trustee, 400, less com. and exp. for use at Tung cho, North China,	71 16
	369 45—440 61
	1,812 08

INDIANA.

Indianapolis, Mrs. M. E. Edson,	8 90
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ILLINOIS.

Bloomington, Mrs. E. E. Brokau,	21 00
Byron, A. A. Johnston,	90
Chicago, New England ch. 16.72; A friend in do. 100; Central ch. 115.99; E. RATHBUN, to const. himself H. M. 100;	382 71
Danville, A friend,	2 00
Elgin, Cong. ch. and so.	18 45
Geneseo, Charles Perry, 10; Mrs. Perry, 10;	20 00
Kankakee, Cong. ch. and so.	3 00
Kewanee, Cong. ch. and so.	50 00
Lewiston, ———	50 00
New Windsor, Cong. ch. and so.	15 00
Oak Park, Cong. ch. and so.	17 10
Quincy, 1st Union Cong. ch.	32 55—562 71

MICHIGAN.

East Saginaw, M. E. Culver,	3 00
Grand Rapids, 1st Cong. ch. and so.	15 00
Greenville, Cong. ch. and so.	45 35
Jonesville, S. B. Vrooman, with other dona. to const. Ida MAY VROOMAN, H. M.	70 00
Kalamazoo, Gold Ring sold,	50
Newaygo, J. N. Hick,	3 00
Olivet, Y. M. C. A. of Cong. ch.	19 16
Owosso, 1st Cong. ch. and so.	37 00
Portland, Cong. ch. and so.	6 81
Pottsville, Cong. ch. and so.	10 00
Romeo, Cong. ch. and so.	85 45
St. Johns, 1st Cong. ch. and so.	15 40
Walker, Rev. G. A. Pollard,	2 00—312 67

MISSOURI.

Aurora, Cong. ch. and so.	2 50
Butler, Samuel Slater,	11 00—13 50

MINNESOTA.

Austin, Cong. Union ch.	19 29
Bloomington Ferry, H. D. Cunningham- ham,	5 00
Faribault, Cong. ch. and so.	44 60
Hamilton, Cong. ch. and so.	10 00
Lu Verne, Rev. C. W. Matthews and family,	5 00
Mantorville, Cong. ch. and so.	13 40
Minneapolis, Plymouth ch. and so. 36.10; Friends, 390;	426 10
Northfield, 1st Cong. ch. and so.	8 90
Spring Valley, 1st Cong. ch. and so.	21 27—553 56

IOWA.

Oresco, Cong. ch. and so.	7 10
Garnaville, Rev. G. M. Porter,	5 10
Hampton, A friend,	90
Quasqueton, Rev. A. Manson,	5 00
Sherill's Mount, Ger. ch.	1 00
Waterloo, Cong. ch. and so.	25 15—44 25

WISCONSIN.

Beloit, 2d Cong. ch. and so. 14; Rev. S. R. Riggs, a New Year's gift, 10;	24 00
Berlin, Un. Ch. Mis. Soc.	10 00
Caledonia, T. Sands,	3 00
Dodgeville, Mrs. Jane H. Jones,	10 00
Kinnickinnick, Cong. ch. and so.	5 80
Menasha, A friend,	20 00
Milwaukee, Plymouth ch. and so. 56.06; Spring St. ch. and so. 25; H. G. Story, 10;	91 06
New London, Cong. ch. and so.	6 50
Racine, 1st Presb. ch.	32 00
Sun Prairie, Cong. ch. and so.	10 00
Union Grove, Dr. Adams,	10 00
Wauwatosa, Sally Green,	10 10—232 46

OREGON.

Forest Grove, Cong. ch. and so.	7 50
Portland, E. B. Babbitt,	30 00—37 50

CALIFORNIA.

Oakland, Plymouth Ave. ch. and so.	21 35
Sacramento, Cong. ch. and so.	46 50
San Francisco, 1st Cong. ch. and so.	
308.18; Plymouth Cong. ch. and so.	
19.60;	827 78
Santa Barbara, W. W. Van Winkle	
and wife,	20 40
Santa Cruz, Pliny Fay.	10 00—426 03

COLORADO.

Colorado Springs, Cong. ch. and so.	12 50
Denver, 1st Cong. ch. and so.	22 75—35 25

DAKOTA TERRITORY.

Yankton, Cong. ch. and so.	16 78
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CANADA.

Province of Quebec, —	
Fligal, Phineas Barber,	10 05
Montreal, James Court, 25; Abner Kingman, Jr., 10;	35 00—45 05

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albyns, Mr. and Mrs. Gellibrand,	50 00
Japan, Kobe, Rev. P. J. Gulick and wife, a thank-offering upon completing fifty years of service,	50 00
Turkey, Trebizond, Rev. M. P. Parmelee and wife, a thank-offering,	10 00

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MASSACHUSETTS. — Billerica, Emily and Charlotte Hazen, 1 10; Brookline, "Bethany Sisters Bible Class," Harvard ch., for sch. at Amasia, Turkey, 6 mos. 25; Campello, Cong. s. s. 32.88; Granby, Cong. s. s., for student at Harpoot, 30; Hadley, 1st Cong. s. s. 13; Lexington, Mrs. Goodwin's s. s. class, for Sourpouhi, Manisa, 20;	121 98
NEW YORK. — Flushing, Cong. s. s., for Ahmednugur, 23.17; Honeoye, Cong. s. s. 17; Lockport, Cong. s. s. 50; Mount Morris, 1st Presb. s. s., for pupil at Harpoot, 30;	120 17
PENNSYLVANIA. — Gould Town, Cong. s. s.	1 00
MARYLAND. — Baltimore, 1st Cong. s. s., for teacher at Ahmednugur,	25 00
ILLINOIS. — Payson, Cong. s. s.	23 40
MICHIGAN. — Mancelona, A little brother and sister,	1 00
Donations received in January,	27 389 75
" for the Debt, in January,	1,877 72
	28,767 47
Legacies received in January,	8,413 43
	\$37,180 95
Total, from Sept. 1st, 1877, to Jan. 31st, 1878,	\$195,291.33

THE MISSIONARY HERALD.

VOL. LXXIV.—APRIL, 1878.—No. IV.



CENTRAL AFRICA.

THE recent great increase of interest in Africa, and in efforts for its evangelization, occasioned by the discoveries of Livingstone, Stanley, and other travelers, and increased among Christians by the missionary efforts already commenced by several British societies in the interior of the continent, will render the publication of the subjoined papers, and of the outline map, specially acceptable.

AN APPEAL.

On the 29th of January last, Major Malan, formerly an officer in the English army, who has been acting, for some years past, with much success, as an evangelist in Southern Africa, came before the Prudential Committee of the American Board, and read the following carefully prepared statements, urging the committee to take measures for establishing, at an early day, a mission of the Board in the newly discovered regions of Central Africa. Various points presented in the paper were illustrated and enforced by additional extempore remarks as he read:—

DEAR SIRS AND BRETHREN: It is due to the respect which I have for you, and for all the Christians in the United States who are interested in the great work of foreign missions, that I should state the reasons which have led me to journey from England to Boston expressly to plead the cause of mission work in Central Africa, in connection with your mission among the Zulu Kaffirs of Natal.

It was my privilege, while laboring in the mission field of Southern Africa, to become acquainted with the missionaries of the American Board of Foreign Missions and with their work there. In 1875 I visited all the missionaries who were then present at their stations. From what I saw and heard, and from the opportunities afforded me of meeting with the members of their native churches, the impression was fixed upon my mind that in the American mission in Natal, God had prepared a powerful instrument for the great work of preaching his word in the vast interior of Central Africa, which was at that time opening to missionary enterprise.

This conviction was deepened as I studied the providential circumstances under which the churches of America had been led to found that mission. The great difficulties against which your missionary pioneers had to contend; the remarkable way in which the mission was afterwards maintained; these things, and the geographical position of your field in view of a mission to the interior of Africa, so strengthened the conclusion in my mind that the Lord had thus prepared for his people in America the best base of operations for his work in Central Africa, that after much consideration and prayer I wrote to the missionaries in Natal in 1875-1876, and afterwards addressed you on the same subject.

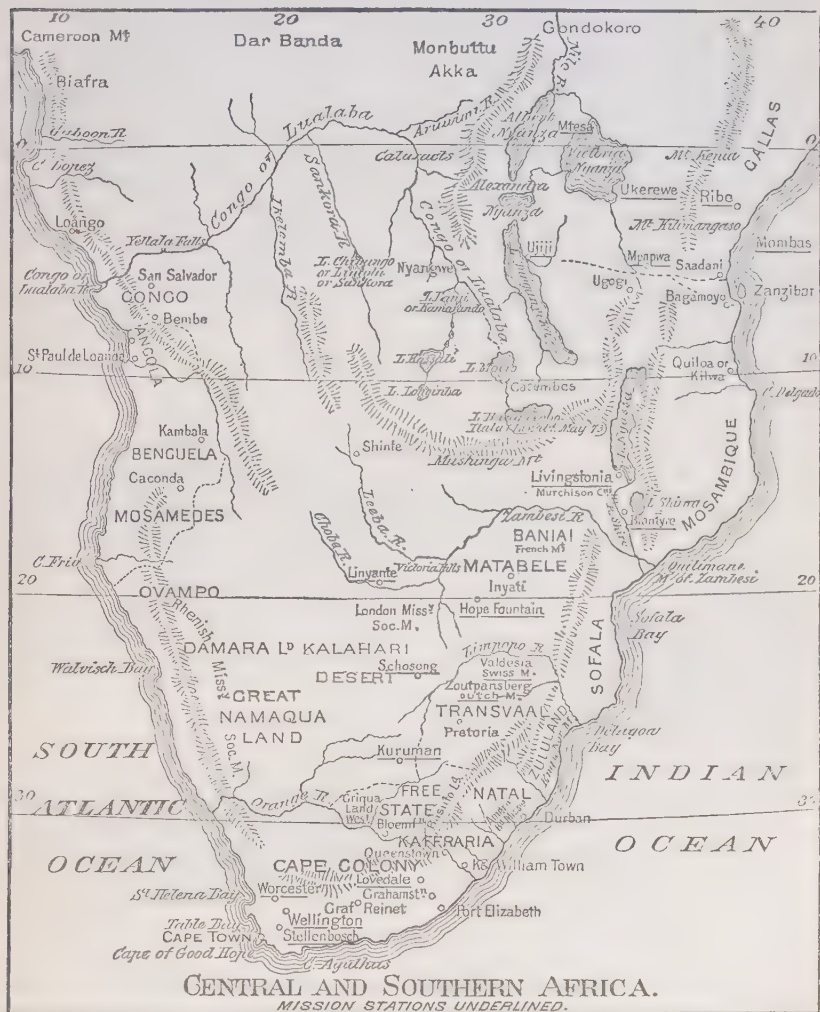
Encouraged by the letters from your missionaries, I felt it to be my duty to God as well as to them, to come over and see you, and I thank you for your kindness in allowing me to address you.

It cannot be disputed that the field occupied by your mission in Natal is the best base of operations in Southern Africa for a mission to the interior. The stations of the American Board have been planted on either side of Durban, the port of Natal, which is the nearest port to the mouths of the Zambesi or to Zanzibar. The missionary expeditions of the Free Church of Scotland, and of the London Society, had to embark at Port Elizabeth, which is a voyage of some days from Natal. In addition, the missionaries of the London Society had to travel from the interior about one thousand miles, and Scotch missionaries one hundred and fifty miles, before embarking. Your stations of Inanda and Amanzimtote are not more than a day's wagon journey from the port of Durban. You could thus easily embark your mission and the necessary reinforcements from the nearest port to the Zambesi or Zanzibar.

2. The position of the stations of your mission, on the seaboard of Natal, renders any effort for development inland unadvisable. All along the interior, for many hundred miles, there are English, Scotch, French, German, Dutch, and other missions scattered more or less closely. It would require a wagon journey of six months to reach a spot where a centre of missionary operations could be established without interfering with the probable developments of other missions; whereas, by sea, the communication with the interior, by the Zambesi, is becoming more and more easy. Letters have lately been sent from Livingstonia, on Lake Nyassa, to Lovedale — the Free Church of Scotland College, near Port Elizabeth — *in six weeks*. Dr. Murray Mitchell, Secretary of the Free Church of Scotland's Mission Board, writing to me, on the 18th January, states: "We are to put a steamer on the Zambesi at the point where goods arrive from Quillimane, say Masaro, and that steamer will run up to the Murchison Falls on the Shiré. A road has just been made from the lower to the upper Shiré, which runs through Blantyre, the station of the Established Church of Scotland. We expect that, by and by, we shall reach Lake Nyassa from the coast in ten days. This may surprise you, but the Portuguese promise to put a steamer on the Quillimane River, and to make a canal from the head of that river to the Zambesi. The canal may not be speedily constructed, but a steamer on the Quillimane river would be of great value." Such are the prospects of the inland journey by Lake Nyassa, and although it is at present somewhat arduous, and

everything has to be carried by bearers from the lower to the upper river routes, it is preferable both because of the saving of time, increased facility of communication, and more easy access to the real interior of Africa, to long wagon journeys of many months.

The other routes by which a mission from Southern Africa would travel into Central Africa would be by a road now being constructed from the coast,



near Kilwa, to the head of Lake Nyassa, or by the route being opened up by the London Society's Mission to Lake Tanganyika. This is a journey of seven hundred miles. Their missionaries, Price and Thompson, with a band of helpers, European and native, are now en route thither, and will doubtless fully report whether that way to Tanganyika is easier than it might be up the Zambesi to Livingstonia and across from the head of Lake Nyassa, which, to Lake Tanganyika is said to be a distance of about two hundred miles.

3. What do your missionaries in South Africa say in regard to such an enterprise? A letter "in behalf of the Mission," signed by Messrs. Ireland and Tyler, dated June 9th last year, is thus expressed: "Dear Brother: Your letter to our mission was read at our late meeting, held May 30th to June 4th, and duly considered. It is our sincere hope and prayer that you may be instrumental in awakening a deep and fruitful interest in African missions. Individually, and as a mission, we wish you God speed in carrying out the plan so dear to your heart and ours, in stirring up Christians in our fatherland to send missionaries into the interior of this continent. We think, with you, that Natal is a suitable base for a mission to the tribes beyond the Zambesi, in the direction of Lakes Nyassa and Tanganyika. Probably, starting from this point, fewer difficulties would have to be encountered, and the risks to life and health would not be so great as from other points on the African coast. We all feel an increasing interest in this matter of an interior mission. But since you were with us we have been greatly crippled in our working force. Mr. Stone has gone to his rest, and the last intelligence of Mr. Wilder was that he was not expected to recover. The work on our hands has grown rapidly the past year, and the age and infirmities of some now in the field admonish us that our labors will soon be over. We are calling on our Board for help, and expect a favorable reply provided the funds in the treasury allow them to send out more men."

In a private letter, one of the missionaries with whom I had fully considered the possibility of such a mission, thus writes: "My views in regard to the importance and feasibility of the enterprise have not changed since we had that season of prayer and talk about Africa's evangelization. Our American churches are, I believe, disposed to listen to calls from Africa, and to act, especially since our Scotch friends have shown them at Livingstonia that missions can be established in the interior of Africa. That you may be able by divine help to stir up our brethren at home to go to work in earnest for this continent is my prayer. Now is the time for the American churches to wake up and unite the mission work in the interior with their Natal mission."

Another writes: "We cordially recommend you and your wish to put the cause of the interior of Africa before the Board. It will be very opportune if your visit should rouse the churches to take part in the work in Central Africa, and lead them to help us, not with cheers, and hats aloft, and promises, but with prayers and hard cash. We want the sinews of missions. To be victorious we must be enterprising, and enterprising warfare upon Satan's kingdom needs money."

Another writes: "Your letters from the brethren will have one sentiment in common, namely, that of regret that our American churches should not see their way and find the means to enter Africa and establish a mission among the interior tribes. The field is a large one, and Great Britain, France, and America together could do but a little of the vast work now opening to the Church of Christ." Another thus expresses his feelings: "Our sympathy and prayers are with you as you go to America. If God puts it into the hearts of our supporters in America to raise the extra funds needful for an interior mission, and they say to our mission here in Natal, 'Go ahead, and establish a new mission in the interior,' I have no doubt we shall find a way to carry out the order with reasonable despatch."

Such are the thoughts of the missionaries laboring in Southern Africa.

4. The expense of such an expedition would depend entirely upon the way in which it was fitted out, and the number of persons engaged. The English and Scotch missions consist of a select number of Christian artisans as well as ordained and medical missionaries. If possible, an experienced Christian naval officer should conduct the enterprise, as has been done with marked success by the English Church and the Free Church missions. Your mission in Natal would need to be reinforced, to fill up vacancies, and to acclimatize and prepare laborers for future service in the interior. The total opening expenses of the London mission, including supply of stores, etc., for two years, was \$22,000. It would be necessary to take a small steamer for Lake Nyassa or Lake Tanganyika, as the Scotch mission has done. A sum of not less than \$25,000 would therefore probably be required to fit out such a mission.

5. How is such a sum to be obtained? GOD, who has all hearts at his disposal, can put it into the heart of one or more of the wealthy members of his church in America to give it. The \$50,000 required to start the Livingstonia mission was given by several Scotch Christian merchants and other friends of Africa. A similar sum, in two separate gifts of \$25,000 each, was given to the English Church, and to the London Missionary Society, by one wealthy Christian, who signed himself "An unprofitable servant." May there not be some such servants in America who would help in this most blessed enterprise for the enlightenment and regeneration of Africa?

6. It ought very specially to be considered, that a native church in Southern Africa is positively necessary as a base of operations for a mission to the interior. The preaching of the gospel in Central Africa must be mainly carried on by African evangelists; men born and trained in Africa. For this work the native preachers of the churches of Southern Africa are well qualified. These churches, numbering now upwards of forty thousand members, have among them elders, evangelists, and teachers, of tested faithfulness, zeal, and ability. Some of these churches have already sent out native missionaries, whose faith and devotion have been honored of GOD. Several small churches in Southern Africa have been founded by African evangelists. The character and intelligence of these races, their courage and endurance, fit them very specially, when strengthened by simple faith in the Lord and by his spirit, to take part in the arduous enterprise of preaching the gospel in Central Africa. The calls which have been made by the English, Scotch, and French missions, for native helpers for their interior missions, have been well responded to, and there can be no doubt that the Zulu Christians would be equally ready to accompany American preachers wherever they might lead them. These African evangelists, understanding thoroughly the habits and modes of thought of their own people, accustomed to build their own houses, and plough their own fields, can travel and exist with as much ease in one part of Africa as another. They are independent of the necessities and luxuries of European civilization, and could adapt themselves to any exigency in Central Africa.

Four white missionaries, at two or more stations, could easily superintend thirty or forty such native preachers, scattered over a very large tract of

country. It is on this principle, when the country is opened, that missions in Central Africa should be conducted. The white missionaries going thither should, if possible, be acclimatized and acquainted with African life and character. For all these purposes there could be no better base of operations than your mission in Natal.

A residence of some years in Asia and Africa has enabled me to understand the vast obstacles which the heathenism of those lands present to the preachers of the gospel. The blessed results which have followed the labors of the missionaries in those lands have assured me that the Lord Jesus Christ has all power on earth, according to his word, and that the Holy Spirit is with the faithful witnesses to the living and loving Saviour. The Church of Christ has only to go forward in the name of the Lord, with prayer, and it must conquer and bless.

The above considerations have emboldened me thus to address you. In so doing I have refrained from making any suggestion as to the precise field your mission should occupy. This you would determine when you are enabled to undertake the enterprise. Each month supplies us with fuller information concerning the routes to the great lakes of Africa and the country beyond, and therefore, after communication with the British Societies, who would welcome your coöperation and gladly assist you in every way, you would be able, without difficulty, to decide as to the best spot, and the best route.

The reports sent by the missionaries who have gone into the interior, as to their reception by the chiefs and people, have been very encouraging. The character of the English races is known and respected. The effect of these Christian expeditions upon the slave trade has already been felt. One party, of over twenty, left to perish on an island, was rescued by the Free Church mission. They now form part of the Colony of Livingstonia and are receiving Christian instruction. It is hoped that, before long, legitimate trade with Central Africa will entirely replace that abominable traffic.

If permitted to press one point upon the sympathies of American Christians in regard to this great enterprise, apart from duty to the Lord, who gave himself for us, and mercy to the millions in Central Africa who have never heard of the priceless gift of eternal life, it is the support, the encouragement, and the help they would afford to their British brethren who are endeavoring to spread the light of the gospel in the interior of that dark land. In the letter above quoted, Dr. Murray Mitchell thus writes: "It would very greatly cheer us if America would help us British Christians to evangelize those regions in interior Africa which have been so wonderfully opened up of late, and in so remarkable a degree by Stanley, an American." From personal conversation with the Rev. Dr. Mullens, Secretary of the London Missionary Society, I can state that that society would also welcome an American mission, and rejoice in such brotherly coöperation in the preaching of the gospel to Central Africa.

May God, the Father, the Saviour, the Spirit of power, of love, and of a sound mind, guide his servants in America as to this most important enterprise. Permit me, in this behalf, to request much earnest prayer. Let us believe that he who has commanded us to pray that laborers may be sent

forth into the harvest, will, if it be his will, provide the means for carrying out and supporting a mission from the American churches in Central Africa. GOD has said, concerning his CHRIST, "I WILL MAKE HIM HIGHER THAN THE KINGS OF THE EARTH;" and he will yet fulfill his word among the tribes in the interior of Africa, as he has among those in the south of that vast continent. *Amen.*

This paper, after an interchange of views, was referred to a sub-committee, who, at the next regular meeting of the Prudential Committee, February 5th, presented a report containing a review of what has been done by the Board in Africa. This report is printed here, with a few slight modifications, for the information of friends of the Board, in regard to its

PAST EFFORTS AND AIMS IN AFRICA.

The sub-committee on the Zulu mission, to whom was referred the statement of Major Malan at the last meeting, present their report.

In common with all present at the session of the 29th ult., we were much gratified while listening to the communication of one who has become personally acquainted with existing missionary operations in Southern Africa, as well as with more recent movements for carrying the gospel into the interior of that continent. We had previously esteemed it a noteworthy fact, that an officer in the British army should resign his position with a view to devoting himself to the interests of evangelism; but it impresses us as yet more deserving of notice and of thanksgiving, that a friend of missions should feel impelled to cross the ocean, not at the instance of any society, convention, or committee, but in obedience to what he deems a direct providential call to himself individually, that he may present the claims of unevangelized tribes in Central Africa. While the throng of mere tourists, of commercial agents, of men devoted to the different departments of science, literature, and art, is annually upon the increase, it is worthy of more than a passing mention that this Christian brother so feels the pressure of spiritual want among a barbarous colored race that, at his own charges, and with no private end in view, on the ground of personal responsibility to the God of missions, he undertakes a distant visit and presentation of this kind. We hail such an event, in the hope that it may presage an approaching period, when purely religious objects shall more generally inspire Christian travelers, when the grandest cause conceivable—the evangelizing of the nations—shall send many a man north, south, east, and west, from one continent and one island to another, though not technically a missionary nor in the official service of any Board. Men in high military and civil positions may find something yet higher—the privilege of visiting and cheering soldiers at the outposts of our sacramental host. "Many shall run to and fro, and knowledge shall be increased."

It is due to the Prudential Committee, and to the American Board whose agents we are, that a glance be now taken at the past of our aims and efforts in behalf of Africa—both its marginal and its interior regions. More than fifty years ago, the Board, at the annual meeting in Northampton (1825), indicated its hope and purpose regarding that continent by the following vote:—

“Resolved, That the Prudential Committee be authorized, in case they think proper, to admit the descendants of Africa into the Foreign Mission School, with a view to their preparation for missionary labors on the coast of Africa.” That school, it will be recollected, was then in successful operation at Cornwall, Connecticut.

Four years later (1829) one of our missionaries, the Rev. Isaac Bird, visited two or three of the cities on the northern coast of Africa — Tunis and Tripoli — with reference to possible occupation as posts of labor. From that early period now referred to, the Prudential Committee were attentively observing the providence of God with reference to the entire maritime border of that continent. On the east no known opening presented itself anywhere between Port Natal and the Red Sea; but on the west an opportunity did offer. The Colony of Liberia had attracted the eye to that region, and it was decided to commence a mission at Cape Palmas, the Gaboon River being of later selection. The first man from the United States to enter upon evangelistic work — in which he continued twenty years — on the western coast, was the Rev. John Leighton Wilson, D. D., now the able senior Secretary of the Southern Presbyterian Board. The day after the annual meeting of our Board in Philadelphia, September 22, 1833, he received his public instructions. One or two extracts from those instructions, delivered by Dr. Anderson, then Foreign Secretary, will show the scope of anticipations at that time:

“An object of primary importance in respect to the inland parts of Western Africa, and the central portions of the continent eastward of the Niger, is the exploration of the country with a view to missionary operations.” “Indeed, it is true that almost the whole of Africa is yet to be explored by the Christian missionary, before missions can be prosecuted on that benighted continent with intelligence and efficiency. Having made a successful beginning among the tribes of the coast, around the colonies, we shall, as our laborers increase and the roads are opened, advance into the interior with our permanent establishments. The native races promise the speediest results, and the progress of the Mohammedans must be checked.” “Meanwhile, the mission which we hope soon to commence on the southeastern coast, may be expected to extend its outposts more and more, and ascend the coast, and advance upon the central highlands. Our European brethren, also, of different denominations, whose line of march already extends across the continent on the south, will advance from that quarter; the English Episcopal missions will advance from the Mountains of Abyssinia, and our brethren of the same denomination at Sierra Leone, and those of various names at Liberia, will move with us from the west; and our children may hear of the meeting of these upon some central mountain, to celebrate in lofty praise Africa’s redemption. O, what a meeting, what a day! And it will surely come; and Africa, all Africa, shall rejoice in the liberty wherewith Christ maketh his people free.”

Five years later, and then again twenty-five years later, the Board’s Annual Reports (1839 and 1858) contain these statements, showing that the original thought was still entertained: “Of late years it has seemed to the Committee that the field which specially invites our attention is remote from the colonies, perhaps among the Ashantees, and especially up the Niger; while

at the same time, it will be desirable for us to have a mission of moderate size at Cape Palmas." "With the Prudential Committee, it has ever been a leading idea, in the Gaboon mission, to reach the interior, at some point above the peculiar fever influence, and beyond the tangled forests of the coast regions." "When, under the guidance of God's good providence, the mission shall reach such a point, where it can make a home and a centre, and there gather converts, and educate native preachers to go forth with the word of life in all directions; then will its grand idea be realized, and it will become one of the more promising and interesting missions under the care of the Board." Further citation, to show what ulterior hopes were entertained regarding our own operations in Western Africa, need not be made. The whole number of laborers sent from this country to that mission prior to 1870 — the date of its transfer to the Presbyterian Board — was thirty-nine, and at an expense of \$165,116.

It was December 3, 1834, that six missionaries and their wives sailed from the port of Boston for Cape Town. They were directed to establish two missions in Zulu Land. Three of the families, being from our Southern States, were destined to the interior, and the other three families, from our Northern States, were assigned to the coastwise district. The former, undertaking a journey of twelve hundred miles in ox-wagons, reached their destination about the middle of 1836. The latter, owing to the Kaffir war, were not able to begin operations on their appointed field before the middle of 1837. Within less than a twelvemonth the disturbed state of the country compelled the mission in the interior to retire to the sea-board, and unite with the one established there.

From that commencement to the present time fifty-four laborers have gone out from this country to the mission among the Zulus, and an outlay of \$617,103 has been made.

As regards the eastern coast of Africa, in distinction from the southeastern, it should be stated that the Prudential Committee continued to hold themselves in readiness to avail of any providential opportunity for obtaining a foothold upon the margin of the continent, and that, too, as a base for desired operations in the interior. Correspondence had been opened with the American consul at Zanzibar, a coral island off the coast, in the same latitude with Lake Tanganyika; and when, in 1839, a reinforcement was sent to the Mahratta country, they received instructions — as their ship was to touch at Zanzibar — to make inquiries relating to the prospects of missionary work in that region. Information obtained led the Prudential Committee to resolve upon sending out a missionary as soon as the right man could be found. Such a man, however, did not offer himself.

It was not unnatural that the question should arise, long since, whether a detachment of our Zulu mission might not move inland toward the interior of the continent; and a movement of this kind has been the subject of much correspondence, especially since the year 1872. Several years ago the Committee requested that a band of native helpers might be organized with reference to such an enterprise, and the missionaries have not been unmindful of that request. Every mission of any considerable standing needs an outward demonstration of this sort, in order to the most efficient and healthful development on its own original field.

We have thus taken a bird's-eye view of the aims and efforts of the Prudential Committee hitherto, with respect to Africa; and it appears that for more than half a century there has been a steady desire to effect an entrance into the heart of that great continent; but we have been "let hitherto."

RECOMMENDATIONS AND SUGGESTIONS.

Your Committee are of opinion that the line of policy with respect to the Zulu mission, never lost sight of, should be still entertained — the plan to overstep, in some direction, old territorial limits. Those limits are too restricted. The majority of our stations are in a line about fifteen miles from the sea-board. Mr. Pinkerton has, indeed, as we are glad to know, recently opened a new station, Indunduma, near the Polela River, one hundred and twenty-five or more miles west from Durban, far outside the confines of the field previously occupied. It should be borne in mind that the territory considered as belonging more properly to our mission is environed by the stations of five or six other Protestant societies, and that by the necessities of our situation we are precluded from any great expansion in the immediate neighborhood.

As regards the establishment of a new mission somewhere in the neighborhood of Lake Nyassa or Lake Tanganyika, your Committee do not at present feel prepared to make any definite recommendation beyond these three points:—

1. That further information be sought relating to the native languages of that region and the region westward of the same, especial reference being had to any relationship with the Zulu language.

2. That pains be taken to learn more definitely the best way of approach, the climatic and other conditions of that region; as also the feelings and judgment of the English and Scottish societies which are now making the experiment of an advance in the line of recent geographical exploration.

3. That the written communication of Major Malan, laid before the Prudential Committee, be printed, for use at the discretion of the Secretaries, together with such accompanying statements as they may deem desirable.

Beyond that it seems to us we must await further indications of divine providence. The undertaking is one that would involve great hardship and great pecuniary cost. With our present average annual income, we should not feel authorized to enter upon such an expensive and untried field. But we dare not assume the responsibility of saying that no Christian brother or sister within our denomination, or in some other branch of Christ's Church this side the Atlantic, will be moved to make a specific offer to the American Board of the sum requisite for founding a mission in the newly opened region which has just been mentioned. Unsolicited and unexpectedly, Robert Arthington, Esq., of Leeds, England, tendered to the Church Missionary Society twenty-five thousand dollars; and then, going nobly outside his own ecclesiastical connection, made an offer of the same amount to the London Missionary Society, for the object now in mind. More recently Mr. Arthington has offered five thousand dollars to the English Baptist Missionary Society for opening a work in Western Africa, on the Congo; nor has he omitted to send a subsidy to this country. May not such princely benevolence

prove contagious? Has the grace of God yet reached its utmost limits in our country? Shall American energy display itself conspicuously in exploration, and come short in evangelization? More, however, than the largest donations do we need that faith which removes mountains. We would make no appeal, but we would have a statement made; and then continue to hold ourselves in readiness for an advance toward the great Central Interior of the Continent, should the "Pillar of Cloud" plainly lead in that direction. Your Committee have no question that, sooner or later, the holy war in which we are engaged will be carried into Africa, from the existing coast lines to the more distant and least accessible parts; nor have we any doubt that the American Board should be found among the standard-bearers.

MRS. MARY BALLANTINE FAIRBANK.

MORE than twenty years ago, a brave band of young women went forth from Mount Holyoke Seminary, with "ORIA" graven on their chosen badges, and the significance, "Our Rest is Above," graven on their hearts. The motto implied work for God as long as life should last, and rest only in Heaven.

One of that number, Mary Ballantine (afterward Mrs. Fairbank), *has* worked for God, nobly and faithfully, and has passed to her "rest above." Hundreds, yea, thousands, will mourn as they hear the tidings. In this land, all Christians will mourn that an earnest missionary, eminently fitted for the work, has been called away, and will cry, "Who can fill her place?" In India, the weeping natives echo the cry, — for they knew of her "works," and her "labor," and her "patience."

Mrs. Fairbank's father was Rev. Henry Ballantine, an earnest, laborious, and successful missionary in India, for thirty years. Her mother, a singularly zealous, devoted Christian, a woman of rare powers of mind, good judgment, and efficiency, died at Amherst, Mass., in 1874, and of her President Stearns said: "She was the embodiment of truth and Christian love; revered, confided in, and loved by us all."

Mary, their eldest child, was born in Bombay, September 10, 1836. Her parents removed to Ahmednuggur while she was an infant, and there was her home till she accompanied them to America at the age of thirteen. In 1852 they returned to India, leaving Mary and two younger sisters to pursue their studies in America. In September, 1852, Mary united with the Eliot Church, Roxbury, Mass. (now Boston Highlands), of which Dr. A. C. Thompson was pastor. On hearing of her death, he wrote: "This is a personal bereavement, and a bereavement to the Eliot Church. . . . Although a quarter of a century has passed, I have a distinct recollection of her appearance, as she stood with others to assent to our Articles of Faith, and to enter into covenant with the church, and with Him who is Head of the Church Universal. Modesty and delicacy marked her appearance at all times; but her countenance, always bright, was then radiant. A gleam from the Mount of Transfiguration seemed to fall upon the face of that dear young disciple.

I never saw any cloud gather around her; she lived in an atmosphere of sweet and effective cheeriness. Four years later, Mary Ballantine stood again on the same spot in our sanctuary, to be united in the sacred bonds of marriage with Rev. S. B. Fairbank. We all gave her a hearty God speed, and only now have our prayers for 'the beloved Persis, who labored much in the Lord,' ceased."

Mr. and Mrs. Fairbank reached Bombay in January, 1857, and she began at once that missionary labor of her life, which has been so faithfully performed. The "Bombay Guardian" says of her: "She was admirably fitted for her particular work, as all will testify who knew her. Her heart was in that work, and she was never happier, and nowhere more at home, than when among the native women of the villages. Her knowledge of the language was about perfect. In school work she was most useful, being an advanced mathematical scholar, and understanding well the art of teaching. Her removal from earth, while a gain to herself, is a great loss to the native church."

Her husband wrote, a few days after her death: "A little more than twenty-one years had passed since she entered on this mission work; for she had the language when she stepped on shore at Bombay, January 12, 1857; and she began to use it at once in evangelistic labors. We were away from India for two years only, beginning with August, 1869, on account of my sickness. All those years she was blessed with vigorous health, and, excepting a few days in connection with the birth of each of her ten children, she was never prevented by poor health from doing her loved work, till she was laid aside for a fortnight last October. Then there was a climax in the progress of that disease of her heart that at last put an end to her earthly life. That life had been well used.

"She had been instant in preaching to crowds of women and children in the villages; conversing with native ladies who called on her or on whom she called; directing the efforts of native Christian women, and especially of the Bible-women under her charge; counseling those who came to her for advice or for sympathy in their troubles; teaching in the schools under her care; conducting meetings with the native Christian women, — especially, when at home, conducting the regular noon school for women, and its associated prayer-meeting; instructing her class in the Sabbath-school, and the class of her servants and children at home; hearing the daily recitations of her children in their home school; helping her husband in keeping his accounts, or in answering Marāthī and English letters, that often accumulated beyond his powers of answering; writing each week to her absent children in America; 'guiding the house' with rare skill and economy; fitting, cutting, and making up, with the help of her sewing-machine, Lamb's knitting-machine, and a native tailor when necessary, the clothing for her children, herself, and her husband, etc., etc.; taking rest, in her waking hours, only by a change of work, and daily accomplishing more than would seem possible to those of less energy and less system. She was thoroughly systematic, and secured regularity and accuracy in whatever was under her direction. Yet she was forbearing, and patient, and universally beloved. The more I knew of her inner life, and the longer I saw her skill, coupled with crystal honesty,

the more I admired her. My respect for her was exceeded only by my love. That knew no bounds. She was of gold, and I did not care to have her more precious. Now that she has gone, it seems as if my foundations were all removed. I must begin to do without her counsel and her help. The light of our house has gone out, and we weep in darkness.

"Her removal destroys my plans for the future. I must learn to plan and to work *alone*. For the present, Dr. Ballantine [a brother of Mrs. F.] and his wife have kindly agreed to make their home with us. We are looking up to our Heavenly Father, that he may show us the path in which he would have us walk."

In another part of his letter, Mr. Fairbank says: "In the morning [after her death] we allowed those who wished to see her face again to come in for a few moments, and hundreds came. They knew that we wished them to go out silently, but some could not refrain, and burst into loud sobs, and some into wailing. She was dearer than their own mothers to many of them.

"Her body was buried in the native Christians' burial ground. Dr. Bissell conducted the English part of the service, and Pastor Modak the Marāthī part. Our English friends, and all the native Christian community, as well as Hindū friends, joined in the procession to the grave. She being dead, yet speaketh, and her memory will ever be precious here."

DR. ALEXANDER DUFF.

THE March number of the *Missionary Herald* briefly announced the death of this eminent Scotch missionary, educator, and preacher. Intelligence of the death was received just as that number was going to press, and some further notice should be given of one who has long been so prominent and so earnestly devoted, in connection with the modern missionary work. Embarrassed, however, by want of room, we can do little more than present a few of many marked extracts from some of the extended notices which have appeared in other periodicals.

Born on the 25th of April, 1806, young Duff was early led, under his father's influences, to take a deep interest in efforts for the evangelization of heathen lands. This interest was intensified when, prosecuting his studies, he came under the influence of Thomas Chalmers, as Professor of Moral Philosophy. In August, 1829, he was ordained for missionary work in Bengal, and the Edinburgh "*Daily Review*" of February 13, in an extended obituary notice, states:—

"Dr. Harper, the venerable Principal of the United Presbyterian College, still recalls the marvelous speech delivered by the new missionary, then a lad of twenty-three, on his designation to the East. With such force and fire, such energy and action did the wrapt enthusiast picture the work to which he was giving his life, that Dr. Harper feared he would too soon waste himself away in the heat of the tropics."

After being twice shipwrecked on the way to India, he reached Calcutta in May, 1830, and very soon opened a school in the native portion of that city, constrained by his convictions of duty to disregard the instruction given

him by the Committee at home, not, to settle in Calcutta. Commencing with five pupils, amid great opposition, the school rapidly increased as the reputation of its master spread. "English and Scotch residents of the city doubted, till what they witnessed at the first public examination astounded them." The Governor-general, and other high officials, went to see and were convinced. A series of lectures on natural and revealed religion produced a profound impression; and the "General Assembly's Institution" soon became very prominent and influential among the educational institutions of Bengal. Constrained by ill health to leave India for a time, from 1836 to 1839 he was engaged in rousing the churches at home to a sense of the importance of foreign missions. "In 1849, having previously declined to leave India as Dr. Chalmers's successor, Dr. Duff was asked to go home to raise more funds. . . . There was hardly a parish in Scotland where he did not stir up the people by his eloquence. In Ireland and England he exhausted himself by his addresses, but after a short visit to the Continent, he traveled over the greater part of the United States and Canada. With £5,000 raised privately by a few friends there, and £10,000 subscribed by the people of Scotland in pennies, that noble building which now accommodates the Free Church Institution in Calcutta was erected." With difficulty obtaining the consent of his medical advisers, he returned again to India in 1856, but was constrained finally to retire from the field in 1864. Then, "Scottish merchants of Calcutta, who knew Dr. Duff's work best, raised a sum sufficient to present him with the house which became his Edinburgh residence, and to endow in the New College a Chair of Evangelistic Theology, to be filled by such retired missionary as may be found competent for the duties. That chair Dr. Duff was himself urged by the General Assembly to hold, and from it ever since, not only in Edinburgh, but in Glasgow and Aberdeen, he influenced the young ministers of the Church in the direction of Foreign Missions, and especially of India."

"There was added to his College duties the office of Convener of the Foreign Missions Committee of the Free Church. In that capacity Dr. Duff planned and raised a sum of nearly £10,000 for missionary buildings abroad. He gave his vast energy and administrative experience to the successful organization of the Livingstonia settlement on Lake Nyassa. His aspirations were wide, his plans for his Master's work kingly to the last. Keeping his great trust of Foreign Missions aloof from ecclesiastical divisions, he was the friend of all parties in his Church, while emphatically on the side of union, charity, peace."

"No missionary has spoken so much and so eloquently, and perhaps none has published so much as Dr. Duff. One is amazed at the fertility of his pen at a time when his activity in public has been so great in a tropical climate. . . . There was no good work, no philanthropic society, no school or benevolent agency in which he did not take a prominent part."

The "Daily Review" of February 19, devotes more than two full columns to an account of the funeral, stating: "Yesterday afternoon, a large company of clerical and lay members of Protestant Churches in Scotland, the representatives of various religious and public bodies, joined in paying a tribute of respect to the memory of Dr. Duff on the occasion of the burial of his

remains. . . . All ranks of society manifested, in ways more or less direct, their interest in the event; but the bulk of the mourners were such as are most distinguished in the city and in the country for their good works at home, and for their support of Christian enterprise abroad — people who have often been stirred to noble, generous deeds by the eloquence of him whose body they saw conveyed to its last resting place. . . . It is only on rare occasions that such a large and representative assemblage, composed of men of various denominations and of the best classes of citizens, gather to pay homage at the grave.”

Rev. Mr. Macpherson is quoted as saying, at the close of an expository lecture on Hebrews xi. 5: “I cannot refrain from saying, that as a missionary of world-wide renown, as a man of God — a man of God-like and of Christ-like sympathies — a man of intellectual wealth and moral force, of bold, uncompromising maintenance and defence of the truth as it is in Jesus, of bewitching eloquence and burning zeal in the utterance of his opinions, and, to those who had the pleasure of his personal acquaintance, a man of simple faith and child-like humility, Dr. Alexander Duff has not left behind him his equal. He seemed to me to move in these respects in a sphere unapproachably his own. The world and the Church of Christ are this day poorer by his departure.”

THE GOSPEL DOING ITS WORK.

SOMETIME since a New England pastor, who had received to his church some Japanese converts, expressed his surprise at the richness of their Christian experience. He said he could not help envying them the freshness and power of their new life. Their conceptions had not been dulled by familiarity with religious instruction and example from their childhood. The gospel was to them indeed a new and glorious revelation, flooding their souls with life and joy. A like experience is witnessed in some instances in Japan; in the young men gathered at Kioto, giving up all mere worldly motives or considerations that they may be prepared to preach Christ to their countrymen; and not less in the single-hearted, generous efforts described in the following extracts from a letter recently received from Miss Wheeler, one of the missionary ladies stationed at Osaka: —

“From working in connection with the Naniwa Church, I have a most excellent opportunity of knowing, that all the giving of tithes which this body practices is purely the result of a single-hearted love to Jesus the Master. We have, none of us (the Osaka missionaries), in counseling with each other as to the best way of working for this people, felt that we could, or ought to, give the people anything but the *pure, unadulterated* gospel, believing most fully that if we gave them the pure doctrine of the Word, *Christ himself* would work out in them such a standard of Christian life as the Bible portrays, without any letting down of its teachings to meet their idolatrous tendencies, and we should see a *pure church*, — Christians more like those of olden times, when men counted that to be ‘alive unto Christ’ meant to be ‘dead unto the world,’

— to be a 'new man in Christ Jesus' meant that 'the old man was to be crucified, with the affections and lusts.' And giving them simply *this gospel*, as stewards of Christ, we have such Christians as you read of to-day, who, first 'beginning at Jerusalem,' do preach the gospel of Christ.

"They feel the necessity of purity of life, that the power of the truth they preach to others may be exemplified in their own conduct; judging wisely that if they themselves do not live the truth their preaching is vain. This leads them to the putting away of all sinful habits for *Christ's sake*; and of themselves, they have prohibited the use even of tobacco among them. The *Bible* has taught them this.

"They support their own pastor, provide their own place of worship, purchase their own books, open their own preaching places in the city, take care of their poor, etc., because the *Bible* teaches them thus to do. *Every one of them*, on entering the church, is taught that it is his or her duty at once to tell neighbors and friends of the salvation found, and so each one becomes a home missionary, and Christ is being preached here and there in the city wherever these Christians live. The *Bible* has taught them this. It also teaches them that they ought to give to the Lord a tenth of all that they have, and obeying this teaching, they have the means to do the work they are doing. The tenth conscientiously given, and blessed by the Lord, will do wonders.

"Do not suppose that this is a wealthy church, and therefore able to do all this. Every one of the members is poor. They simply take from what they earn, and not the men only but the women. In order to have of their own to give to the Lord, these women take in washing and sewing, and in various ways earn money to carry on the work intrusted to them by their Master.

"These women are, all of them, doing daily home-missionary work — going from house to house and telling their sisters of Jesus. All, both men and women, are taught that it is their duty to work for Christ from the moment they take his name publicly. It is simply the Holy Spirit working through them. If you could go into one of their prayer-meetings, and hear the fervent appeals that go up from their hearts to Him who has wrought out this great salvation for them, you would see the motive power to be only love to Christ. Some of these men and women have opened their hearts to me to the very core, and underlying everything is the *love* to Him that hath redeemed them with his own blood.

"If I were to tell you the simple truth, I should say that this little church gathered out of the heart of heathendom is more like the apostolic church in its love and hearty consecration than any it was ever my lot to be connected with in even favored New England.

"I speak only of Osaka work, and mainly of the Naniwa Church, but the same thing is being wrought in the other church. . . . I rejoice in our Christians, as an example to the Christian world. I *love* them as some of the dearest brethren and sisters in Christ I have ever known."

It is such work, such Christian life developed by the gospel, that is the hope of Japan, that fills the heart of the missionary, and may well prompt to the most vigorous efforts to give the gospel to the millions of this most interesting field.

WORK AMONG MOSLEMS.

It is hoped, as one result of the late conflict in the Turkish Empire, that religious freedom may be secured to the Moslems. Hitherto, despite all professions on the part of the Turkish Government, there has been no real liberty for them to accept of the gospel, save at the peril of life, or exile. The three young men who embraced the gospel in Syria three or four years since were forced into the army as a penalty of their offence, and although the greatest efforts have been made to secure their release nothing was ever accomplished. The men, if still living, are supposed to be in the Turkish army. Dr. Hamlin, speaking of Moslems converted to Christianity and baptized in Turkey, puts the number at not over fifty persons. It is believed that many more have really embraced the truth, although they have not made it known. At one time and another, during the last few years, small circles of Moslems have been formed in different places for the special study of the Bible. It has been done with little publicity, yet facts have come to the knowledge of the missionaries showing that a good deal of interest has been developed. The fact that seventeen thousand copies of the Scriptures, or of portions of the same, in the Turkish language, have been sold from the Bible House in Constantinople, mainly to Moslems, during the last five years, is conclusive evidence on this point. In the mean time, a steady preparation has been made to reach this class of the population whenever the way should be open. One or more missionaries have been under appointment from the Board, to labor specially in their behalf. Dr. Schauffler devoted his time and strength largely to this service, and more recently Mr. Herrick was sent out with special reference to the same work.

But the more important preparation has been through labors among Armenians and other nominally Christian sects. Hitherto the character of Christianity, as presented to the Moslems by nominal Christians living among them, has by no means commended it to their acceptance. It has been a religion of forms, of idle ceremonials, with such a mixture of practical idolatry in the worship of pictures, to say nothing of the immorality, and utter disregard of what belongs to the Christian life, as to disgust the Mohammedans. The contrast between the churches of nominal Christians and the mosques of Moslems, whether we regard the edifices themselves or the religious services within them, has not been in favor of the so-called Christians. It was hopeless, therefore, to attempt to reach the Moslems themselves while Christianity was so badly illustrated before them. At the present time, however, a purer Christianity is recognized in the Protestant communities. The name "Protestant" has come to be a synonym for honesty, and really worthy character. Again and again, within the last few years, to be known as a Protestant has been enough to secure respect and immunity from false charges before Moslem courts or officials. Many times, of course, these officials have been corrupted, and injustice has been done to Protestants, but the Christian name has been honored by them more and more, and the distinction is fully recognized by all intelligent Moslems between the old nominal Christians and those who claim a purer faith. In the mean time, the Scriptures have been translated into the Turkish language. The New Testament has been in circulation for some time,

and the old Testament will soon be put to press, a small portion only remaining to be revised. More than this, scores of young men have been educated in the various seminaries connected with the Board, who are prepared to preach in Turkish as soon as the way is opened to do so. Nearly half of the missionaries are also prepared to preach to Moslems. Such is the great preparation already made, and we wait hopefully for the time when the gospel may have free course, in accordance with the original design in the establishment of missions in the Turkish Empire.

It is not true that converts have not been won from Islam. An interesting work is now in progress in Persia, in connection with the labors of the missionaries of the Presbyterian Board. Many have been connected with our own mission churches in India. No one church has been organized wholly from this class, but individuals have been gathered into the churches, with other classes in the community, and on the same footing. In the northern part of India much more has been done among the Mohammedans than elsewhere. The "Foreign Missionary," for February last, mentions a single church of Peshawar, in charge of a convert from Mohammedanism, into which eighty Mohammedans have been received on profession of their faith in the gospel. There is special reason, therefore, at this juncture, why prayer should be offered in behalf of Moslems in Turkey, that the preparation long and patiently made for offering them the truth as it is Christ may not be in vain.

DO NOT EXPECT TOO MUCH FROM FOREIGN MISSIONARIES.

BY REV. J. TYLER OF THE ZULU MISSION.

MISSIONARIES are but men, exposed like others to temptations, and often called to endure severe trials. Hindrances to their spiritual growth are more formidable than those which beset evangelists in Christian lands, though the opposite opinion seems to prevail. That devoted missionary to China, Rev. C. Burns, lamented deeply the difficulties with which he had to contend in his efforts to cultivate a high tone of piety; and his biographer gives expression to feelings which meet a ready response in the hearts of all who are similarly situated, when he says, "The trials to patience and faith; the unreasonableness of the educated heathen, who, the missionary feels, should know and do better; the petty annoyances of every-day life to which Christian ministers at home have nothing like; the interruptions to private devotions, are numerous. So great are they, that among the petitions which every foreign laborer feels like sending home is this, — 'Pray that we may live near to God.'"

Do not expect too much from missionaries in the way of awakening sympathy, and feeding the springs of beneficence at home.

A few missionaries are sent forth into the wide wastes of heathendom, and it would seem as if they were expected not only to keep the flame of piety burning brightly in their own hearts, but to send home appeals sufficiently stirring to keep the church in a state of fervor and liberality. One has well observed, "It is as if the sun should shoot out upon Greenland, Lapland, and

Iceland, a few straggling rays, demanding of those rays that they should retain life and heat in themselves, should illumine and fructify those frozen regions, and finally send back light and heat in such abundance as to supply the sun itself." Patrons of the missionary enterprise, it is true, have a right to expect reports from the foreign laborers, but are they not liable to demand too much? The missionaries themselves would feel greatly encouraged, and would rejoice in witnessing the "interesting incidents" which are called for, but they cannot create them.

Friends of missions, please bear in mind that the elevation of heathen nations is not easily or quickly accomplished. Accounts of success may not reach you until after years of unwearied toil. But when the soil has been prepared, and the seed sown, as sure as He lives who has said, "Lo, I am with you alway," not only the sower, but those who have remembered him in their prayers and alms, will find the bread they have cast upon the waters, though it be after many days.

One word more. If Christians at home desire to buoy up the hearts of foreign missionaries, let them pray for them fervently, and tell them that they are doing so in those loving epistles which seldom fail to encourage hope and strengthen faith. Only those who have toiled long among barbarians can tell how sweet and comforting it is to receive assurance from friends in the fatherland, that they are remembered unceasingly at the throne of divine grace. This helps to nerve them for their daily conflicts with heathenism.

SIX MONTHS.

DURING the first six months of the financial year of the Board, closing with February, the regular donations to the treasury were less than those of the same period during the preceding year by the sum of about \$13,000. This is occasioned, without doubt, in no small degree, by the fact that many of the members of our churches are at the present time in straitened circumstances, and are compelled, contrary to their own wishes and endeavors, to curtail their benevolent gifts. But we do well to remember that, even though the gifts in some instances are small, if all will give something, we shall more than recover the amount now lacking, during the six months to come. Let it be a point of Christian honor, that every church shall send a contribution in which every member of the church and congregation has had opportunity to have a part, and the aggregate of these small gifts will surprise us all. Moreover, if the gifts cost self-denial, and are accompanied with earnest prayer, they may not be so small after all.

It may be, hereafter, a true record as to some of the present donors to the American Board who, having hitherto known a competence, are now suffering for the necessities of daily life, "that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality." Some such donors as this we think we know; we are sure that the Lord knoweth them all. Even in these depressed times, if we give "as the Lord hath prospered" us, including both spiritual and temporal prosperity, there will be no lack of generous benefactions.

WRITTEN REASONS FOR NOT CONTRIBUTING.

At the last annual meeting of the "General Assembly of the Presbyterian Church" the following resolution was proposed by the Standing Committee on Foreign Missions, and was adopted by the Assembly, "*Resolved*, That the Presbyteries be instructed to require of each non-contributing church a written reason for the omission of the home and foreign mission contribution, and that the reason given be written on the records of the Presbytery." We think those records will constitute suggestive reading, if the genuine reasons are put into written words.

Might it not be well not only for every non-contributing church to put these reasons in writing, but also for every non-contributing church member; not for the inspection of any other human eye, but for his own inspection as he kneels down to pray "Thy will be done in earth, as it is in Heaven." Let him remember, also, as he soberly pens these reasons, that they are to be permanently entered upon another record, beneath the inspection of another Eye, and that the day is coming when "the books will be opened."

Against these reasons for *not* contributing, we give a reason for contributing, as expressed in two notes sent a few weeks ago by two donors, in these words: "*For value received from the Great Head of the Church*, I promise to pay to the A. B. C. F. M. March 1, 1878, the sum of ten dollars, with interest from date." This seems to be in accordance with Our Lord's injunction, "Freely ye have received, freely give." The only valid reason for not contributing which now occurs to us might be written in the following words: "Having received nothing, I give nothing." Can any one whose daily prayer, "Give us this day our daily bread," is answered daily, affix his name to this record?

THE FAMINE IN CHINA.

VERY painful statements in regard to the extended famine in China have appeared in letters from the missionaries in former numbers of the Herald. Some donations for the relief of the perishing have been received by the Treasurer of the American Board (Langdon S. Ward), and he will be most happy to receive and transmit to the missionaries, to be used by them according to their best judgment, many other contributions for so good a purpose. Hon. S. Wells Williams has also published a statement on the subject, saying that contributions for a relief fund to be dispensed by a committee of foreigners at Shanghai may be sent to Messrs. Olyphant & Co. (of China), No. 104 Wall St., New York.

ITEMS FROM THE MISSIONS.

MR. JENCKS, of the *Japan mission*, reports three persons added to the church at Kobe and one at Sanda, in January. Mr. De Forest wrote from Osaka, January 24: "The new girls' school has really obtained permission from the government to take scholars of *all* ages, to teach all branches, and

to employ a foreigner. You may not think much of such privileges, but it was a great relief here to know that they were granted, after much hesitation and questioning by the officers."

DR. WHITNEY, who joined the *Foochow mission* in March, 1877, wrote from Shaowu in December: "Next year I shall begin to want a hospital. I could fill one in two weeks now, with paying patients, if we had one. The use of opium has recently been prohibited, and in the past two months I have had more than one hundred applications for treatment by *respectable* people—so considered here. From May 22d, four days after we arrived at Shaowu, to September 30th, I recorded 1,250 patients. During the first six weeks Mr. Walker and Mr. Blakeley alternately, four days in each week, interpreted for me. After that I was able, with my teacher, to go on alone."

MR. WOODIN states in a recent letter: "During the latter half of the year, more than 200 opium smokers have been cured of that habit at Dr. Osgood's hospital; and there is now a great demand for admission to the hospital from that class of patients,—from eight to twelve days generally sufficing to effect a cure. This also greatly tends to give the missionaries a good name for benevolence among all classes of the people."

MR. J. S. CHANDLER, of the *Madura mission*, wrote in January that the annual report of his station (Battalagundu) for the last year was "very encouraging in everything except benevolence," though most of "what little strength" he had, had "been spent in distributing relief to the poor of the four hundred villages" of his field. His congregations had increased 43 per cent., and the church membership 16 per cent.

MR. FAIRBANK, of the *Mahratta mission*, wrote from Ahmednuggur in January: "We begin the year 1878 with fully as hard times as we had in January, 1877. The common grains (millets) sell at about twenty-two pounds for a rupee. You can judge of the rations in a family of half a dozen with an income of only five or six, or perhaps eight rupees a month. There seems to be less water in the ground than there was a year ago, for the wells are drying sooner. There are good crops in circumscribed spots, but in the larger part of this *Zillā* (say 50 x 75 miles) the crop is only some poor fodder, and in perhaps a quarter of it, *nothing*. 'Hope delayed maketh the heart sick.'"

THE Protestants of Harpoot, *Eastern Turkey*, on their annual day of thanksgiving, in December, requested Mr. Barnum to write again expressing their warm gratitude to the American Board, and their increasing sense of the greatness of the blessings conferred on them through the mission.

MR. HOUSE, of the *European Turkey mission*, wrote from Constantinople February 5th. He had heard from Samokov, by a person who left there January 11th, the day that the Russians occupied the place. "Messrs. Locke and Jenney were in good spirits," he says, "and we feel quite sure that they must be safe." Mr. Clarke, from Samokov, seemed "almost well again," after serious illness.

MR. ADAMS, writing from Prague, *Austrian mission*, January 14, mentions some trying things, especially the falling away of a man and his wife in whose piety they had felt great confidence. Enemies were earnestly at work; but he states: "At our last communion service (the first Sabbath in January) there were fourteen communicants, and one was detained at home. Within two months, seven have left the Roman Catholic Church. The work is evidently progressing, and a spirit of inquiry is found everywhere." . . . "We had large meetings each evening of the week of prayer, and great freedom in taking part. The hour was each day too short for all who desired to pray, and we have reason to hope that souls among us were blessed, as well as that their prayers were heard for others. Especially were those remembered who were praying for us over the sea, and heaven's richest blessings invoked upon them."

LETTERS FROM THE MISSIONS.

Japan Mission.

AN INDEPENDENT GIRLS' SCHOOL.

MR. LEAVITT wrote from Osaka January 7th, reporting an event of interest and promise:—

"The two churches of Osaka have established a girls' school here. This school opened to-day for the first time, and fifteen girls appeared to go upon its rolls. In it the mission has not a cent of money. (We have done something to a single room, to enable Miss Stevens to spend her days at the school, showing the real heads of it how to conduct it. But this is very little, and entirely confined to what we did for Miss S.)

"I will give you a little sketch of this school. The churches appointed Mr. and Mrs. Kayedzumi to be the heads of a girls' school which they were to organize. They appointed a committee to confer with the missionaries, and then to secure a building adapted to the needs of the school and fit it up. They asked the missionaries to appoint somebody from their number to show them how to organize and conduct the school, and to supplement their teaching where the native education was deficient. We appointed Miss Stevens to take this place of adviser to the school, and to take charge of the mission teaching in it. A building was rented; a Board of Trustees (of two from each church, beside the pastors and the heads of the school)

was appointed to complete the organization. Repairs have been completed—consisting of repairing mats for the floors, making a partition to limit the school-room to the needed capacity, putting in a very excellent heating apparatus, and glass windows for the school-room, making desks for eighteen girls, providing a month's supply of fuel, etc., etc. The heads of the school are living in the building, and the school has opened to-day with the above number of scholars, and a good prospect of increase as rapidly as the best interests of the school will allow. A Japanese, a graduate of the government normal school, is engaged as a teacher, and is paid for all his time. He is an earnest Christian, a member of the Naniwa Church. Mrs. Kayedzumi will be under special instruction from Miss Stevens for the present, to fit her for her sphere as lady principal of this school.

"The running expenses of the school—including rent of building, fuel, teacher, etc., etc.—are paid entirely by the tuition of the scholars and the contributions of the church members. The school will be for boarding and day scholars, though the former department has not opened yet. Several of the present pupils, however, are to be boarders, and we are only waiting two or three weeks, to get over the difficulties of starting, before taking the others of the boarding department."

NATIVE MISSIONARY SOCIETY.

Mr. Atkinson, writing from Kobe, January 10th, mentions another movement by the churches, exhibiting their Christian earnestness and enterprise, and full of promise for the future. He states:—

“Our nine churches met by delegates in Osaka, on the 2d and 3d of this month. Besides the delegates, several attended from the churches near. Mr. Neesima was chosen moderator, one man from the Kōbé church, and Mura-Kami, the pastor of the Hiogo church, were chosen scribes. Most of the two days were occupied in framing the rules and regulations of a Japanese Missionary Society. The men on whom the responsible labors of the society are made to devolve are three, namely, Neesima of Kiōto, Sawayama of Ōsaka, Ima-Mura of Kōbé. The churches resolved to contribute to the society once every month. It was also decided that the amounts contributed should be published in the ‘Schichi-ichi-Zappo.’

“The meeting was a very successful and a very useful one. The churches, through oneness of interest in one good and great work, were, and will be more and more, brought into closer fellowship with each other. The discussions of the various rules and regulations were an excellent discipline and mental education to every one of them. Mr. Neesima presided admirably.”

A CHRISTIAN CALENDAR.

“The mission has prepared a calendar for the Japanese this year. Sunday is the red-letter day, literally. The calendar is made to advertise our school in Kōbé and that in Kiōto, our newspaper, all our principal preaching places, and the places where Bibles and other religious books are sold. We asked permission of the Governor of this province to publish it. He sent the request on to the central government at Tokiō, and permission to publish was given! This seems to me a marked step in advance on the part of the government. It wittingly allows the widest publication of the places where the Jesus religion is taught,

and where books teaching that religion are sold. We intend to give the calendar a very wide circulation.”

THE CHURCHES — BROTHERLY LOVE.

“A member of our Tamon Church had his house entered by robbers, and all his clothing and many other things taken off by them. His wife had not even her every day wearing clothes left. The church immediately made up a little purse, and so helped in bearing this loss. This seems to me a very happy illustration of the passage, ‘Bear ye one another’s burdens.’ The church is doing well. Two or three persons are to be received by baptism next Sabbath. Hiogo is doing a good work. In Kōbé there are things pleasant and things unpleasant. The church has bought a lot for the church building, in a very good locality, for which two hundred and thirty dollars was paid by them. They are expecting to have a building up by fall. Three young ladies from our seminary have applied for baptism at the March communion.

“The week of prayer is being observed by all our churches. I observe a definiteness in the prayers, and an adherence to the subjects of prayer, that have been lacking heretofore. The churches are growing in grace. I thank God and take courage.”

Mr. De Forest says, respecting the week of prayer: “All missionaries and Christians in Osaka are uniting. The meetings revolve from the Episcopal chapels to ours and from ours to theirs; they leading some and we others. The missionaries are also holding half hour noon prayer-meetings.”

Mahratta Mission — Western India.

THE MUSSULMAN CONVERT.

MR. BRUCE, of Satara, has forwarded a report of his work for the year 1877, from which some extracts will be given here. The case of a converted Moham-medan, noticed in former letters (see *Missionary Herald* for July 1877, page 219), is referred to, and its history brought down to a later period, thus:—

"He was formerly a Mussulman Kaji, or professional teacher of the Koran. He first came to me in January last, to make inquiries about the Christian religion. He had previously heard the gospel preached in Northern India, where he had spent many years. He made rapid advances in knowledge, and was received to the church in April last.

"From that time he has suffered a great deal of persecution. Being cut off from his former means of support, he endeavored to gain a little something by selling fruit in the bazar. He was there set upon by a Mussulman mob, and robbed of his fruit and his small pittance of money. He was abused, and missiles were thrown at him as he passed through the streets. He was the owner of some property in a village thirty miles from Satara, but his relatives endeavored to seize upon his possessions. His house was pulled down, and the timbers carried away and sold. When he went out to his village, he was himself beaten, and two pieces of his land have been taken possession of by others. He has appealed to government for protection and redress, and we hope that he will soon have justice awarded to him."

A SECOND VISIT TO THE KOINA VALLEY.

Under the head of "touring," Mr. Bruce notices a tour of much interest which was reported in the *Herald* for May last, page 155, and then says:—

"We mentally resolved (at the close of that tour) that, if possible, we would send some one to tell them more of the truth. With this end in view I requested of the mission the loan, for six months, of a touring catechist, who was formerly under my charge in the Ahmednuggur District. He has now, in December, just arrived on the ground, and it is expected that he will tour up and down the valley until June, when the rains, usually heavy in this region, will effectually stop, for a season, all further effort in this direction.

"In the mean time, about the first of December, I came with my family and assistants to Patun, where we are still living, in tents. We regard this as the 'key' to the Koina valley, and we have

had excellent opportunities for labor. Nearly every day we have from three to six audiences, some of which are large and deeply interesting. There is a large camping ground here, where carts going to and from Chiploon stop for a day or a night. The amount of traffic which passes is truly astonishing. We are told, that in the height of the season, from 600 to 1,000 carts pass daily, and of these some hundreds stop at Patun. We find that the cartmen come from a wide region between Satara and Kolapur, and they generally tell us that they have never heard the gospel before. Thus we are scattering the seed widely, while at the same time we are laboring directly for the resident population. Our magic lantern exhibition has been attended by 600 or more people in a single evening, and the kirtan by three fourths as many. We have a regular service on the Sabbath at the tent, after which a discussion has been allowed. Some of these discussions have been very interesting, but it is often difficult to confine a Hindoo disputant to sufficiently narrow limits to make discussion profitable for the development of truth."

"AFTER MANY DAYS."

Reporting with reference to his "street preaching" Mr. Bruce says:—

"Some native preachers, while on a tour fifteen or twenty miles from Satara, found several persons who had heard our preaching in the Satara streets, and who listened to them with greater interest in consequence. An incident of like significance has occurred here at Patun. Mrs. Bruce was speaking to a company of women in the house of a native of high standing, and after finishing her remarks and singing several hymns she rose to go. Some one from the company then called out, 'There is one hymn you have not sung.' 'What hymn?' she asked, turning back again. 'The Lord's Hymn.' Much puzzled to know what was meant, she mentioned several hymns which she had previously sung here at Patun, but it was none of these. She then asked, 'Is it 'Where have ye laid my Lord?' 'Yes,' said they; 'That's it. That's it.' 'But where have you heard that hymn?' 'We

have heard you sing it on Wednesday Street in Satara.' She then sang the hymn, 'Mary's Lamentation,' which was listened to by all the company with greatly increased interest, because some of their number had heard it before in Satara."

THE "COLUMBIAN PRESS."

"This, although only a small *amateur* printing-press, brought out for the purpose of furnishing employment and amusement for my children, has been used in many ways for the interests of our mission cause. Its principal work has been the printing of the English version of my 'Anatomy, Human and Comparative,' but it has also sent out various little Scripture cards, and leaflets, to do their silent work among the people. A series of Sunday-school verse cards has been projected, for which there seems to be considerable demand."

IN THE TENT.

The report from which the foregoing extracts were taken was written at Patun, in the valley of the Koina river. Writing from the same place again on the 8th of January, Mr. Bruce states:—

"We have now been here in tents, at Patun, a little more than a month, and expect to remain a week longer. I have never before found just such a place to labor in, where there was such a large transient, changing population as we find among these cartmen. We have endeavored to do what we could to make known the truth, often preaching to as many as six audiences a day. The carts stopping here usually start on their way in the night, and others come in and take their places, so that, as we go out in the morning, we have an entirely new field before us. Besides the cartmen there are a great many people who come in from the mountain villages, bringing grass and wood for sale, and many of these have repeatedly heard the truth. We also preach in this and the neighboring villages as opportunity is afforded.

"We have met with a good many individual cases which interested us very much. Many have seemed to hang upon

our words and to drink them in as eagerly as if conscious that their destiny depended upon them."

THE TOURING CATECHIST.

"Last week we started our touring catechist on his way up the valley. I sent my helpers with him to Helwank, on Friday, to give a kirtan there on Friday evening, while I myself followed early on Saturday morning. They spent the day in the public rest-house (which is also a temple), and besides preaching in the daytime they made arrangements for the kirtan in the evening. But Satan was jealous of the effort. At five o'clock in the afternoon one of his emissaries arrived,—an engineer's clerk from Satara,—who, on learning the state of the case, so stirred up the people that they not only prevented the kirtan from being given, but endeavored to drive the helpers from the rest-house. In this, however, they did not succeed. Violence was threatened, but it did not extend beyond words. They remained in the rest-house over night, but were in considerable fear of a disturbance.

"After my arrival in the morning, we accompanied our tourist four miles farther up the valley, to the village where we had so good a time last February. The people recognized us and did not, as before, attempt to hide themselves from us. On the contrary, they gladly welcomed us, and their voices echoed among the mountains as they endeavored to call the people together. '*Come and hear the Scriptures. Saheb has come. Come and hear the Scriptures*,' rang through the mountain passes. Many of the people were away at work, but we had a goodly company, to whom it was a pleasure to tell again the story of the cross. Thus we spent an hour or more, and then, in the presence of them all, seated under a banyan tree, one of nature's beautiful temples, we committed our brother to the Father's care, and left him to do his work while we returned to Helwank and Patun.

"Luximon, the tourist, enters with faith and joy upon his lonely work; but I must confess that we shall feel some anxiety

concerning him until we hear of his welfare. He is accompanied by a Hindoo, who will assist him in material things, but he will find none to give him Christian fellowship and sympathy, save the Lord Jesus Christ, whom he loves, and to whose cause he is devoted. We shall expect him to come to Satara once a month to refresh himself and report the progress of his work."

Eastern Turkey Mission.

A WORD FROM ERZROOM—SUFFERING.

THE following is from a letter from Miss Nicholson, dated Erzroom, December 22, 1877:—

"To-day we have received the news that the Russians have stationed themselves on the Iligia plain, about five miles from this city, so that now they are between us and Trebizond. At this place, a little skirmishing occurred this afternoon. What are the results we have not yet learned, except that several wounded were brought in just before dark. We now expect that this post will be the last by which we shall have the privilege of sending, until after *something* decisive shall have happened. What that something will be we are all anxious to know.

"In proportion to the increase of poverty and suffering among the people here, so does our work increase,—and very rapidly. Oh! such pitiable looking objects as flock to our doors for a little bread. Poor old men, whose locks are almost as white as the snow, with garments scant and tattered, and limbs almost too weak to support even so feeble a body, come tottering to us for the little bread or flour we can give. Women with tears streaming down their wrinkled cheeks come to tell their pitiful stories of want and hunger, and to beg that some one will go and investigate their home, as they have learned that we give only where we are sure they have nothing eatable in the house. We generally find that the stories poured into our ears are but too true. Empty boxes, bags, and jars, all piled up together in a corner, speak more plainly than words of the

sufferings of the household. We feel assured that the dear Lord ordered our return from Trebizond, that he might use us, feeble as we are, in this work; and to him we look for the means needed in carrying it on. We now feed, or rather keep from starvation, about 270 human beings,—Greeks, Armenians, etc.,—it matters not to us of what nationality, as it is all for the Master. While we are thus enabled to feed the body, we strive to let fall some crumbs that shall feed the immortal soul. Oh, that God would give us here a rich harvest of souls. Then we shall not feel that our stay in the midst of bloodshed is in vain. Pray for us that the Spirit may work here, and that our faith may be increased."

Mr. Parmelee wrote from Trebizond, January 11th:—

"Our latest news from Erzroom left Mr. Cole convalescing from a violent illness. Their only remaining child had also been quite sick. I wish they could get away. They now have 110 families on their relief list, and are spending for bread distributed about \$50 a week. I wish we could share in this work, and sometimes feel as though I *must* go to their relief; but I *cannot* leave my family. I am constantly begging Brother C. and Miss Nicholson to spare themselves—to throw everything possible on the natives. May God spare them to complete the glorious work in which they are engaged. News from Bitlis is to November 22. Telegraphic communication with Erzroom is now cut off. Posts have arrived thus far, and the post left here yesterday for Erzroom."

PROGRESS AT TREBIZOND.

Respecting Trebizond, Mr. Parmelee states:—

"There is an old adage, that 'it is an ill wind which blows nobody any good.' When the Erzroom missionaries were compelled by the war to give up a large part of their work at Erzroom and retire to Trebizond, they found here a people broken and scattered, like sheep on the mountains. Chapel services were immediately commenced, in which all united. Afterwards a Sabbath-school was organ-

ized and prayer-meetings started, and the 'week of prayer' was duly observed by daily meetings. The people have started a subscription, payable weekly, according to Paul's rule, 1 Cor. xvi. 2. There are, also, weekly collections at the door of the chapel, and a collection at each monthly concert for prayer. These collections will, altogether, amount in a year, at the present rate of giving, to about 2,000 piasters, or \$40 in gold. This is doing very well for a small and feeble community, to begin with, in these times of war, taxation, and stagnant trade. When every obstacle is removed and the people are provided with a preacher and teacher of their own choice, these subscriptions will be largely increased, and we may hope the work of the Lord in this city will be greatly prospered. So much of good has this ill wind of war blown to the people in Trebizond."

LATER FROM ERZROOM.

Another letter from Mr. Parmelee, dated January 19, says their latest date from Erzroom was January 11. The place had been for some days under siege. The mission family had then 250 families on their relief list, and Mr. Cole had organized a committee of native brethren to assist. "Sickness and mortality among European doctors had been fearful."

Central Turkey Mission.

TOURING BY LADIES — VISIT TO OORFA.

MISS PROCTOR wrote from Aintab, December 11th: —

"Your suggestion that Miss Shattuck and I spend a good part of our time in touring, this year, is coming into practice after all. I am so pleased and delighted to have it so, that I must sit down and tell you about it. During the last twelve months very little touring has been done, because Miss Shattuck settled down in Oorfa for four months, and then was gone to Beirut about the same length of time.

"Miss Shattuck promised the Oorfa people that she would visit them this fall, and she invited me to go with her. I

opened the subject to my associates, and after a little demurring, on account of the severe colds from which they and the native teacher were suffering, all consented, and I invited Mr. Christie to accompany us. The spirit of ready self-sacrifice with which his wife assented, won my loving admiration for her. As for him, duty and pleasure evidently lay in the same direction in this case, and he has seemed to enjoy every day of the trip no less than we did.

"We visited the school in Orool, and saw the church committee in Birijik, as we went on to Oorfa. Arrived at Oorfa Thursday afternoon, — Thanksgiving day; attended the wedding of one of our pupils in the church the same evening, where the quaint old preacher reminded the bridegroom that he was not so much educated as his bride, and exhorted him not to keep her so busy over worldly things that she would have no time to use her talents and education for Christ.

"Friday we received callers, and visited the schools in the same yard with us, four in number. Saturday we went to Germish, six miles out, and suggested a plan, which was afterwards accepted, for re-opening their school.

"Sabbath was a busy day indeed, but the people kindly left us to ourselves for the most part between the services. In the morning, Mr. Christie preached, through Baron Howaghim as an interpreter. At noon we went to the Protestant Syrian Sabbath-school, after which Mr. C. remained to preach to that congregation, and Miss S. and I came back to see the women and children at the other church, who were having their lesson. Then the large girls met with us for a prayer-meeting, and towards night the native helper preached. Monday and Tuesday were crowded full with committee meetings, callers and making calls, and the women's meeting, of over a hundred, on Monday.

"It was enough to melt hearts of stone to hear the people beg Miss Shattuck to remain. They were a little jealous of *mé*, because they said they knew I came to take her back. In truth I heartily wished I could stay there with her, —

there seemed such a harvest ready to be reaped!

"All the committees called on Mr. Christie, and they cordially and urgently invited him to settle among them. They asked us if we thought the mission would consent to his coming, if they should send a special petition to that effect. They set forth the importance of Oorfa in itself, and as a centre for the towns about, and begged that we would secure them a missionary. I do hope you will be able to send us another good man, so that Oorfa can be provided for.

"We spent another night in Birijik on our return, and secured a teacher for them. That poor little church, so often engrossed in quarreling, is just now in a delightful state of harmony over the new pastor, Harootune of the Aintab 1st Church. All agree in him. Some fifteen Armenians were present at the service on the previous Sabbath.

"At Orool Mr. C. gave 'the neighbors' a talk, through me, and none listened better than our Moslem muleteer. Mr. C. showed great tact in adapting his words to the needs of the people.

"To-day Mr. Trowbridge proposed that Miss Shattuck and I should accompany him to Tarsus and Adana. Our boarding school is very small this year — only eighteen — and this chiefly for want of touring. Miss Pierce and Miss Hollister kindly fell in with the plan, saying they could not do that kind of work, but they were ready to do the work at home so that I could go, and I am very happy indeed that I can do so. We hope to leave here the last of next week, to be gone at least five weeks."

A SECOND TOUR — BEYLAN.

Miss Shattuck wrote January 15th, in regard to this second tour: —

"Having once started Miss Proctor out, she saw the way open to make a second tour, in company with Mr. Trowbridge and myself. Starting from Aintab December 20th, we spent our first Sabbath in Killis, and then proceeded to Beylan. We had just time to see pastor and teachers for a little before hastening to Scande-

roon for the steamer, on our way to Tarsus and Adana. I was greatly cheered by the reports of our girls and of the school committee, in regard to the schools in Beylan. When I was there two months ago they had recently arrived, and had hardly got into their work. Now they have the two schools well under way, one having over thirty pupils, the other over forty; and Sabbath work also well started."

A PLEASANT WEEK IN TARSUS.

"Our week in Tarsus was pleasant to us and to the people, being blessed, we think, to the awakening of the church. It was fully three years since any missionary had been there, and Mr. Trowbridge preached most earnestly every evening to a constantly increasing congregation."

KOOZ OLOOK — GREAT PROGRESS.

"While in Tarsus we had a call to visit the village of Kooz Olook, nine hours from T., beautifully situated at the foot of the Taurus. This place had been but twice visited by missionaries, — once by Mr. Coffing and once by Mr. Goss, — both going while all were yet strangers to the truth, and so hostile to Protestants that they barely allowed them to escape without violent treatment. Some nine or ten years ago, a Christian man from the Adana Church went there to live, and although he did not know how to read, he has preached and lived the truth, till many were influenced to desire a teacher for their children, who could read the Bible in a language to be understood. Eight months ago they sent a petition to Adana, signed by nine men, among them the chief of the village, desiring such a teacher; and the Young Men's Association of that city embraced the opportunity to send them an earnest Christian man, formerly in Marash Seminary. Here we find him, to our surprise and exceeding great joy, blessed of God in his humble but faithful efforts for these villagers.

"He has a good school, composed of boys and girls, numbering forty-seven in all. Some have made excellent progress in

the simple studies of beginners. Nineteen openly declare themselves Protestants, twelve more of the regular Sabbath congregation are half persuaded, and others are occasional listeners. Mr. T. preached in the forenoon of our Sabbath with them, on the influence of the Spirit in the heart. Sixty-four listened attentively. At noon we gave a special invitation to the women and children to come. Twenty of the former and more than seventy of the latter were present. Miss Proctor addressed the women at one end, while I talked with the children, and taught them the words of a new hymn. In the afternoon Mr. T. again preached, and in the evening over thirty were present at the prayer-meeting, held according to a custom of theirs during the past two months, as they told us; only they usually meet at the house of one of the nine families calling themselves Protestants, instead of in the school-room as then.

"The teacher led the meeting, and such a prayer-meeting we have not attended in a long time. The remarks of the leader were simple but earnest, founded on the words, 'They were all of one accord,' etc. Then prayers and singing occupied the time, with no interruption or pause save that, once or twice, when the light of our room drew dim, one quietly said, 'Will the one nearest the pine be so kind as to hand over a few pieces for the fire;' and the same were adjusted by those nearest the great open fire-place. Between the prayers they sang a verse of a hymn, and when they closed I counted the verses sung, and knew that the prayers were twelve, besides that of the leader. They were, some of them, like children's prayers — for their simplicity and freshness, and not one had the stereotyped style of those who often pray in meetings."

A HAPPY MAN.

"The old man above mentioned was one of the last to rise. He said, 'Many call me *poor*, and in truth I have not much of this world's goods. Many think my lot a *hard* one, and you all know my circumstances — (he has long been blind, and has no wife or daughter, or other

woman in his family, and he aged) — but I call myself *rich*, and I am one of the *happiest* of the earth; and this seems the crowning of my hopes, in that to-day we have these friends with us, and listen to their preaching.' One of our muleteers from Tarsus, striking his breast, said, as they closed, 'One thing surprises me. These have but just received the gospel, yet they are fuller of its influence than those of many years' hearing in our city.' Truly 'the first shall be last and last first.' He, too, as we afterwards found, was suffering from a burdened conscience, and very near the point of turning.

"Next day we went from house to house, and found the same earnestly inquiring spirit, save on the part of a few who are yet bitter and cold. The priest has been an invalid for some time, and cannot walk, so he does not conduct services in the church. Mr. Trowbridge called on him and was cordially received. A few men can read, but not one woman in the place. One has begun to learn and others promised to do so. The school children can teach them. The women, too, desire a prayer-meeting, and we arranged for their beginning one. How many times did they say, with beaming faces, 'How happy you have made us by coming.'"

Western Turkey Mission.

PLEASANT SURPRISES — LIGHT SPREADING.

Writing from Smyrna, December 31, 1877, Miss West says: —

"Occasionally God gives me a gleam of light, showing how the leaven of past years is here and there hidden in a home where least expected. Calling upon a bright and interesting young Armenian lady a week since, almost by accident — it being her 'home day,' she brought out her guitar and played for me. I asked her to sing, and she did so very sweetly, but to my great surprise the words were purely spiritual, — 'I leave the sins I loved,' — 'Lord 't is enough that thou art mine,' etc. As she finished the soft sweet strains, so unlike anything I had ever heard in an Armenian home,

she looked up smilingly and said, 'That is one of *your* hymns; and before I could reply, the pleasant looking grandmother added, 'We have the Gospel, and many other good books in the house.' 'Cornelie' brought me the 'tune book' prepared by the Constantinople missionaries many years ago, and while I wondered *how* they had obtained them, the grandmother went on to say, 'My husband was a *teacher* of wide reputation. This child's father spent eighteen years in America, and when his wife (my daughter) died, he married an American lady.' 'Yes,' said the granddaughter, 'We are *Americans*,'—because her father became an American subject, although she and a very talented young brother are pure Armenians by birth. The two have once attended my Armenian Sunday evening service.

"On another occasion, when visiting one of the oldest and best Armenian families, and speaking of singing, the young ladies asked if I knew 'My home is in Heaven, my rest is not here,' and sang it for me very appreciatively, saying afterwards, 'It is a translation from English.' So in one of the Armenian schools I have heard of the little girls singing on a public occasion, 'I want to be an Angel.'

"In speaking to a mother of the 'Child's Paper,' in Armenian, for her children, she mentioned such a paper loaned them for a few months back. When the papers were brought to me, I saw at once, in this new publication,—its first issue dated 'June, 1877,'—a rival to our own. The title 'Tadron'—theatre—was supplemented by 'Children's Friend,' and the illustrations, as also much of the reading matter, seemed a reprint, bodily, of an English or American paper. I borrowed them, read them over carefully, and found nothing objectionable, but much that was good and *moral*, though not strictly religious. Among the poetry, I was pleased to see a very good rendering of Jane Taylor's 'My Mother.'

"Thus the light is spreading. Even my new singing-school is stirring up an effort, I perceive, to improve upon the old system of tunes in vogue here, as

elsewhere among this people. Quite a number of intelligent young men and girls meet to sing with our Protestants, in my hall, every week."

Dakota Mission.

INTERESTING CONVERTS.

MR. T. L. RIGGS wrote from Fort Sully, January 29th:—

"You will be interested in hearing something of a young man who, with his wife, has come to Jesus as the Saviour. Both he and his wife have been of special interest to us. The young woman was one of the first to whom I taught the A, B, C, five years ago. She then learned to read a little, and with difficulty could pick out a few sentences in the Bible. She soon drifted away from the school, was taken by an Indian, abused and left by him, and finally returned to her father's house. This father is one of a class, half French and Canadian, of which there are too many in this country. Very soon after Estelle's return home, the family moved, to get away from the influence of the mission. (It is a curious fact that, invariably, as our stations here have gained power the French half-breed element has moved away.) This took the girl and her sisters, of whom there are several, away from us again. We still, however, kept a slender hold on them by means of books, pictures, and papers; and occasionally they would come to our services on the Sabbath. Thus matters stood until last summer, when Estelle was married to Gray-haired Bear, and of him I must now speak. Very likely you may have, in your moments of fancy and imagination, an ideal of the North American Indian, complete in form and dress, graceful and tall, handsome, noble, etc., etc. Well, our young man was just such an Indian, and a perfect gentleman, too. You were forced to admire him,—the ideal of an Indian brave. Cooper could not have had a better model.

"When, three years ago last month, I first began to teach night schools for the

men, our friend was of the number that came. Our house was unfinished. The only room that could be used for the night school had in it my carpenter's bench. We had but few chairs, and I made some benches. We put the lamps on the work-bench and gathered on either side. Probably, as a teacher, I was not first class. Working all day with the plane and saw did not render me particularly bright at night. Doubtless, too, my patience was none of the most perfect. However, some of my men learned to read easy lessons. One of these was Gray-haired Bear. The next winter (two years ago) this night school work was taken charge of by Miss Whipple, and her work proves how well and successfully she taught. Under her, Grey-haired Bear learned to read and write very well, and he had a Bible given him. Last year his progress was quite marked and satisfactory. We could see that the *man* in him had grown, and our prayer for him was that he might become a *Christian* man.

"In September last, at our annual mission gathering (held here), the young man was married to Estelle. This was the first Indian marriage in connection with our work. Soon after this he had his hair cut, and put on white man's dress. In November I took 'my boys,' and *girls* also, this time, down to Santee. They have, so far as I learn, done very well there. And better than all the advance they may make in book knowledge, I pray that all may find Christ, as those of whom I have written have done. This is worth all the hard work and sorrows of the past, and more!"

RELIGIOUS PROSPECTS — SCHOOLS.

"Ever since October, a year ago, the interest in religious things, and the curiosity to know more of the truth, have been quite manifest. Perhaps even before that time the people were interested. You know of our crowded services during the entire winter. Since we have had our chapel there has been an abundance of room. I think we all enjoy and appreciate this chapel. In it there gather, every Sabbath morning, from sixty to one

hundred listeners. Our people are learning to sing better than before, — to our great satisfaction, — and I believe that I am learning to preach to them somewhat. It has ever been hard work.

"Our schools are being carried along quietly this winter. They are more satisfactory, in every way, than ever before. Here, at Peoria Bottom, Miss Collins has brought the children — her special charge — into orderly and studious habits in the school-room. Mrs. Riggs has a very interesting class of women three or four days in the week — women who come (bringing their babies) to learn to read. And my night school students, the men of the nearer villages, are not behind any in their earnest and faithful as well as gratifying effort to learn.

"At the other stations my work this winter is rather lame. The native helpers on whom I depended failed me. I have tried to make up for this as best I could; have kept up occasional Sabbath services, and also a day school at one of the stations. The other has been unoccupied. Just now I am engaged in enlarging the Chantier Bottom building. This was altogether inadequate to our needs. I am in hopes that very soon, now, the helpers may be along. This will relieve me greatly, for the work that is now on my shoulders cannot have justice done it. It is more than I can carry."

Northern Mexico.

READERS of the Herald are aware that the mission in Northern Mexico was transferred a few months ago to the Presbyterian Board. They know, also, that both Mr. Kilbourn and Miss Strong, at Monterey, have felt for some time, that the clouds were passing away and prospects brightening in that field. They would have been very glad to remain and prosecute the work had health permitted, and the needed reinforcements been found. They did remain for some months — have but recently left — and the following statements by Miss Strong, in a letter dated January 31st, will be read with much interest.

"Mr. and Mrs. Thomson [of the Presbyterian Board] came from Saltillo here last November. For us to leave then, Mr. Kilbourn and I both felt, would be injurious to the cause here; the success of future efforts seemed so much to depend upon the new-comers being made acquainted with the history of the past. We have remained, aiding in whatever way we could.

"Mr. Kilbourn's presence has given Mr. Thomson an opportunity to go and visit the out-stations with Don Brigido, and he finds, as Mr. Kilbourn did in his August visit, some places that are very encouraging because of the interest manifested by the people. Among some of the most interesting families he found some youths of promise, whom he believes worthy to be educated, with the hope of their becoming efficient helpers in the future. In Allende they are buying, or building for themselves, a church. In Durazno, a work of the Divine Spirit seems to be progressing. Commencing at first with *one man*, it extended from heart to heart, until seventy or eighty persons often assemble for worship.

"Last week Mr. Thomson took us out to Mesquital, a village ten miles from Monterey, where a little church was formed six or eight years ago, but where the interest was much dampened by the ill conduct of the native pastor placed over them. We were all cheered by the welcome they gave us, but more especially by the attentive interest with which they appeared to listen to religious instruction. An audience of seventy or eighty listened until a late hour to the two missionaries, on the subject of repentance.

"The sunshiny days have dawned upon us here. At no previous time has it seemed so desirable to remain. The entrance of the Word has given light; and in many places outside of Monterey the need of preachers and teachers is immediate and great. The harvests so white, the laborers so few! Mr. Thomson enters upon his work here enthusiastically.

"But our stay here is drawing to a close, our trunks are already on the way

to Matamoras, and we expect to leave within a few days. . . . During the past four years of trials, perplexities, anxieties and fears, there have also been many joys; enough to make me feel anxious for health that I may again do something here for the dear Master."

Mission to Spain.

A NEW CONVERT—PERSECUTION—ZEAL.

MR. THOMAS L. GULICK wrote from Zaragoza, January 1st:—

"Not long ago Julian Moreno, a baker in Pradejon (a village near Calahorra, in the Province of Logroño), came to Zaragoza on his wedding trip, to pay a vow which he had made to the 'Virgin of the Pillar.' While here he ventured into the Protestant chapel, and heard the gospel for the first time. He was profoundly moved by what he heard, bought a Bible, some tracts and larger books, and returned to his home. Since then he has been a diligent Bible student, and has given various proofs of being a new man in Christ. He has kept the Sabbath; has lived a life of prayer; has gone from house to house telling the glad tidings of salvation through faith in Christ; and has invited his neighbors to his house, to read the Scriptures and pray with them.

"Many fierce enemies have risen up against him. They tried to destroy his influence, and failing in that, attempted to take his life. During the Carlist war they gave information against him to the military authorities, pretending that he was a *Carlist*, when it was well known in all the region round about that he was exactly the opposite—an out-spoken Protestant. He was banished by military order from Pradejon and from the Province of Logroño, and orders were given that he be put within the Carlist lines, just the other side of the Ebro. As the Carlists of those parts well knew that he was an active Protestant it was expected that they would immediately shoot him, which they undoubtedly would have done. A company of soldiers was sent to Pradejon to arrest him and hand him

over to his enemies ; but he was concealed by friends, and escaped to Madrid. Not long after he returned to P., and has continued to evangelize. He believes there are some six persons in his village who are converted."

A VISIT TO HIS VILLAGE.

"Mr. Armstrong and I made a tour to Pradejon a few days ago, and spent five days with him, holding two or three meetings in his house every day. The meetings were attended by from twenty to forty persons, and the Spirit of God was present, convicting of sin. In one of the meetings three elderly women gave thanks to God for being already of his family, while others, some six, asked the pardon of their sins, one young woman making public confession of hers, and especially of her conduct towards her husband, an earnest young convert who is efficiently helping Julian Moreno in his evangelizing work. We have good reason to hope that this woman, before notorious for her opposition to the gospel, was led to true repentance and to the Saviour. She was very happy and grateful for her new-found hope.

"As the village festival took place during our stay, and many came to it from the surrounding towns, we had a good opportunity of presenting the gospel to them. One old man of some sixty years, who heard the good news for the first time, said to a friend, 'Well, if that is Protestantism, then I declare myself a Protestant.'

"We had no trouble with either the authorities or the priests. We called on the alcalde and the head parish priest. The alcalde was most polite and returned our call. He spoke warmly in praise of our friend, Julian Moreno; said that every one respected him as an upright, honorable man, but that notwithstanding this, he had many enemies. We were very glad to hear this public testimony to his character from the highest civil authority of the town. The priest was civil to us, but we have heard that he has been preaching furiously against us ever since. If my other duties and my funds will permit, I hope to visit

Pradejon and the surrounding towns and villages frequently. We hope that the Christians in P. will become a source of light to the towns lying around it."

THE PEOPLE READY TO HEAR.

"In the train, as is my custom, I sold the Scriptures and distributed tracts without let or hindrance. By the roadside we told the gospel message to a woman and her husband sitting at their doorway. She bought a Testament, and remarked that she did n't believe at all in the priests. We are able, with tact and prudence, to proclaim the gospel on the highways and by-ways, and the people listen. A great portion of the people are tired of the priests and of Rome; many hate them. Our worst foes are sensuality, indifference, and blank infidelity. The cities are the festering centers of these evils. The moral degradation of these so-called Catholic cities is more appalling the more it is seen. 'It is a shame even to *speak* of those things which are done of them,' *openly*, as well as in secret. We do not despair of the cities, but we turn our eyes with hope and longing to the villages."

ENCOURAGED.

"I have been more encouraged for the future of the gospel in Spain by what I have seen in this trip, than by anything I have previously witnessed since coming to this country. I am convinced that much is to be hoped for by evangelizing through the country, especially in the villages. Many will be gathered in if we are able to go out and preach from village to village. Such work requires tact, energy, time, a fair knowledge of the language and of the people. Let me again urge that another missionary family be sent to Zaragoza, that we may be able to devote a larger share of our time and strength to this work. We have reason to believe that it will yield good fruit."

Miss Martinez, Mrs. Gulick's assistant in the school at Zaragoza, reports an interesting state of religious feeling among the pupils, three having given evidence, early in the winter, of genuine conversion. One of these cases was of special interest,

and Miss M. states: "The Spirit is working not only in the hearts of the children, but also among older persons."

CHEERING NEWS FROM PRADEJON.

Writing again January 24, Mr. Gulick says:—

"I have again visited Pradejon and found the work progressing. I spent four or five days there, holding two or three meetings a day in the house of Señor Julian Moreno, the baker, and the leader of the work in Pradejon.

"Señora Teresa, his wife, for a long time stubbornly opposed the gospel. In the last meeting which I held she confessed her sins with tears and sobs, and prayed for forgiveness. She asked pardon of all whom she had wronged, and especially of her husband.

"The young woman of whose striking change I spoke in my last, continues steadfast in prayer and thanksgiving. The young man, Augustin, her husband, has been doing a good work, and has become the right-hand helper of Señor Moreno. Since his conversion his neighbors say that he has become a new man. His whole character seems to have changed. He is a farm hand, and very poor, but in order not to work on the Sabbath he has promised his employer to work out the fifty-two days *gratis* at the end of the year.

"He devotes his Sabbaths to evangelizing at *his own expense*, in the villages and towns round about. Armed with a package of Bibles, Testaments, Gospels, and Tracts, he starts out alone early in the morning of these coldest winter days, and walks from village to village, making known the glad tidings. His message is listened to, for both his head and his heart are full of it. He has committed entire chapters to memory, and can quote chapter and verse of many of the

most important texts. I do not remember ever to have seen the *joy* produced by the gospel shine in a young man's face more manifestly than it does in his. It is the true 'solar light' of which Joseph Cook has been telling Boston, which proves the oneness of the race, the regal authority of conscience, and the perfect adaptation of the gospel of Christ to every class and condition of men.

"While Augustin is away on these missionary tours the faithful in Pradejon assemble and pray for him and his work, for he is in constant danger from enemies, open and concealed. He has been stoned more than once. The Sabbath before I came to Pradejon he was imprisoned by the *alcalde* in a neighboring town. He went cheerfully to prison, counting it all joy that he was found worthy to suffer for Christ and his gospel. His manly and cheerful conduct so won the respect of the judge and *alcalde* that they soon let him go without a formal trial. He and his friends in Pradejon feel that he was delivered in answer to their prayers, for the enemies are fierce and cruel, and their name is legion. He usually returns late at night, after a long, fatiguing journey, and is up at four o'clock Monday morning to begin his week's work.

"A very satisfactory feature of all the work in Pradejon is that it has no pecuniary incentive. None have gained a cent from the gospel. On the contrary they are all losers in worldly goods and prospects by following Christ. Augustin is a diligent Bible student. His neighbors tell me that while he is following his cart, or sitting down to his dinner, he constantly has his book open before him.

"Let me again urge that you send another family to Zaragoza. We greatly need assistance, in order to meet the demands of the widening work."

MISCELLANY.

FROM THE SANDWICH ISLANDS.

THE Honolulu "Commercial Advertiser," in an article noticing recent prog-

ress at the Islands in temporal things makes this pleasant statement:—

"The religious life of the land, during

the year 1877, has kept pace with its worldly progress and prosperity. The means of religious instruction are abundant in this country, and the people generally avail themselves of the gospel light. Some discussion has taken place about the Sunday Law, but the due observance of the Lord's Day is upheld by all the people, almost without exception."

The Honolulu "Friend," in a notice of the late Rev. J. F. Pogue, states: "It was at Lane Seminary that his missionary interest was developed. Of four classmates, Messrs. Bushnell and Campbell went to West Africa, Mr. C. B. Andrews and himself came here. . . . Of his missionary labors I need scarcely speak. He was naturally very retiring and sensitive, and very few, even of his friends, knew of the deep struggles through which he passed in his life here. Whatever he felt to be his duty he would do unflinchingly, cost him what it might. I may say his life was emphatically one of prayer, rarely ever leaving his study for a meeting, recitation, or business of any kind, without seeking strength from above, and as he returned home, it was first to the consecrated spot. His labors, whether as pastor or teacher, were arduous, for he entered into them with his whole soul. . . . He gave freely to benevolent objects, and in many cases so quietly that his own family knew not of it until afterwards. It has been stated that his death was sudden, but it was not so. He had had a cough for many years. The day he read his report and gave in his resignation to the Evangelical Association last June, his physician said he should not be surprised if he did not live a week, and we all felt that he was too feeble when he left home to undertake the journey alone. He has been breaking down for years."

MISSIONS IN MEXICO.

The March number of the "Foreign Missionary of the Presbyterian Church," in an article on Mexico, gives interesting statistics, some of which are quoted here. Respecting one of the Presbyterian mis-

sions, it is said: "The work at the capital continues to prosper, and the many congregations affiliated with that center seem to be more or less blessed. Numerous additions have taken place, and during the year two young ladies have reinforced this mission. Considering that this work has been in progress but five years, the following statistics, just reported from the Southern field, seem very remarkable: Total number of communicants, 2,019; received during the year, 194; children in Sabbath-school, 400; pupils in school, 196; Bibles distributed during the year, 700; religious books, 1,500; native preachers of all grades, 43; teachers and helpers, 25; organized churches, 15."

In regard to other missions, we find these statements, among others: "The Methodist Episcopal Church commenced a mission in Mexico in 1873, which, under the efficient management of Dr. Butler, has grown so that it now numbers 8 missionaries, 12 native preachers, 10 school teachers, and has 8 young men under training for the ministry. . . . There are 111 communicants in its different churches, and 389 on probation."

"The movement in Mexico under Dr. Riley was first carried on by what was called the Mexican Missionary Association, then by the American Church Missionary Society (Low Church). It has lately been transferred to the Foreign Missionary Society of the Episcopal Church. . . . The work thus far shows about the following results: There are 70 congregations, served by 6 ordained clergymen, and by numbers of lay-readers and evangelists. The number of communicants is estimated at over 3,000, the number of attendants at the services is over 6,000."

"The Southern Presbyterian Church has a missionary and 4 native assistants laboring at Matamoras, according to its last report. These are at work at three places. At one of these, Santa Rosalia, three miles distant from Matamoras, the people, without any foreign aid, have erected a neat chapel for themselves. The number of communicants is 75; of these 25 were received during the year

on confession of their faith; 81 scholars were enrolled as attendants upon the Sabbath-school, and a similar number in the day-schools. Three young men are studying for the ministry."

RELIGIOUS LIBERTY IN SPAIN.

The "Monthly Reporter" of the British and Foreign Bible Society publishes the following "Royal Order," issued in Spain, by the Home Secretary. "Many are the inquiries which, even after the Order of the 23d October, 1876, continue to be directed to this office by the governors of the provinces with regard to the true import and extension of the last paragraph of the 11th Article of the Constitution. With a view of answering these consultations, the King (whom may God ever protect) has ordained that, as an amplification of the practical part of the aforesaid Circular (23d October, 1876), and based on the same grounds on which it rests, I should make known to your Excellency that, as regards the said Article 11, both the preaching of doctrines and the selling of books contrary to Catholic doctrines, will be considered as real public manifestations, in so far as such preaching or sales are made outside of places destined for these purposes. Your Excellency must therefore not permit them either in the public way, or in public establishments of any kind; nor must you allow that the propagandists, or sellers of these books, enter into workshops, factories, or such like establishments, for the purpose of addressing the workmen, or selling the books. The person who commits, or tries to commit, any such acts as are here referred to, you will order to desist immediately; and if he resist, you will treat him as acting in disobedience to authority; and should he possess books at the time, these must be confiscated; and in fine, you will report your action to this office."

The "Reporter" adds: "It will be seen from this Order, and from the fact that under it the Society's colporters are being stopped in their work, that the Bible is regarded as a book 'contrary to

Catholic doctrines.' This is an important admission, for, whatever Spanish ministers may say, it is certain that the most enlightened nations will argue: 'If the Bible be contrary to the religion of the State in Spain, so much the worse for the religion of the State.'"

THE HEREROES OF SOUTH AFRICA.

The "Monthly Reporter" states that the British and Foreign Bible Society is about to print the New Testament in the language of a people respecting whom it states: "About half-way between Cape Town and the mouth of the Congo live the tribes of the Herero, the southernmost branch of the negro race. From an account which has been furnished by Dr. Fabri, it seems that the missionaries of the Rhenish Society settled in their midst in the years 1843 to 1849. Then came long and bloody warfare between the Hottentots and the Hereroes, which paralyzed the work. At last the Hereroes shook off the bondage of their cruel masters and turned again to the missionaries, who had remained their steadfast friends. This was in 1864, since which time the work has been growing so rapidly that friends from Finland have been invited to assist, and the mission has spread northwards into Ovamboland. The Hereroes are a prosperous and increasing people, numbering at present nearly half a million souls; and they are, in comparison with the other South African races, a gifted people, fond of learning, and promising soon to supply themselves with native teachers."

MISSION TO THE UPPER CONGO (OR LIVINGSTONE).

THE "Illustrated Missionary News" for February, says: "We are thankful to be able to announce that a mission to the Upper Livingstone (or Congo) has been organized by a few Christian friends, and that the pioneer party sailed on January 12th, from Liverpool, for Emboma, at the mouth of the mighty Congo. The plan is for them to march for five or six weeks through the country on the

north bank of the river, till they reach the last of the cataracts and rapids, and then to plant a station at the first suitable and healthy spot, where the natives are friendly, on the Upper Livingstone. Above the cataracts the great river gives 835 miles of navigable water-way before the next series of falls commences; its splendid tributary rivers, the Ikelemba and the Nkutu, give probably 1700 miles more, and there are half a dozen others, almost as important.

"It is hoped that in the course of this year reinforcements and a small river steamer will be sent out to this mission. Messrs. Ström and Craven, who are gone out as pioneers, are well adapted to the difficult task they have undertaken, and we commend them earnestly to the prayers of the Church at home. They started fully prepared to lay down their lives, if need be, in the attempt to carry the glad tidings of salvation to the long benighted tribes of Equatorial Africa." [This mission is by the English Baptists.]

GLEANINGS.

THE "Church Missionary Intelligencer" remarks: "It was the saying of the celebrated Father Theiner, that on no subject was there greater delusion current than on the reality of Romish missions. We believe in this to its very fullest extent. By dint of loud assertions and unblushing pertinacity, there is an amount of glamour abroad of the most astonishing character. Protestants retail extravagant statements from Romish sources with the most childlike credulity; and those of them who have no sympathy with missions at all, find, in extolling Romish performances, the most conven-

ient mode of expressing their hatred and contempt for that Christianity of which missions are the living exponent."

— Charles Foster, Esq., of Philadelphia, has given twenty-five copies of his "Story of the Bible," for the use of missionaries. A good example.

"MORNING STAR."

THE *Morning Star* arrived at Honolulu, on her return from Micronesia, February 5th. She will probably sail again for Micronesia about the 15th of May.

DEATH.

AT Makawao, Maui, Sandwich Islands, January 5, Rev. Jonathan S. Green, aged 81 years and 16 days. Mr. Green was a missionary of the American Board from 1827 to 1842, and was afterwards for many years connected with the American Missionary Association, though spoken of in the Honolulu "Commercial Advertiser" as an "independent" minister to the natives and foreigners of Makawao, "zealous, true, and faithful."

DEPARTURES.

REV. OTIS CARY, JR., from Foxborough, Mass., and Mrs. Ellen Maria (Emerson) Cary, from Nashua, N. H., sailed from San Francisco February 7th, on the way to join the Japan mission. Mr. Cary is a graduate from Amherst College, and Andover Theological Seminary.

Rev. W. A. Farnsworth and wife, of Cesarea station, Western Turkey, sailed from New York February 16, returning to their field.

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

NEW HAMPSHIRE.

Lee, Rev. J. W. Lees, 5 00

MASSACHUSETTS.

Boston, Mrs. L. E. Caswell, 10 00
Chelsea, Rev. C. P. H. Nason, 15 00
Dedham, Mrs. E. Paul, 5 00
Mansfield, Rev. Jacob Ide, Jr., 10 00
Northbridge, Mrs. S. B. Winter, 5 00—45 00

RHODE ISLAND.

Manton, Miss D. Knapp, 2 00
Providence, Rev. O. F. Otis, 2 00—4 00

CONNECTICUT.

Colechester, Rev. S. G. Willard, 50 00
Rockville, J. N. Stickney, 25 00
So. Killingly, George W. Pike, 1 00
Wallingford, H. M. Tenney, 5 00—81 00

OHIO.

Marietta, Rev. T. H. Hawks, D.D. 50 00

South Hadley, 1st Cong. ch. and so.	41 00
Westhampton, Cong. ch. and so.	12 90—197 13
Middlesex county.	
Auburndale, Minerva Davis,	10 00
Cambridge, North Ave. ch. and so.	
110.51: A friend, 1;	111 51
Chelmsford, Mrs. Byam,	2 00
Somerville, Broadway ch. and so. to	
const. H. F. CRISTY, H. M. 100;	
Franklin St. ch. and so. 12.94;	112 94
South Framingham, So. Cong. ch.	
and so.	87 50
Tewksbury, Cong. ch. and so., for	
Papal Lands,	23 50
Watertown, Phillips ch. and so.	36 00
Wilmington, THOMAS D. BOND, to	
const. himself H. M.	100 00
Winchester, Cong. ch. and so.	238 90—722 35
Middlesex Union.	
Dunstable, Benajah Parkhurst,	10 00
Norfolk county.	
Braintree, 1st Cong. ch. and so.	18 50
Canton, Evang. ch. and so. m. c.	8 60
Dedham, 1st Cong. ch. and so. (of	
which 45. m. c.)	293 00
East Weymouth, Cong. ch. and so.	37 00
Foxboro, A friend,	1 50—258 60
Plymouth county.	
Abington, 1st Cong. ch. and so.	15 97
Campello, A friend,	49 80—65 77
Suffolk county.	
Boston, Park St. ch. 1,212.48; Mount	
Vernon ch. 454.32; Winthrop ch.	
(Charlestown) 351.39; Eliot ch.	
164; Central ch. 22.24; A member	
of do. 30; Immanuel ch. 20; do.	
J. C. Pillsbury, 1; Union ch. 5.45;	
A friend, in memory of Mrs. J. G.	
L. Coit, 141.17; M. S. B. 100; C.	
F. D. 15; An old friend, 15;	2,532 05
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Baldwinsville, Mary N. Baldwin,	60
Paxton, Cong. ch. and so.	11 00
Worcester, Union ch. 83.41; Central	
ch. m. c. 56.05;	139 46—151 06
	5,756 35
Legacies. — Easthampton, Sam'l Wil-	
liston, by E. H. Sawyer, Ex'r,	3,000 00
Middleboro, Mrs. Hannah W. Soule,	
by A. H. Soule, Ex'r,	300 00—3,800 00
	9,056 35

RHODE ISLAND.

Coventry, Susan L. Spencer,	5 00
North Scituate, J. F. Angell,	3 90
Pawtucket, Cong. ch. and so. (of which	
25. is from a friend),	100 00
Providence, J. L. Smith,	1 00—109 90

CONNECTICUT.

Fairfield county.	
Georgetown, Cong. ch. and so.	9 26
Greenwich, 2d Cong. ch. and so. (of	
which 100 from MOSES CRISTY, to	
const. himself H. M.), to const.	
L. P. HUBBARD H. M. 534.05;	
A. 20;	554 05
Weston, Cong. ch. and so.	14 00
Wilton, Cong. ch. and so.	37 03—614 34
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so. 18;	
do. m. c. 8.61;	26 61
Farmington, Cong. ch. and so.	91 98
Hartford, Windsor Ave. ch. 72.67;	
Wethersfield Ave. ch. 30.13;	102 80
Kensington, Cong. ch. and so.	20 10
Newington, Cong. ch. and so. 68;	
do. m. c. 37.17;	105 17
South Manchester, E. Perkins, 3;	
Mary Perkins, 2;	5 00
Thompsonville, James Ely,	10 00
Unionville, 1st Cong. ch. and so.	20 00—381 66
Litchfield county, G. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	105 33
Winsted, C. H. Blake, 10; E. E. Gil-	
man, 10;	20 00
Woodbury, C. W. Kirtland,	10 00—135 33

Middlesex co. E. C. Hungerford, Tr.	
Hadlyme, Cong. ch. and so.	33 27
West Chester, A friend,	3 00—33 27
New Haven co. F. T. Jarman, Agent,	
Naugatuck, Cong. ch. and so. for	
Papal Lands,	50 00
New Haven, 1st Cong. ch. and so.	
30.64; 3d Cong. ch. and so. 38.62;	
North ch. and so. 5.68; "Bibles,	
not bullets," 25;	99 94
Guilford, 1st Cong. ch. and so.	30 00
North Madison, Cong. ch. and so.	20 00
Woodbridge, Cong. ch. and so. to	
const. W. M. BEECHER, H. M.	103 00—302 94
New London county. C. Butler and	
L. A. Hyde, Trs.	
Franklin, Cong. ch. and so.	33 00
Griswold, Cong. ch. and so.	30 15
Jewett City, Cong. ch. and so.	25 25
Lebanon, Cong. ch. and Goshen so.	91 76
Montville, 1st Cong. ch. and so.	42 50
Niantic, Mrs. Ursula M. Webb,	33 33
Norwich, 1st Cong. ch. and so. m. c.	8 07—309 06
Tolland county. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so.	107 90
North Coventry, La. Asso'n, 91;	
Gents' Asso'n, 47.50; G. C. Bis-	
sell, 5;	143 50
Rockville, 1st Cong. ch. and so., to	
const. Rev. C. E. GORDON, JACK-	
SON GORDON, and C. E. HARRIS,	
H. M's.	278 50
Vernon, Cong. ch. and so.	56 00—585 90
Windham county.	
Central Village, Rev. John Avery	
and family,	10 00
	2,375 50

Legacies. — Hartford, Caleb Pratt, by	
E. B. Watkinson, Trustee,	5,000 00
Hartford, Mrs. Sarah S. Needham,	
for college in Japan under Rev. J.	
H. Nee Sima,	50 00
Hartford, Rev. Joel Hawes, D. D.,	
by E. W. Parsons, add'l,	42 30
Torrington, Alpheus Hodges, by W.	
H. Barber, Ex'r and Trustee,	147 32
West Hartford, Abigail Talcott, by	
Calvin Day, Trustee,	76 87—5,316 49
	7,691 99

NEW YORK.

Bound Brook, Cong. ch. and so.	25 25
Brooklyn, Ch. of the Pilgrims, Miss	
E. J. Smith,	50 00
Chatham Village, Rev. Samuel Utley,	10 00
East Bloomfield, R. B. Goodwin,	5 00
Geneva, Mrs. Aaron Foster,	10 00
Hamilton, Cong. ch. and so.	11 00
Lisbon, 1st Cong. ch. and so.	10 00
Morrisania, 1st Cong. ch. and so.	24 59
Munnsville, Cong. ch. and so.	3 90
New York, G. W. Beale,	5 00
North Harpersfield, C. Nichols,	1 00
Spencerport, J. B. Parmelee,	90
Triangle, Cong. ch. and so.	10 00
West Groton, Cong. ch. and so.	12 18
— "Diamond Ring,"	90 00—268 82

NEW JERSEY.

Bloomfield, Mrs. R. R. Hale,	2 00
Bricksburg, Presb. ch.	14 00
Newark, C. S. Flichtner,	3 90
Orange, One of the Missionary Chil-	
dren,	15 00
Princeton, Prof. A. Guyot,	25 00—59 90

PENNSYLVANIA.

Philadelphia, A widow,	5 00
Pittsburgh, Rev. T. Edwards,	2 00
Scranton, W. R. Storrs,	30 00
Spring Brook, Welsh Cong. ch. and so.	5 04—42 04

MARYLAND.

Baltimore, G. N. Cressy,	10 00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 195;	
do. m. c. 10.60; William H. Camp-	
bell, 10;	215 60

WESTERN VIRGINIA.		NEBRASKA.	
Clarksburg, Rev. Thomas Baldwin,	10 00	Steele City, Cong. ch. and so.	5 00
NORTH CAROLINA.		OREGON.	
Wilmington, 1st Cong. ch. and so.	6 25	Knappa, Auren & S. M. Knapp,	4 00
TEXAS.		CALIFORNIA.	
San Antonio, Mrs. S. M. Newton,	2 50	Oakland, 1st Cong. ch. and so. 94.86; S. Richards, 200; San Bernardino, Rev. J. T. Ford,	294 86 5 00—299 86
OHIO.		WASHINGTON TERRITORY.	
Brighton, Cong. ch. and so.	3 35	White River, Friends,	50
Cleveland, Rebecca F. Fitch,	10 00	FOREIGN LANDS AND MISSIONARY STATIONS.	
East Toledo, Cong. ch. and so.	8 00	China, Foochow, Rev. S. F. Woodin,	10 00
East Williamsfield, M. Chase,	1 00	Ireland, Black Rock, Newtown Park, County of Dublin, Mr. and Mrs. Wil- liam Perry, for work in Turkey,	49 25
Elyria, 1st Presb. ch.	14 20	Labrador, ———, Rev. S. R. Butler,	5 00
Granville, H. L. Bancroft,	25 00	Sandwich Islands, A resident,	2,500 00
Greenwich, M. E. Mead,	2 00	Scotland, Helensburgh, Thomas Mc- Micking,	4 92
Marietta, 1st Cong. ch. and so.	86 45	Turkey, Broosa, John, Henry, and Mary Richardson's weekly offerings,	1 00
Oak Hill, 1st Cong. ch. and so.	10 60	Turkey, Manisa, collection,	5 88—6 88
Oberlin, 2d Cong. ch. and so.	20 75	MISSION WORK FOR WOMEN.	
Painesville, Mrs. L. Moseley,	1 80	From WOMAN'S BOARD OF MISSIONS.	
Pittsfield, Cong. ch. and so.	3 00	Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
Steubenville, A friend,	10 00	For several missions, in part,	
Tallmadge, Mrs. H. Seward,	5 00—200 65	From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.	
<i>Legacies.</i> —Akron, Mrs. Polly Upson, by William H. Upson,	265 00	Mrs. Francis Bradley, Evanston, Illinois, <i>Treasurer,</i>	
	465 85	From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.	
INDIANA.		Mrs. R. E. Cole, Oakland, California, <i>Treasurer.</i>	
Lowell, Thomas Peach,	15 00	For salary of Miss Rappleye,	
Terre Haute, S. H. Potter,	25 00—40 00	MISSION SCHOOL ENTERPRISE.	
ILLINOIS.		MAINE. —Biddeford, Pavilion s. s. special from Mrs. Jellison's class, 5; Waterford, Cong. s. s. 3; Yarmouth, Cong. s. s. 65;	
Chicago, Rev. E. W. Clark,	10 00	NEW HAMPSHIRE. —Gilmanton, Cong. s. s.	
Jacksonville, Rev. M. K. Whittlesey,	5 00	14.50; Greenland, Cong. s. s. 19.25;	
Oak Park, Cong. ch. and so.	41 75	VERMONT. —Brownington, Cong. s. s. 14.32; Burlington, 1st Cong. s. s. 50; Dummer- ston, Cong. s. s. 10.75; Holland, Cong. s.	
Oneida, Cong. ch. and so.	50 00	s. s. 6.35;	
Payson, Cong. ch. and so.	40 00—146 75	MASSACHUSETTS. —Billerica, Cong. s. s. for pupil at Ahmednuggur, 15; Chelsea, "Wallace," 75 c.; Lexington, children in Hancock ch. for Training School at Kioto, 12.60; Wellfleet, Cong. s. s. 30;	
<i>Legacies.</i> —Simon S. Gates, by Wil- liam D. Gates, Ex'r,	1,000 00	RHODE ISLAND. —Little Compton, Cong. s. s. for school at Ahmednuggur, 14.35; Provi- dence, Union Cong. s. s. (11.08 for Dakota Mission), 20.79;	
	1,146 75	NEW YORK. —Brooklyn, s. s. of Ch. of Coven- ant, 5; Catskill, John Doane, for Japan Training School, 10; Rodman Cong. s. s. 22.10;	
MICHIGAN.		NEW JERSEY. —Branchville, s. s. pupils, (sale of corn),	
Bellevue, Cong. ch. and so. m. c.	5 10	OHIO. —Monroeville, Presb. & Cong. s. s.	
Canandaigua, Cong. ch. and so.	4 60	ILLINOIS. —Chicago, New England s. s. for a pupil in Harpoet Seminary, 69.36; Roseville, Cong. s. s. for "Golden Rock," Foochow, 15 50;	
Kalamazoo, 1st Cong. ch. and so.	38 00	MICHIGAN. —Morenci, "Busy Workers" of Cong. s. s.	
Maple Rapids, Cong. ch. and so.	8 75		
Morenci, Cong. ch. and so.	2 00		
Richland, 1st Presb. ch. m. c.	4 00		
St. Johns, Mrs. David Baldwin,	2 00—64 45		
MISSOURI.			
Sedalia, Cong. ch. and so.	17 00		
St. Louis, Pilgrim Cong. ch. and so., to const. A. J. STEELE, H. M.	139 10—156 10		
MINNESOTA.			
Lake City, Cong. ch. and so.	17 05		
Minneapolis, Plymouth ch. and so.	22 94		
St. Paul, F. I. Hoffman,	1 00		
Zumbrota, 1st Cong. ch. and so., with other dona. to const. GEORGE SAN- DERSON, H. M.	42 00—82 99		
IOWA.			
Bear Grove, A lady,	50		
Big Rock, Cong. ch. and so.	10 00		
Cherokee, 1st Cong. ch. and so.	7 85		
Chester Center, 1st Cong. ch. and so.	28 72		
Green Mountain, Cong. ch. and so.	26 00		
Lawing Ridge, Ger. ch. Ladies' Cent Society,	6 50		
Lewis, Cong. ch. and so.	20 00		
Preston, Cong. ch. and so.	5 00		
Shelbyville, Cong. ch. and so.	6 72—111 29		
WISCONSIN.			
Burlington, Cong. ch. and so.	3 50		
Dartford, Cong. ch. and so.	13 57		
Fort Atkinson, Jared Lamphear,	10 00		
Green Bay, 1st Presb. ch.	41 60		
Hartland, Cong. ch. and so.	5 50		
Ithaca, Cong. ch. and so.	6 00		
Platteville, Samuel Tracy,	5 00		
River Falls, W. M. Newcomb,	2 40		
Salem, William Munson,	50 00		
Sun Prairie, Cong. ch. and so. m. c.	3 40		
Wautoma, Cong. ch. and so.	4 52—145 49		

Donations received in February,	22,062 22
for the Debt, in February,	195 00
<i>Legacies</i> received in February,	22,247 22
	10,561 49
	\$32,808 71
Total, from Sept. 1st, 1877, to Feb. 28th, 1878,	\$228,100.04

THE MISSIONARY HERALD.

VOL. LXXIV.—MAY, 1878.—No. V.



A DAY'S EXPERIENCE AT HEADQUARTERS.

THE burden on the time and strength of missionaries in Turkey, India, and China, because of war and famine and their attendant miseries, has been a very trying one, and has called forth the warm sympathies of many Christians at home. But what of another burden on their hearts, in view of the multitudes about them steeped in ignorance, superstition, and vice; indifferent to all that makes life a hope or a joy, for time or eternity? If the first is fearfully urgent in its demands, the other is constant and more appalling in its prospective results. But a still heavier burden, and one stirring more painful emotions, is felt as they see hard-won opportunities of successful effort slipping by for want of the necessary means to meet them. To see whole communities ready to receive the gospel message; to hear piteous appeals for a teacher or preacher, and have none to send and no means to send if they had the men; to note the preparation on the part of Divine Providence for grand results, and to feel that Christians at home are withholding their sons and daughters, and the funds needed for the vigorous prosecution of the work so as to achieve the success that seems so possible, so near, so certain, — this is what makes the burden crushing and disheartening. This is the sore trial of missionary life to the brave souls at the front, who have surrendered the attractions of home life and the culture of this favored land, in the love of Christ and of souls that might otherwise perish.

The lifting of the debt of the Board at Providence sent a thrill of gladness all along the line, and was the promise of a missionary revival, of a profounder interest, and of a larger consecration to the service of Christ the world over. Is the promise to be fulfilled? This question comes home to us this afternoon, as we recall some of the experiences of the day.

The morning's mail brought letters from Central Turkey, South Africa, and India, all pleading in eloquent terms, for reinforcement; four men needed at once in Central Turkey at as many different points — Tarsus, Aintab, Marash, and Oorfa; three new laborers asked for in the Zulu mission, to strengthen the things that remain and to raise up an efficient native agency for work in

the interior; and an admirable presentation of the golden opportunity for work in Bombay, one of the first stations of the Board in India, precious with the memories of Gordon Hall, Hume, and Munger, of late much neglected but now opening with fresh promise among Moslems and in the outlying districts, and needing, at least, three new missionaries to cheer and encourage Messrs. Park and Edward Hume, their equally devoted wives, and Dr. Norris, of the Woman's Board.

Staggering under this load, hardly able to write a line for very anxiety, we call in our stenographer, and dictate a half dozen letters relating to the work in Samokov, Broosa, Aintab, Harpoot, Bombay, and higher education in Japan, when we are interrupted by a call from a highly esteemed and ever welcome friend, who comes to plead for Africa, and to urge the sending of a mission into the central portion of that dark continent. This reopens the question discussed in the last Herald, and our desire to push things in that quarter, if we only had the means.

By this time we are quite ready for a little change of scene, and refreshment for the outward man. Coming back from dinner we hear of a call from a gentleman from abroad in our absence; but not discouraged he has come back, and is in the rooms waiting. He is recently from Paris, loved for his work's sake by all Americans visiting that city; and he has come to urge on the Board the claims of France, the needs of the struggling Protestants, and the new opportunities presented by the recent defeat of the Ultramontane party and the triumph of the Republicans, with whom the Protestants are allied. But what can we do? This is one day's record of calls on us for help, to follow the leadings of Providence, to fulfill our Lord's dying charge, and to realize the duty and the privilege accorded us as devoted to his service.

Only yesterday we told the Prudential Committee that we needed an advance on the annual contributions to the Board of not less than two hundred thousand dollars, and the addition of a hundred men and women to the missionary staff, to meet the demands of the growing work; and here is to-day's comment on that statement?

"The times are hard," says a missionary, "but heathenism is harder." What is the meaning of these many calls to the thousands who watch and pray and labor for the coming of the kingdom of Christ? Last week came like earnest calls from Spain, Austria, China, and Japan. But enough. The burden grows heavier as we write, and now, as we lay down the pen, we make one vigorous effort to roll it off on you, Christian friends, and go home to rest for the night, if we can.

REGULAR DONATIONS.

THE best method of responding to the eloquent calls which are now so urgently appealing to the friends of missions to extend evangelistic labor into Central Africa, into new provinces in Northern China, and into other open doors, is to keep the regular donations from the churches steadily increasing from year to year. When this good day arrives there will be a constantly aggressive movement all along the line.

Thus far, for the seven months ending March 31st, instead of this longed-for advance, the regular donations for the present financial year of the American Board *fall below* those of the same period during the preceding year by the sum of about \$15,000.

Shall there be a forward movement in contributions during the next five months so decided as to make it plain that the churches are ready for a forward movement in the annual appropriations? We are now curtailing even necessary expenses in every direction possible, in order to avoid a recurrence of debt. Oh for a trumpet call from pastors and churches summoning us to an abundant entrance into the wide-open doors of opportunity, by an abundant increase from month to month in regular contributions! This is the encouraging word we wait for. Who will respond?

BRITISH QUARTERLY REVIEW ON "THE AMERICANS IN TURKEY."

UNDER the caption above quoted, and giving the titles of twelve American works (most of them by missionaries of the American Board, but including, first of all, Annual Reports of the Board and the *Missionary Herald*), the "*British Quarterly*," for January last, has an article of about sixteen pages, briefly noticing the books, and dwelling more at length on some aspects of the work of American missionaries in the Turkish empire, and the results of that work. The whole article is one of great interest to American Christians. It cannot be reproduced at length in these pages, but we shall make room for somewhat extended extracts. Introducing his statements the writer says:—

"In the following article we shall leave out of view the work of religious reformation, and confine ourselves to some of the incidental and secular results of the labors in which the Americans in Turkey have been engaged for the past half century. . . . Fortunately for our purpose, in the various works mentioned at the head of this article, we have abundant and reliable sources of information. Above all others we place 'The Annual Reports of the American Board of Commissioners for Foreign Missions,' and the volumes of the '*Missionary Herald*' from 1825 to 1875, a period of just fifty years. The Reports have evidently been prepared by men of marked ability, and with a severe scrutiny of the facts. It may be questioned whether the Turkish Government itself can present so complete and truthful a record of the material, social, and moral progress of the empire during the period under review, as is found in these Reports and the accompanying volumes of the '*Herald*.' . . .

"Other works besides those mentioned have been on our table while studying the subject we have in hand, some of them by English and some by American authors. Our sources of information, therefore, have been ample and of the best kind. What then are some of the results of this effort of the men of the New World to introduce modern ideas and modern civilization into the very heart of the Old? . . . We shall endeavor to answer this question by giving some account of what the Americans have accomplished in the Turkish Empire in respect to the following particulars: 1. Exploration; including some notice of the Physical Geography and Ethnology of the Country. 2.

Literature and Education. 3. Medical Practice; and, 4. The Improved Condition of Woman."

Some pages are given to the travels and explorations of Fisk, Parsons, King, Goodell, Gridley, Smith and Dwight, Robinson and Eli Smith, and Thomson; and the extended journeys of Hamlin, Riggs, Byington, Johnston, Azariah Smith, Peabody, Dunmore, Trowbridge, Coffing, Schneider, Wheeler, Barnum, Williams, Knapp, and others, and the light thus thrown upon the physical aspects of the empire and the characteristics of the motley population.

WORK OF THE PRESS.

In answer to the inquiry, What have the Americans done in the lands thus explored? it is said:—

"We can only briefly indicate certain lines of effort, and the results that have thus far been reached. . . . We turn first to what is usually designated as the work of the *Press*. Under this general term we include everything of every sort that the Americans have published in the various languages of Turkey. It is but fair to mention that when they began their labors in this department, somewhat over fifty years ago, the modern press was unknown in Turkey. Not a newspaper was published in the country; there was not a school-book in any one of the modern languages.

"We have before us a catalogue of the books, tracts, and newspapers published by the Americans in the various languages of Turkey. We find in this list publications in Arabic, Greek, Armenian (ancient and modern), Bulgarian, Turkish, Hebrew-Spanish, and Kùrdish, besides what has been issued in the European languages. Moreover, some of the books are published two or three times in the same language, but in a different character. Thus we find the Scriptures issued in Turkish written with three different characters, the Arabic, the Armenian, and the Greek; and these versions are styled the Arabo-Turkish, the Armeno-Turkish, and the Greco-Turkish. So also of certain school and hymn-books. . . . When it is remembered that these books must be prepared in these different languages and dialects, and in these different characters, and so correctly as to stand the test of the severe criticism of educated men, we can form some idea of the obstacles overcome, and the amount of labor bestowed by the Americans on this department of their work. Take for example the books that have been prepared for the common and higher schools. Dr. Cyrus Hamlin declares that when his countrymen entered Turkey there was not a school-book to be found in the spoken languages of the country. In looking over the published catalogue of books, we find a great number of school-books in the various languages now spoken in Turkey. A few of these we shall mention, as illustrating this special department of work. [The list of books is omitted here.]

"Quite a number of newspapers are published by the Americans at Constantinople and Beirut, in the Arabic, Armenian, Armeno-Turkish, Greco-Turkish, and Bulgarian languages. The circulation by subscription of those published at Constantinople alone is now 6,591 copies.

"In examining this list we should remember that these works have been prepared only as an incidental part of the work of the Americans in Turkey. In the preparation of these books they have doubtless been greatly aided by

well-educated natives of the country, but the final decision, and indeed the main responsibility, must have rested with the missionaries. As large editions of these school-books have been sold, and as the books themselves are now used in all parts of the country, their influence in raising the general standard of education must be considerable.

"The most important contribution, however, which the Americans have made to the literature of Turkey, is found in the accurate translations which they have made of the Christian Scriptures. These translations are worthy of special notice, because, apart from the religious influence of the Scriptures, they are making a marked impression upon the intellectual life of the various nationalities of Turkey. Fifty years ago there was no version of the Scriptures in any one of the modern languages of that country. The task of making these translations was not an ordinary one. Regard must be had, on the one hand, to the uneducated classes — the style must be such that the common people would readily understand the meaning; on the other hand, regard must be had to the educated classes — the style must be sufficiently elegant and idiomatic to commend itself to the taste of those who are proud of the literary excellences of their ancient tongues. The Americans may fairly claim that they have succeeded in this difficult task, in respect at least to four of the important languages of the country. We refer to the modern Armenian, the Arabic, the Turkish, and the Bulgarian. . . . The translation of the Scriptures into Arabic is the result of the labors of two accomplished American scholars, Rev. Eli Smith, D. D., and Rev. C. V. A. Van Dyck, M. D. We are assured by many who are capable of judging, that this Arabic version of the Scriptures is worthy of the highest praise, and reflects great credit upon the scholarship of the translators. The same is said of the translations of the Bible that have been made into modern Armenian and Bulgarian by the Rev. Elias Riggs, D. D. . . .

"When we remember that these translations are all made from the original Hebrew and Greek; and when we remember also that the translations, when put in their permanent form, have been commended by the best Arabic, Turkish, Bulgarian, and Armenian scholars of Turkey; and when we recall also the great obstacles the Americans must have met in carrying these translations through the press at Constantinople and Beirut, we cannot refrain from expressing our appreciation, not only of their high scholarship, but of their persevering diligence and steadfastness of purpose; and we are convinced that generations of men yet to come will join in this hearty commendation. . . .

EDUCATION.

"As in regard to literature, so in regard to education, the theory on which the Americans have worked in Turkey has been that all their efforts should converge towards the evangelization of men. What they have undertaken, therefore, in respect to schools, seminaries of learning, and colleges, is in a sense incidental to their general work, and yet no less in vital connection with it. We gather most of our information on this point from a paper issued by the U. S. Commissioner of Education, and entitled 'Americans and Education in Turkey.' We find that the schools are arranged under the following designations: 1. Common Schools. 2. Girls' Boarding Schools. 3. High

Schools for Young Men. 4. Theological Schools. 5. Colleges and Medical Schools.

"We find a detailed account of two hundred and ninety Common Schools, in which there are found eleven thousand two hundred and sixty-eight scholars, of both sexes. . . .

"The Girls' Boarding Schools deserve more notice than we shall be able to give them. They are fifteen in number, and are located at Constantinople, Broosa, Bardizag, Manisa, Samokov, Marsovan, Erzroom, Bitlis, Mardin, Harpoot, Marash, Aintab, Beirut, Latakia, and Alexandria. In all cases two, in some cases three or four, unmarried American ladies, of good education, are connected with each school. The main purpose of these schools is to raise up an efficient class of educated native women as general helpers in the work of evangelization. After spending three years in these schools, some of the young women become the wives of native pastors and preachers, others become teachers in common schools. The reports and letters show that there is a great and increasing demand for the services of this class of persons. The course of study is much the same in all the Boarding Schools for Girls. . . . We doubt whether the Americans are doing anything in Turkey that is so sure, sooner or later, to change the entire character of society as what they are doing in the line of the education of women.

"There are High Schools for young men, which may be described as midway between the Common Schools and the Theological Seminaries: in these schools young men are fitted for the colleges.

"What are called the Theological Seminaries are institutions designed expressly for training young men for the various spheres of the work of evangelization. The prominence given to these institutions seems to indicate that the Americans regard them of the highest importance. Three well qualified men, besides competent native teachers, are generally connected with each seminary. The course of study is adapted to the end in view, great prominence being given to Scriptural and didactic theology and to mental and moral philosophy. The schools of this sort are located at Samokov (European Turkey), Marsovan, Harpoot, Mardin, Marash, Beirut, and Cairo. The number of young men in each seminary is small, in no case amounting to more than fifty; but these are chosen from a great number, and for four years they receive the closest attention. It is not too much to say that some of the men who give the greatest promise of wide usefulness in Turkey at the present time are graduates of these Theological Seminaries.

"Three colleges have been established by the Americans in Turkey: the Robert College at Constantinople, the Syrian Protestant College at Beirut, and the Central Turkey College at Aintab. A fourth has recently been projected, to be called the Armenia College, and will be located at Harpoot, in Upper Mesopotamia. These colleges are regarded with special interest by the Americans, and therefore deserve particular mention. . . .

MEDICAL PRACTICE.

"We have left ourselves too little space in which to speak of medical practice and the improved condition of women. The Americans early recognized the importance of trained medical skill as an auxiliary to their general work

in Turkey. It appears, however, that the first motive in sending educated physicians into that country was to protect and afford needed assistance to the missionary families. The medical gentlemen themselves soon found that it was impossible to live in the country and not attend to the pressing wants of the suffering people. We find ourselves embarrassed by the great amount of information before us in regard to the character, extent, and results of this medical work in Turkey. It is all the more worthy of note because it is unknown except to a limited circle in the United States, and scarcely at all in England. For a long period of years, well educated physicians and surgeons from America have been quietly working in all parts of Asiatic Turkey. These gentlemen have made extended and interesting reports in regard to the diseases of the country, the climate, the state of medical practice, and their own special labors. . . .

"As illustrating the methods and influence of educated medical men in a semi-civilized country, we would call attention to the labors of Grant, Lobdell, Azariah Smith, and West. Dr. Anderson, secretary to the American Mission Board, says of Grant, 'He awakened great interest as a physician; he was continually thronged with patients, sick with all manner of diseases, real and imaginary. Moslems and Nestorians came together. Children brought their aged parents, and mothers their little ones. Those blinded by ophthalmia were led by the hand. Those relieved from suffering were ready to kiss his feet, or even his shoes at the door. He gained great repute by the removal of cataracts and the consequent restoration of sight. There were patients from great distances, Kùrdish chiefs from "the regions beyond," and some from the distant borders of Georgia. Among the multitudes were the governor of the province, two princes of the royal family, and many of the Persian nobles. When he made his first journey into Kùrdistan he was exposed to great danger, but "his fame as a physician had preceded him, and men came from all directions for medicine. Scarcely had he entered the village of Lezan, on the banks of the noisy Zab, when a young man, the only one he had ever seen from this remote region, from whose eyes he had removed a cataract the year before, came with a present of honey, and introduced him at once to the confidence of the people. He became so thronged with the sick from all the region, that he had to forbid more than three or four coming forward at once." . . .

"Dr. Azariah Smith died at Aintab in 1858. His contributions to the American Oriental Society and to various medical journals show that he was a man of wide and accurate scholarship; while the reputation which still survives him in Northern Syria proves that he was a successful practitioner, and that he knew well how to secure the confidence and love of the people among whom he labored. He arrived at Aintab at a time when the excitement against the Americans was at its height; but by his medical skill and his winning manner he entirely turned the tide of public sentiment, and was largely instrumental in establishing what is now known as the Central Turkey Mission, in some respects the most successful and interesting work under the care of the Americans in Turkey. .

"Dr. Henry S. West was a graduate of Yale College, U. S. A., and of one of the prominent medical schools of New York. After eighteen years of faithful service in Turkey, he has recently been removed by death. He is described

as a man of small stature, of a nervous temperament, of kind and genial manners, who loved his profession passionately, and who had devoted his life to the good of his fellow-men in the practice of that profession. His modesty and diffidence were proverbial among all who knew him. In order to practice successfully among the native people, he learned the Turkish language. He attended to the wants of a large number of missionary families, located in some cases hundreds of miles from his own home and from each other, and all his journeys were made on horseback. He educated nineteen young men as physicians, taking them through the various departments of their medical studies unaided and alone. He was compelled to practice in all branches of medicine and surgery, and his practice was so successful that patients came to him from all parts of Asia Minor, often crossing high mountains, and exposing themselves to great danger and suffering, in order to avail themselves of his skill. He received large sums as medical fees, but his own salary was only that of an ordinary missionary, while all his fees were given to a fund for building chapels and school-houses for the native people. One or two illustrations of his surgical practice will not be out of place. On one occasion, soon after he arrived in Turkey, he stopped about sunset at a rude village where he expected to spend the night. He was scarcely seated in the rough quarters furnished by the villagers, when word was brought that a man in a khan near by was suffering from a dangerous rupture. Friends and neighbors begged the doctor to go and see him. He found the patient lying on the floor in a dark room, suffering from strangulated hernia. Several hours had passed since the obstruction occurred; the man was already much exhausted, and the parts were swollen and feverish. Dr. West knew scarcely a dozen words of the Turkish language, and he had no translator, and no assistant but a common native servant, who was ready to faint at the sight of blood. There was no light to be had except that given by one small candle. The obstacles certainly were great, and the chance of success was very small. The doctor, however, true to the teachings and spirit of his profession, did not hesitate a moment. He threw off his coat, and in that dark room, by the light of a single candle, operated on the poor man *alone*. The operation was a complete success, and the patient entirely recovered. On another occasion he stopped at a Kùrdish village to spend the night. A young Kùrd was brought to him, fifteen years of age, totally blind: his eyes were covered with cataract, and had been so covered from birth. Dr. West examined them, and resolved to remove the cataract. He performed the operation the next morning before leaving the village, gave a few simple directions as to the subsequent treatment, and afterwards learned that the patient could see as well as any man in the village. At the time of his death, Dr. West had performed about fourteen hundred operations on the eye alone; thirteen times he had been called to operate for strangulated hernia; and his lithotomy cases had amounted to over one hundred and fifty. It was said on his death that Turkey had lost a public benefactor. During his last illness prayers were offered for his recovery in the Armenian churches and in the Mohammedan mosques, as well as in the Protestant chapels. Thousands of people, of all nationalities, accompanied his body to the grave. It is probably not too much to say of him that, unaided and alone, by precept and example, he elevated the standard of medical practice throughout the whole of Asia Minor. He taught

rich and poor alike, whether Turk, Christian, or Jew, to respect and place confidence in educated physicians, and to distrust mere pretenders. . . .

"We reluctantly leave this interesting part of our subject, feeling that we have done scant justice to the immense amount of hard and often self-denying labors of the American physicians in Turkey, most of whom laid down their lives in the cause which they had espoused. They were men who were content to work quietly and long, — modest men. They rest from their labors, but their works follow them.

"We turn now to the last general topic of which we propose to treat —

THE IMPROVED CONDITION OF WOMAN.

"When the Americans arrived in Turkey they found the women of the country in a degraded condition. There was no public sentiment, either among Moslems or Christians, in favor of the education of women. The general opinion seemed to be that the female sex has almost no intellectual capacity. The first efforts of the Americans to make the women sharers in intellectual progress and refinement were met with opposition and often with derisive laughter. Let us ask, then, What have the Americans accomplished in Turkey in respect to the improvement of women? We answer, They have created a new public sentiment in favor of the education of women. . . .

"This new public sentiment is shown by the interest taken in the schools that have been established by the Americans especially for the education of girls. Annual examinations of these schools are held, and it is on these occasions that the public sympathy manifests itself. Pashas, civil and military officers of high rank, the ecclesiastics and wealthy men of all the different nationalities, are reported as attending their examinations, and as expressing their hearty approval of the efforts that are made by the Americans for improving the condition of the women of Turkey. The American ladies who have had charge of these schools have made great use of the press in enlightening the community on this subject. . . . Thus through the press and by their well-organized schools for girls, as well as by direct effort, are American women lifting up to a higher level the women of Turkey. The task is one of peculiar difficulty, and requires great moral courage, mingled with tact and patience. We are not unwilling to believe, that the American ladies who have undertaken this work are the fit agents for carrying it on to a larger success.

"In concluding this review of an interesting enterprise, prosecuted by those with whom we are associated by intimate ties, in a land in which we must ever take a deep interest, we acknowledge that we have entirely omitted that phase of the enterprise to which the Americans attach the highest importance: we refer of course to the religious reformation which is going forward in Turkey. This omission has been intentional, as we stated at the beginning of this article. Those who wish to make themselves acquainted with that feature of the work of our American brethren must go to the books to which we have directed their attention. . . .

"The world at large, and especially thoughtful students of social and political, as well as of moral and religious questions, will watch with deep interest for the ultimate results of the efforts which the Americans are making for the regeneration of Turkey, and which have the hearty sympathy and best wishes of the people of England, and of Protestant Europe."

MISSIONS IN CENTRAL AND SOUTHERN AFRICA.

BY MAJOR MALAN.

[MAJOR MALAN has kindly furnished the following statements in regard to missionary operations in the field represented by the map printed in the April number of the *Missionary Herald*. They furnish a very important addition to the article on Central Africa, then published. Readers can refer to the map in that number of the *Herald*.]

The Prudential Committee of the American Board do not feel that they can undertake the heavy expense of a mission to the interior of Africa with their present annual income. May they entertain the hope that the necessary funds for such an enterprise will be supplied at no distant hour, and that thus American Christians will take their share in the privilege and labor of evangelizing Central Africa?

The map given in April points out the field embraced in present and hoped for missionary operations there. It has been carefully prepared, and shows the discoveries made by Livingstone, Cameron, and more recently by Stanley.

Mombas, on the east coast, Mpapwa, on the road to Lake Tanganyika, and Ukerewe and King Mtesa's capital, on Lake Victoria Nyanza, are stations of the English Church Missionary Society. Ujiji, on Lake Tanganyika, is the proposed centre of the London Missionary Society's mission. Ribe, on the east coast, four degrees below the equator, is the station of the English Methodist mission. Livingstonia, on Lake Nyassa, and Blantyre, on the highlands of the Shiré River, are the commencement of Scotland's memorial to her great missionary. The former is the mission of the Free Church, the latter that of the Established Church of Scotland. Beyond Livingstonia, across the Mushinga Mountains toward Lake Bangweolo, lies the country traversed by Livingstone from Lake Nyassa. He thought it as perfect a natural paradise "as Xenophon would have desired." It is densely populated by the Urungu and Itawa tribes, fine, well developed races, having European physique, industrious, clothed in skins. Beyond them are many other nations who have never heard of the love of God. May not America help to send the Gospel to these peoples?

At Zanzibar there is a mission of the Universities of Oxford and Cambridge. From Quiloa, or Kilwa, a road is being constructed by some British Christian merchants, to the head of Lake Nyassa, for the purpose of opening Africa to Christian enterprise and legitimate commerce.

On the west coast, the Cameroon Mountains mark the location of the British Baptist mission. The river Gaboon forms the centre of the mission commenced by the American Board, and now being carried on with so much devotion by the Presbyterian Board. From the mouth of the Congo, an inland mission to the interior highlands has been recently sent by the British Baptist Society, as another result of Mr. Stanley's last travels in Africa. His letters from Lake Victoria Nyanza led to the mission there.

Below the Portuguese settlement of Benguela, the Rhenish Missionary Society occupies Ovampo, Damara, and Great Namaqua Land; while from

the Zambesi to Cape Town the missionary operations of various nations have been so blessed of God, during the past forty years, that it may be hoped the light of the Gospel of Christ will soon shed its rays throughout the length and breadth of that vast region.

Natal is the field now occupied by the A. B. C. F. M.

Near the Cape of Good Hope, the towns of Wellington, Stellenbosch, Worcester, and Graf Reinet, mark spots where seminaries for the higher education of daughters of European colonists are now being carried on by American ladies, most of whom graduated at Mount Holyoke Seminary. These institutions are conducted on the same principle as that founded by Mary Lyon. The Dutch Reformed Church inaugurated this system of higher education for young women in Southern Africa; and the success has been so great that similar seminaries are to be commenced at Pretoria, the capitol of the Transvaal, and other cities.

The prospect of African missions is most encouraging. The toils and trials of the pioneer missionaries and their successors have borne abundant fruit. It cannot therefore be wondered at that an American missionary, writing from that land and urging the commencement of an interior mission, should conclude his letter with these words: "Speak unto the Children of the Pilgrims that they go forward with their African missions."

ENCOURAGEMENT.

BY MAJOR MALAN.

I HAD prayed the Lord earnestly, for the first time, to stir up his people in America to give money for a mission in Central Africa, when, the same afternoon, I was requested by a friend to visit some sick ladies. At the last house, next door to my friend's, thinking it would carry the mind of the invalid outside her room, and refresh it, to hear of the Lord's work in distant lands, I told her of some of my travels in the gospel in Southern Africa. A little boy of four years was playing in the room, and the invalid seemed to have hard work to keep him at all quiet. After my departure the aunt said to her little nephew, "Why did you make so much noise all the time that gentleman was talking? He was telling us some nice stories about Africa." "I heard them all," said the little man; "I was listening. He told you about an old African woman and the beautiful sunset, and how he spoke to her about heaven, and told her to believe in Jesus." And he showed very plainly that, although playing all the time, he had also been listening to the stories about Africa! This was a very remarkable little fellow in more ways than one. He never spent a cent on himself, on cakes, or toys. Every present he received he kept in a savings bank, and from time to time gave away what he had saved to some case of real distress of which he heard from his aunts or from a lady who visited among the poor. "Auntie," said he, "are there any little children in Africa who have never heard about Jesus?" "Yes, dear, a great many. There are many nations who have not yet heard his name." "Then, auntie, I should like to give my money that the little children there might hear about Jesus."

I was at tea, thinking only of the invalid, and forgetting the little man and his play, when there was a knock at the front door. In he walked, straight up to me, holding in both his hands a heavy box, and followed by one of his aunts. "This is for the Lord Jesus' little black children," he said, as he placed the box in my hands. I was as much surprised as the damsel who first saw Peter after his deliverance from prison, but I knew that it was a gift in answer to my morning prayer. His aunt told me what had taken place after my visit, and gave me the above sketch of his early desire to serve the Lord. We opened the box, and counted the money on the table, — one dollar and forty-eight cents, — of which more than one dollar was in copper. Not long before this he had given away three dollars!

One ten cent piece was pierced for hanging on a watch chain. I at once placed it on mine, for although I have no belief in lucky sixpences, the Lord has taught me to believe in, and desire and imitate the faith and love of a little child! But now that an appeal has been made for an American Mission to Central Africa, I must take the ten cent piece off my chain, and give it with the remainder of this gift to the Treasurer of the A. B. C. F. M. If God could touch the heart of that little child to give his savings for his work in Central Africa, He can move the hearts of men who have stores of money, not to spend it upon themselves, but to give it to Him for the same blessed purpose! This was my meditation that night, and his promise to those who commit their way to him, and trust in him is, "He shall bring it to pass."

CLAIMS OF FOREIGN MISSIONS UPON YOUNG MEN.

[THE following paragraphs are parts of a communication from a ministerial brother whose heart is very warmly in the mission work. The article is too long to be used in full, and the writer's answers to various objections often made by young men, when they are called to consider whether they ought not to go abroad, are omitted.]

Nothing can be plainer than the permanent obligation, and the present peculiar urgency, of Foreign mission work. I. Our Lord commanded it in the most explicit and emphatic way. Though there was the labor of generations to be done in Judea, and the body of Christian teachers were ill enough qualified even for that work, the order was to scatter their forces into all the world.

II. This was the dictate of the soundest reason, and of the most consummate generalship. The work of Redemption is God's work. It only asks transit at the hands of men. To carry it far and wide is but to give it its true chance. To deny it this is worse than indolence; it is folly; it is locking up seed-corn. Furthermore, the redemptive work has such a subjective reaction upon those who further it, that the more force and self-denial is put forth for it the more does its image brighten and glow in the soul, and the mightier do all the powers of the soul become. Reason, history, and the Bible alike attest this.

III. This command of Christ, which examination shows to involve the truest reason, is urgent just now, as never before. When the future master

of the philosophy of history shall have brought his work to that section which shall embrace our age, how his eyes will moisten, and his fingers tremble along the pages! He will see in it the fruitage of all the intellectual and spiritual awakenings of those unexampled centuries, the fifteenth to the eighteenth. Civil and soul liberty; the education of the common people; the triumph of amazing reforms; the infinite enlargement of the domain and apparatus of science; innumerable inventions perfected, whereby the appointments of civilized life were advanced in fifty years as in no five hundred before, whereby the remotest parts of the earth were brought within a whisper, and within a few days' journey of each other, and whereby the impassable walls of the oriental empires were dissolved; these things are upon us in such an avalanche, that we cannot realize them. While then, along all lines of human interest, work far better than any done in the past ought now to be accomplished, he who believes in a God in history, and in a kingdom whose annals form the only real history, ought to be looking for greater things in the progress of redemption than in any other direction. And he ought to expect, according to the laws of historical development, that, if the golden opportunity is not seized, a terrible reactionary loss will ensue. He ought to expect, for example, that if China and Japan are not, within a generation, taken for evangelical Christianity, they will be taken for a rationalism more dreadful than heathenism, because more invulnerable.

There is no greater command, — no more reasonable and politic command, — and there has been no such an exigency before, in the history of the world!

And it is vain to charge the want of motion along the lines, to the lethargy of the church. The church is made up of men; and men go forward according to the impulses and inspirations of a comparatively small number, whom God makes the electric points for kindling the rest. It is useless to say: "The Church does not pray, nor give, with a grace worthy even of a craven." It does not, to be sure; but it never did, under Judaism or under Christianity, save when it heard rallying voices. Moses coming out of Horeb; David coming from the sheep-folds; John the Baptist coming out of the wilderness; Peter the Hermit coming from his pilgrimage; Luther coming out of the monastery; Mills, and his fellows, coming from the Williamstown haystacks, — through such men the church has been fired, and ever will be fired. According to this principle, which is accordant both with psychology and with history, *it is the young men of our time, and, for obvious reasons, notably American young men, on whom, under God, this exigency is hinged. If they should arise, there would be plenty of money, and prayers, and devotion.* "But they all, with one consent, begin to make excuse." And no excuses ever framed were emptier, for most of those who plead them. . . .

No one can tell what another's duty is. But, when there is a sufficiently clear apprehension of the principles underlying such a duty as that of personal consecration to foreign missions, and a sufficiently clear apprehension of the need of missionary consecration in a given period, any reasonably comprehensive mind can say whether the average of such consecration, in proportion to the whole body of Christians, is now above or below a proper standard.

The writer affirms, with the most unshaken confidence that every honest mind will assent to it, that the average is lamentably below what it ought to be. It is hardly better than one man to a class in our half-dozen Congregational theological seminaries; and, — as it is approximately the classes in our more numerous Congregational colleges that make up the classes in our few Congregational seminaries, — the average of missionaries from our Congregational colleges is far less than one to a class. And what is true of Congregational colleges and seminaries is true, to a great degree, of all colleges and seminaries in America. The foreign missionaries must come, in the nature of the case, for the most part, from the class of liberally educated young men; and yet there are far fewer young men going year by year to foreign mission work than there are colleges, — almost fewer than there are theological seminaries!

Now the fault of this fearful fact lies preëminently with the men themselves. No Board, not even the organic church, can carry on foreign missionary work. All that these can do is to draught a plan of operations, afford channels, and render assistance. It must be individually consecrated men who shall do the work, and shall arouse that other part of the church to whom Christ has not given the kindling and leading, but the responding and following gift. Hence it is only to the young men, from fifteen to thirty, that, humanly speaking, the world turns imploringly in this crisis of its history, for “the light of the knowledge of the glory of God, in the face of Jesus Christ.”

And because men have been graduated, and are now in the ministry, the appeal is not less to them. A pastor of from one to six years' experience may make a far better foreign missionary than one who is merely a theological graduate. And when such a man goes, he fires the church and the community which he leaves, and his companions in the ministry, as a fresh graduate cannot.

My dear young friend, whoever you may be, who *might* go, and under whose eyes this paper may fall, let me pray you, as if you were my only and my dearly beloved brother, to be honest with yourself, burn up empty excuses, and throw yourself into the advance column in the army of the Lord?

“Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.”

MEMORIAL OF REV. L. B. PEET.

BY REV. C. HARTWELL.

MR. PEET was born in Cornwall, Vt., March 1, 1809, and in that place he spent most of his boyhood, under the faithful ministry of Rev. Jedediah Bushnell. He became a Christian in his youth, graduated at Middlebury College in 1831, and entered Andover Seminary the same year. While in the seminary he consecrated himself to the foreign missionary work, and was zealous in urging its claims upon his fellow students. Graduating in

1837, an accepted missionary of the American Board, he was detained for a season through the Board's lack of funds, and labored for over a year in its service in this country. His services were so acceptable to the churches in Barnstable County, Mass., that for a number of years he was regarded by them as their missionary. In April, 1839, he married Miss Rebecca C. Sherrill, of Middlebury, Vt., and on the 6th of July they sailed from Boston to join the Siam mission, and reached Bangkok, May 28, 1840. There he labored for over six years among the Chinese who had immigrated there, speaking the Amoy language. In August, 1846, Mr. Peet left Siam for China, and having been transferred to the Foochow mission, he reached that place September 7, 1847. He was now necessitated to learn another spoken language, and as his colleague, the Rev. Stephen Johnson, had preceded him only a few months in entering this mission field, he was without aids prepared by previous students of the local language to assist him.

As a pioneer in the mission work at Foochow, Mr. Peet met all the difficulties incident to a new field among a proud and distrustful people, who then regarded foreigners as allowed to live there only on sufferance, and believed the missionaries to be spies of a foreign government, sent to learn the habits of the people and the various ways of approach to the place, preparatory to the sending of foreign troops to take possession of the country. So strong among the people was the belief that foreigners were soon to be expelled from the region, that Chinese servants and teachers sometimes entered the service of the missionaries under false names, to help them in concealing their identity in case trouble should arise. It was only when the missionaries began to erect substantial buildings for residences and for preaching places, that the impression became general that they had come there to labor permanently.

Mr. Peet's fine personal presence and kindly manner were excellent qualifications for a pioneer in that field. He was also diligent and systematic in his efforts to reach the people by means of schools, preaching, and the preparation and distribution of books. In July, 1856, Mr. Peet was bereaved of his first wife, and soon after returned to the United States with his children. In June, 1858, he married Miss H. L. Plympton, and sailed again for China in October of that year. For several years, in addition to his other labors, he held an early morning service daily at the Nantai Church. As the result of his varied efforts, since his return to America, cases have been reported, by members of other missions, of converts in country places many miles from Foochow, who received their first knowledge of the truth through his services and books. His prayerful spirit and cordial sociability made him a valuable member in the prayer meeting and the social gathering.

On account of ill-health he returned again to the United States in 1871, and located at West Haven, Conn., where his death occurred on the 11th of January, 1878. During the five weeks of his last illness, he apprehended a serious issue, and peacefully awaited the coming of his Lord. Several days before his death, he dictated messages to the missionaries and native helpers at Foochow (saying that his heart was with them, and with all missionaries, see *March Herald*, p. 91), to his ministerial brethren and friends in the vicinity, and to the church and Sabbath-school at West Haven. His last words that could be understood were, — "Depth of joy! Hallelujah!"

THEOLOGICAL SEMINARY AT AHMEDNUGGUR.

BY REV. ROBERT A. HUME.

IN view of the necessity of a good institution for training pastors and catechists, our mission has been making plans for organizing a theological seminary, the first class of which, consisting of nine of our most promising men, met on the first day of this year. All in the class, though young, having had some experience as catechists or teachers, and having been selected with care, we have a good degree of confidence that they constitute an element of much promise for the development of our churches. There is an immediate necessity for pastors, as nine of our twenty-three churches have none, and within the three years during which these men will be under training we must hope for the formation of, at least, one or two more churches. Not only are pastors needed, but preachers who can meet the common skeptical objections of Europe and America are, unfortunately, necessary. In the towns here, where one defense of heathenism is met with, four objections to Christianity, such as are current among unbelievers in the west, but which till lately had little currency here, are offered by men from whom these objections would not be expected. As the church has always prepared her sons to meet such attacks as are made upon the truth, the necessity of furnishing our preachers better is forced upon us. And, unquestionably, well-equipped native pastors and preachers are on the whole better fitted than foreigners to reach their fellow-countrymen. About fifteen millions depend for their knowledge of the truth upon those connected with our mission. How little our small band of foreign workers could hope to accomplish alone, among such a multitude! At the opening exercises, a part of the third chapter of Ezekiel, concerning spiritual watchmen, was read, and short addresses were made by the missionaries of the station and the native pastor, impressing on the students their responsibilities. The instruction will be given by Dr. Bissell, Pastor Modak, one of our best educated catechists, and myself. Hebrew and Greek will not be taught at present, and the standard will be somewhat lower than in the theological seminaries of New England, but, with modifications, the plan of studies is much like that of seminaries at home.

The institution starts off with a respectable equipment of buildings, erected or in process of erection. The four first houses for the students were built by special donations from friends in America, and have on their walls the following inscriptions: "*Built by Robt. Brown, Jr.:*" "*Built by the Professors and Students of Hartford Theological Seminary;*" "*Built by the Professors and Students of Andover Theological Seminary;*" and "*Built in memory of Wm. C. Wood.*" It is especially gratifying to us that the instructors and students of two theological seminaries of the United States felt enough interest in us and our work to furnish the means for building two houses. We hope that this has been the means of awakening some interest toward this young school of the prophets among the members of those venerable institutions, and it will certainly be gratefully remembered by us and our young men. A lecture-room and additional dormitories are about to be built.

We desire to make this a *superior institution* in every way — in build-

ings, library, and endowments, but especially in instruction. It is the first theological seminary in Western India, and under God we trust that it will do for this country what the oldest seminary of New England has done for the United States. Perhaps it ought to be added that it will cost from \$50 to \$65 a year to support a student here, as most of them are married, and some have children.

ITEMS FROM THE MISSIONS.

MR. LEARNED, of the *Japan mission*, wrote from Kioto, February 19: "Sunday of last week was an interesting day to this church. Four were received to membership by profession. Two were from the school, from my gospel class, and two were women whom Mrs. Learned has had under her instruction. Our work among the Kioto people is very slow. They seem hard to reach with any lasting impression. Still the number of outsiders attending the Sunday evening services at this house, is increasing."

MR. RENDALL, of the *Madura mission*, wrote February 12: "Our brethren have worked hard at famine relief, as we were in duty bound to do; but we long to turn more fully to the appropriate work of our mission. The Lord is working for us. I have thus far, since the new year came in, received fifteen persons to the church on profession of their faith, in the villages connected with this station, and there are as many more waiting to be received. I have never before, in my missionary life at this station, noticed such a desire on the part of the people to confess Christ. The catechists have been more prayerful and earnest in teaching the Scriptures; and these, thank God, are the fruits."

A LETTER from Mr. Knapp, of Bitlis, *Eastern Turkey*, dated December 22d, but more than three months in finding its way to Boston, states that Koords and robbers had been taking things pretty much into their own hands, the Circassian governor not caring, or unable, to control them. A new governor had recently arrived and better things were hoped for. Mr. Knapp had just ventured to resume his horseback rides, for exercise, beyond the city limits. "The progress of our work," he says, "continues hopeful, considering the circumstances."

MR. TROWBRIDGE wrote from Aintab, *Central Turkey*, February 5th, that on the whole, they had much to encourage them in the general work, while college affairs were in a good condition, with fifty-five students.

DR. HYDE, at Honolulu, *Sandwich Islands*, has as many students as the buildings of the Institute will accommodate; entering into his work, Mr. Bingham writes, "with all his heart and strength."

LETTERS FROM THE MISSIONS.

Micronesia Mission.

THE *Morning Star* reached Honolulu, on her return from Micronesia, February 5th, bringing letters and reports from different portions of that mission field, from which extracts will now be given. The vessel was much detained on the outward voyage by the very unusual prevalence of winds from the west, — was windbound for a fortnight at Apemama, and again as long at Ebon, — and was thus prevented from doing all that was intended in the way of visiting places occupied by Hawaiian laborers, specially in the Marshall Islands, and from securing a general meeting of the missionaries in that group.

GILBERT ISLANDS.

Brief statements in regard to various places occupied in the Gilbert Islands have been furnished by Mr. Bingham, Secretary of the Hawaiian Board. At *Tapiteuea*, Rev. Mr. Kapu having been absent, the work had been in charge of Mr. Nalimu, Hawaiian Catechist.

"He speaks of a new work among his people, namely, contributions for foreign missions among the women, in addition to the usual monthly concert collections. They have contributed 42 pounds of cocoa-nut fibre twine, which, added to 278 pounds of monthly concert contributions, makes a total of 320 pounds. This, considering the fact that thirty people have died upon that island during the past year through starvation, is something.

"It is pleasant also to note the fact, that our missionary there has been instrumental in saving life. A colored man, hailing from Boston, landed on *Tapiteuea*, was stripped of all his clothing and money (\$25), and as he was just about to be slain by the natives, with half a dozen knives, the missionary appeared and rescued him. Such is the substance of the man's story.

"The station on *Nonouit* has been for some time abandoned, owing to the want of men.

"The report from our Gilbert Island

missionary on *Apemama* is very brief, but he speaks of the progress of the people in education as being great. Two have embraced the faith, and are earnest in their obedience to God's word. He expresses the opinion that the people are near turning to the Lord.

"The day seems to be dawning on *Maiana*. Although the island has been distressed by civil war and consequent famine, yet the gospel is taking root. Rev. W. N. Lono (Hawaiian missionary) reports the whole number of church members in regular standing as eleven. The majority of these have been received during the past year, and there are twenty-two candidates for baptism. They have three church buildings. In the month of May, 1877, forty-seven pupils were attending Mr. Lono's school, and books have been in some demand.

"The missionary has been called upon to act as a peace-maker between the Christian and heathen parties. His residence has been mid-way between the fortifications of the contending parties, and balls have been flying about on every side; but our brother and sister have possessed their souls in patience, and to use his words, they 'did not run away, but continued to beseech the people to put an end to the war.' The Christian party were in the ascendancy, and Lono hears from the pagans, that when this war is terminated they will all turn to the Word of God.

"Hopeful things may truly be said of the work on *Tarawa*, where the night has been so long, and where Satan has struggled hard. Mr. Haina, who has labored there, is not an ordained missionary, but Rev. G. Leleo has visited the island occasionally, from *Apaiang*, to assist in the work. In January, 1877, nine were baptized, and forty-two in April, making *fifty-one* admissions to the church last year. He reports many inquirers. Mr. Haina has been assisted by four Gilbert Island teachers.

"At *Apaiang* the young King, Kaiea II., has at length confessed his faith in

Christ, and is now a member of the church. He and his people have adopted a written code of laws. The station report of the Rev. G. Leleo, for *Apaiang*, is full of interest. From the 1st of January, 1877, to the date of his writing, September 18, 1877, fifty persons had been added to the church, and there were many candidates waiting to be received. It may be profitably remembered that there has been no *American* missionary resident in *Apaiang* the past year.

"The progress of the work on *Marakei* is also very cheering. The Hawaiian missionary there, Rev. D. Kanohe, although not one of our best educated men, or best linguists, is being greatly blessed in his labors. He dwells on one of the smallest of the Gilbert Islands, but it has a population of 1,768. During the year, fifty-eight persons have been received to the church on profession. The whole number of church members is now ninety.

"There is not much of special interest from *South Butaritari*, Rev. J. W. Kanoa's station. The many backsliders as yet manifest no disposition to return. No additions to the church are reported.

"Rev. R. Maka in charge of *Kuma* (North Butaritari) and *Makin* had permission from our Board to visit his native land. But as one of his church buildings had been unroofed by a gale he has postponed his visit, wishing to superintend the repairs. This shows a good missionary spirit. None have been received to the church the past year. The number of church members in regular standing is now fifty-five. Maka sends up \$20 in cash as monthly concert contribution, and reports two casks of oil at *Makin*, which the *Morning Star* did not call for."

MARSHALL ISLANDS.

Writing from *Ebon*, August 11, 1877, Mr. Whitney says:—

"The war which threatened us is still in the future, and as time goes by we are more and more settled in the conviction that there will be no fighting. But we do not feel secure, as yet, for these chiefs are ever ready to do anything, and are in no degree favorably disposed

towards us and our work. Still they do not oppose us, and their influence is not so powerful as to make it a matter of policy with them to attempt the reëstablishment of heathen worship. The influence of the hostilities has been to draw away from the church many of those we relied most upon. Those who were prominent in work have fallen away, and there has scarcely been a church meeting since last September at which one or more has not been removed from the church."

Writing again October 25, Mr. Whitney is constrained still to report the work as "retrograde rather than advancing." There were 43 pupils in the school. They had printed 2,000 copies, 90,000 pages, of additional hymns for their Hymn Book; 300 copies, 14,100 pages, in continuation of a Geography; 3,000 pages of a Calendar; and 1,200 hymns as Rewards of Merit. There had still been "much bluster, and preparation for fighting," both at *Ebon* and *Jaluit*, but no opening of hostilities. For months the strong west winds had hardly given an opportunity for canoes to pass from *Jaluit* to *Ebon*, and many of the *Ebon* people had expressed the belief that this was the special hand of God, preventing the *Jaluit* people from coming to fight.

CAROLINE ISLANDS.

Mr. Rand, writing from *U, Ponape*, reports eight additions to the church there in June, and that the work of the year (up to August) had been encouraging, both in the church and the school. He went to *Ebon* in August, to assist Mr. Whitney for a time, returning to *Ponape* in the *Morning Star*, in November. Touching at stations between *Ebon* and *Ponape*, he found the work at *Kusaie* "in a prosperous condition," as also at *Pingelap*. Eight persons returned with him from that island to enter the school at *Ponape*.

Mr. Logan wrote from *Ponape*, September 24, that with him the year had been one of encouragement. The school had numbered 100 pupils in all, with an average attendance of sixty. Twelve of the pupils had been received to the

church. At Kenan, forty adults and twenty-one children had been baptized, and at Anak twelve adults and five children. The people had re-roofed the church, and in large measure re-roofed his house also. But the high chiefs of the large Jokois tribe seemed to be going "deeper into wickedness." Mr. Sturges also reports his "home work," on Ponape, as "cheering."

THE MORTLOCK ISLANDS — CONTINUED
PROGRESS.

Mr. Sturges reports the fifth trip from Ponape to the *Mortlock Islands*, visiting the stations occupied by Ponapean laborers there. He writes:—

"The *Morning Star* left Ponape December 5, 1877, having on board Messrs. Logan and Sturges, two couples of teachers, and two delegates; and on the 8th anchored in the *Lukunor* lagoon. We at once began the delightful work of visiting our foreign churches, — a work holding a very large place in our minds during the year. David came off to us looking so well and happy that we hardly needed to ask after the teachers and the work. All were well, and everything prospering.

"David and Sarah were located at Lukunor in 1874, and have been the only teachers there. They have also worked a small islet on the west end of the lagoon, called Oniop, where a church was organized last year, and a strong desire was expressed for one of the new couples of teachers.

"As soon as the vessel anchored the people gathered on the white beach, and after a little waiting gave our boat such a welcome, in song and clapping of hands, as these Mortlockers alone know how to give. Then came the hearty grasp of hands through the long files of natives, extending along the graveled walk to the church; and now our real work began. A song was sung by Sarah, all the congregation joining; the missionaries and delegates and new teachers talked; then the crowd was dismissed, church members and candidates remaining. The first question asked, was 'How many have died in the two years?' None had died.

'How many of you have returned to the pipe?' Some three or four had done so, but all had repented and been restored. A few cases of falling into sin were brought up, full and public confession was made, and the whole church put into a satisfactory condition for the communion, which was arranged for the next day. Twelve candidates were examined for baptism; and after a protracted and close questioning, were accepted. The next day was the Sabbath, and a high day for the Lukunor people. The large church was crowded, and the best attention was given to all our services. Early Monday morning we were in the boat and off for Oniop, six miles away. There the chief, and the deacons of the church, put in their claim for one of our new teachers, just as they did last year, and it was really affecting to see their earnestness. They were told they must wait till we had seen all the teachers and visited all the churches; and these earnest, interesting people followed us more than a week, going in their canoes through the entire group, till they were told they could have their teacher, which made them very happy. We found the Oniop church in a healthy condition, and twelve adults were baptized.

"We returned to the *Star* in the afternoon in time to go on shore in the evening to dedicate the 'fresco church' at Lukunor, built during the year. It is 40 by 50 feet, and really one of the prettiest and best native structures I ever saw. It is modeled after the old church on Ponape, at Kiti, which was burnt down long years ago; but much more taste and labor are shown in the work. It is all of wood except the roof, which is thatch. The sides and floor are nice planks, worked out of bread-fruit trees, and so smooth and even as to seem as if sawed. All the timbers — posts, arches, rafters, beams — are carved, and of different colors, so that the interior is not unlike a nicely frescoed church at home. After the dedication, the school, arranged in good order at one end of the building, gave us 'Yankee Doodle' in Mortlock style, much to the entertainment of some of our ship's company. After this the

'big feast' was served out, and we went on board to tell the captain that our work at Lukunor was done.

"The captain gave the orders for an early move to the next anchorage, in *Satoan* lagoon, — '*Jatoan*.' In the evening *Opetaita* came along, and about midnight another canoe, with good *Opetinia*; so that in the morning we had quite a missionary party.

"About noon, December 12th, the *Star* dropped her anchor off the *Ya* station. We were soon met, as at other places, by crowds of loving natives, and had our preliminary meetings, — such as church meeting, and examining twelve candidates for baptism. The next morning we went in the boat to *Jatoan*, where we held the usual meetings, administered the Lord's Supper, and returned in the ship to hold an evening meeting at *Ya*, preparatory to the communion the next morning. Then at noon, we were off over the inland sea, smooth as a mill pond, twenty miles, to our last anchorage, from which we went in a boat to the nearest station *Mor*, two miles, to *Kutu*, seven miles, and to *Etal*, on another lagoon, seven miles away.

"At this centre we spent from Friday till Wednesday, the 19th, when we sailed for *Ponape*. These five days were very busy, and none were ever more delightful. All our teachers but one were together, and we could visit, and consult, and plan, and work to our heart's content. One day we went in the boat, with a fleet of canoes to *Etal*, where *Mojej* (*Moses*) was placed last year to care for the church then organized. There we spent a night, and all express the opinion that the teachers there are both 'number one,' — everything is so orderly and neat.

"The *Etal* church was the one to lose their teacher if we went to a new island, as he was acquainted with the language, and would go to assist one of the new teachers. The people pressed us not to take away *Mojej*. We held a long consultation together that night as to the question of occupying a new center. We were surprised and pleased at the maturity of thought, and the sense of re-

sponsibility manifested by the teachers. We talked and prayed over the matter, and then left it with them to decide whether one of their number should give up his field to go with one of the new teachers to the north. Early in the morning they came on board to tell us it was decided that they should all remain this year on the *Mortlocks*, and it was very pleasant to see what satisfaction this decision gave to the people.

"Here we parted with the chief and his people, who had come from *Juk* (*Chook*, or *Choke*), wanting teachers. He promised to go home, tell his people of the new way, ask them to build a house for God, and look for us some time. *Juk* is west and south from *Hogoleu*, about one hundred miles, is a small island, but near to others with a large population, speaking the *Mortlock* dialect, — a fact greatly rejoicing us, as we shall have a wider field for our *Ponapeans*. It would have been a little more satisfactory if we could have gone on and placed teachers on a new island, but to do so we must have left two thriving infant churches without teachers. As it is, all the seven churches of the *Mortlocks* have 'candlesticks,' and we did not think it best to remove one.

"The questions of location being settled, we went on shore at the *Mor* Church, and ordained *David* as an evangelist. This we had thought of doing before going west, and when we saw him in his prosperous work, and saw how much and how well he had grown, we had no doubt of his call to step up one degree, at least, in the ministry."

PINGELAP AND MOKIL.

"We left our teachers all smiling and hopeful, and turned our faces toward *Ponape*. As the winds favored, we made *Pingelap* without calling at *Ponape*. The *Pingelapers* gave us the same hearty, noisy welcome they always do. The teachers, *Manasa* and *Sylva*, are living in the largest 'mission house' in *Micronesia*, looking much like home people. The work is in excellent order. A night and a day there, and the *Star* dropped down to 'pretty *Mokil*,' where are just

the prettiest people and meeting-house in all the ocean. Saturday morning, December 29th, anchored off Ona, at Ponape,—having made the entire round trip in less than three weeks,—the weather perfect, not a squally night, or any other drawback to our pleasure, or our work. As the Hawaiian delegate said of the trip last year, ‘It was just splendid.’”

LOOKING FARTHER WEST.

Mr. Logan wrote January 2d, in regard to this trip of the *Star* and the openings west:—

“The work on the Mortlock Islands and at Pingelap has been painted in glowing colors, as you know; but the facts fully bear out what has been written. The Mortlock natives are a very interesting people,—so mild and thoughtful in bearing, and with such pleasant countenances, and so teachable. The work at every station we found encouraging. At Satoan station we found things not so hopeful as at other points, but there was nothing discouraging there. There were additions to each of the churches except the one at Satoan.

“We found at the Mortlocks, also natives of an island quite a distance west of Ruk [Juk?], and they speak the same dialect. It now seems certain that more people speak the Mortlock dialect than the Ponapean. Indeed we should not be surprised if the number were twice as great. I have looked with wonder on the favorable results of the labor of our Ponapean teachers. I think that, thus far, they have accomplished more than the same number of white families would have done. Of course their labor will need to be supplemented, but it can be done from Ponape we think. I am designated to begin the study of that language, and shall enter upon it at once. I have a family from there living with me, with whom I study.

“The people on Pingelap are as earnest in work as ever. Forty-three were received to the church there, making the whole number now alive 272. Not one, I believe, has been excommunicated, and I think there is but one smoker on the island. I asked the teacher’s wife how

many there were in school, and she answered, ‘The whole population.’”

Madura Mission—Southern Hindostan.

A STATION REPORT—SAD, BUT ENCOURAGING.

MR. NOYES, of Periakulam Station, wrote on the 1st of January:—

“In summing up the results of work at my station for the past year, the terrible famine, which we have passed through, cannot be left out of the account. Its effects have been various, in some cases driving people to destruction and to the neglect of all religion, and in some instances humbling proud hearts and bringing them nearer to God.

“The Christian congregations have been considerably changed as to membership, while the aggregate number of members has not decreased. Many of the old and feeble have died, some have removed to distant places, and a few have gone back to their old religion. On the other hand, we have received about 300 new members, making a net gain of 53. One marked effect of the famine is noticed in the comparatively small number of marriages and births in the congregations. The yearly average of Christian marriages has been about 20, and of births about 60; but in this famine year, there have been only 7 marriages and 20 births in all my congregations, while there have been 191 deaths, which, but for the new accessions, would have decimated our members. The death rate has been four times the usual average, and it is probable that this unusual mortality has been occasioned chiefly by the scarcity of the means of subsistence.

“The regular attendance of the members of the congregations on the means of grace has been greatly interrupted, and systematic religious instruction hindered, so that it could not be expected that admissions to the church would be numerous. Death made its ravages among the members of the church also, and though there have been 39 admissions, by profession and by letter, we have twelve less members in good standing than at

the close of last year. Our schools also have been poorly attended, though better than we had anticipated, the number of boys being 89 less, but of girls 16 more.

"During the last three months of the year the native pastors and myself have been largely engaged in the distribution of the 'Mansion House Famine Relief' money, so liberally bestowed by English charity. But up to the middle of September nine itineracies among the heathen had been conducted at this station. In a recent letter to me Pastor Isaac speaks of a very encouraging state of things among the Romanists, large numbers of whom are ready to join our congregations.

"We have occasion for rejoicing that the famine is so nearly over. Already the people have begun to reap small harvests. Pastor Isaac's people have contributed in tithes, from the first fruits of their lands, about twenty bushels of grain, worth at present prices over thirty rupees. A few other congregations are doing nearly as well. It is encouraging to see that the poor people, who have been reduced to such extremities, in the very beginning of returning plenty, are not unmindful of their Christian obligations."

Mahratta Mission—Western Hindostan.

GOOD FRUIT FROM CHASTENING.

MR. BISSELL wrote from Ahmednuggur, February 16: "Yours of December 26th found us out in tents, on a tour of fifteen days to the south of Ahmednuggur. There is great need of this work in the rural districts just now, and it promises important fruit. The chastening has not been in vain. The hearts of many have been humbled and softened. They admit freely that God sent the famine, and that it was a judgment upon them for their idolatry and other sins. Many who have practically given up idolatry for years, are now apparently disgusted with it, and are determined to break loose from the system.

"We spent the last Sabbath of January at Kolgav, and on that day Pastor Gangáeám baptized six adults and seven

children. The adults were new accessions, not connected with our Christian families. Chimaji, the Bible reader in that place, tells me there are others ready to take the final step, and profess Christ. I hope to go out again next week, and meet some of these inquirers, and confirm them in their good purpose. Chimaji has been preaching in these southern districts for twenty years, and he said to me a few days ago, 'Now the harvest has come, from the seed we have so long been sowing.' I trust it will prove so.

FAITHFUL TO HIS CHRISTIAN CONTRACT.

"This man, during the famine, was offered much higher pay than he was receiving from the mission, by one of the government engineers, who wished him to take a contract on the railroad then being built. Chimaji held up his Testament and replied, 'I have taken one contract, and that is to preach this gospel as long as I live; and I can take no other.'

"It is a great pleasure to see how his people (Hindus) welcome him wherever he goes, and what confidence they seem to have in him. I hope he may be spared many years, to fulfill his 'contract,' and gather the harvest for which he is looking.

JOY IN THE WORK—MRS. FAIRBANK.

"I feel it an unspeakable privilege to be back here again, and to be permitted, in renewed health, to resume my labors. The ignorance, stupidity, and indifference of the people are indeed often disheartening; but examples of what the gospel can do for them, as seen in the faithful life and labors of our best Christians, strengthen and encourage us.

"Brother Fairbank will have written you of his and our great sorrow in the sudden death of his wife. But after all, her death, *following such a life*, is a triumph and not a defeat. If we look at the immediate results of her removal, to her family and the mission, we are conscious of great loss; but if we look at the life and death together, we are conscious of possessing a rich treasure, of which nothing can deprive us. Every

such life lives on in its influence, after the Master's call has come. Her earnest, continuous labors have left their impress upon this district, and it cannot be effaced. Her character is embalmed in the memories of our native Christians, and long will they continue to tell to each other the stories of her affectionate sympathy and help, and her devoted efforts for their good."

Eastern Turkey Mission.

INTELLIGENCE FROM VAN.

A LETTER from Dr. Reynolds, of Van, dated December 26, 1877, but more than three months in reaching Boston, states:—

"Since the excitements caused by the outrages of the Koords, in the spring and early summer, ceased, our city has remained very quiet, and we have had nothing to cause us especial alarm or anxiety.

"Last Friday was observed as a day of fasting and prayer. As the member of the church whose home is in a village two days distant happened to be in the city, we anticipated the January communion, for his sake, and observed it last Sabbath. One young man was admitted to the church, making the seventeenth member. The services on both these days were well attended, and considerable interest was manifest. On Sunday the chapel was crowded to its utmost capacity, nearly one hundred being present. Most of the audience were of a class to be benefited, and considerable responsiveness was manifested on the part of a great many. Two young men who began regular attendance at chapel this fall seem pretty firmly established as Protestants, and for one of them I have some hope that he may be renewed. He is the son of a prominent priest in this city, and of course has met with no small opposition, and will probably be subjected to still more. His father some years ago bought one of our Bibles, but he has kept it shut away from his son, though the latter has often asked for it. Finally the father told him if he would

pay him the price of the book he might have it, and this he has done and now rejoices in its possession.

"We have strong hopes that if we are able to remain in quiet this winter, we may see many souls gathered into the Redeemer's kingdom."

INTEREST AT MARDIN—A NEEDY OUT-STATION.

Letters from Mardin are of a later date. Dr. Thom wrote January 21:—

"Our week of prayer was quite encouraging. We had two meetings a day, — one at sunrise, and one two hours before sundown, — and on Friday, three meetings, one at noon. This was observed as a fast day. We also had station prayer-meetings every day in English.

"Yesterday I went out to a village an hour distant, where our pastor had gone to hold communion services. Had a large attendance, an interesting and attentive audience.

"We have a very interesting work opening in a village about two hours from Mardin. A short time ago four of the villagers were imprisoned. The cause I don't know, but from that has sprung up this interest. Some nineteen houses have declared themselves Protestants. And they are, as it were, running after the truth. We have a teacher and a young woman there this winter, and they work night and day. It is 'Come here;' 'Go there;' 'Read to me;' 'Pray with me.' One whom we sent over there last Saturday said, 'It was killing the teachers, — the amount of work they had to do.' Among the Koords it is a great shame for a woman to presume to speak in the presence of men; but the Spirit of God is so striving in the hearts of these people that this young woman can kneel down in the presence of the men and plead for God's blessing upon them. Oh! how much we need means for such places. In that village we have only one little, dark, dingy room, in which the friends at home would not stall their cattle, and it has to answer for church and school, audience room, sitting room, sleeping room, dining room, and kitchen, in

which, if they make a fire, they are sadly smoked. Would to God that He would put it into the heart of some of his servants to lend to the Lord some \$300 or \$400, for the good of this people, to build them a house that would be large enough for their teacher, with a room to meet in for prayer. They are daily calling to us for help. They are ready and willing to do all they can themselves. Money they have none; but of such as they have, they will give, — they will work. But what can we do? As to building, that seems out of the question. Mr. Andrus talks of buying, but where is the money to buy with? Will the Prudential Committee come to our rescue, as they have in many instances before; or is it not in their power?"

RELIEF WORK AT ERZROOM.

A letter from Mr. Cole, from Erzroom, dated January 15, was nearly two months in finding its way to Boston. It was written in the midst of the distressing effects of war and siege, and extracts from it will bring to view something of the work to which he then felt called to give himself so earnestly:—

"We have become somewhat accustomed to moving soldiery and booming cannon. Upon the field of battle we have helped to bind up the mangled, bleeding ones, some of them with most ghastly wounds. But even with greater force than these come home to our minds typhus, and this 'Erzroom fever,' as the doctors call it, which are making such havoc in town. The procession of the dead, especially from the hospitals, is something alarming. The door of our little cemetery on the hill turns much on its hinges this winter.

"We should not have remained here had it not seemed to us clearly to be the will of the Lord; and from the important work he has put into our hands it would seem we did not misinterpret his will. I told you, in a previous letter, of our work for humanity, which has lain so near our hearts for these weeks. The Lord has smiled upon this enterprise in a marked way. He has heard our prayers and sent us the means to carry forward what we launched upon

purely as a work of faith. In all, some £200 have come to hand, including that raised here. We now have about 300 families on our list, with some 1,300 souls, to whom we give out bread, flour, and fuel, to the value of some \$75 a week. Our number is increasing from twelve to twenty families a week. At present rates we shall reach the end of our General Relief Fund in about four weeks more. But the Lord is our banker, and we expect that in *some* way, — 'his own way,' — he will have a care for this his work for poor humanity, and come to the rescue, notwithstanding the close siege.

"I wish you could take a stand some day upon our roof and watch the crowd, as they hasten to our door, driven on by the gnawings of hunger and the stinging cold of rigid winter. . . . Oh, how we long to see them pressing in thus for the Bread of Life! We try to cast in a little of the heavenly manna here and there, as we can get opportunity, so that our care shall not be simply for the body. In the early part of the season we were at work for humanity in the hospitals, and not a few Christians could curse us that we were helping the Turks on to their feet, that they might kill them in return. But now all mouths are stopped, as all are equal before us, the only test being their utter destitution. There is no place given to such expressions as 'This is a Christian and that a Mussulman,' etc.

"The effect of this course on the people in town has been remarkable. Even Armenians have been full of commendation of our course; and, *mirabile dictu!* it is said the bishop pronounced blessings on our heads in the church last Sabbath, and held us up as an example, that he might provoke his people to some action in behalf of the poor. At the very outset I wrote him a letter, asking him to coöperate in this work for humanity. He did not then move; but now, goaded on as he has been by his people, from unfavorable comparison with the 'course of those foreigners, who have no blood or race in the matter,' he has been forced to make a show at least of coming to the front. It is pleasant to see these race animosities pass away, and certainly we

see little of them this winter. I wish, — if you could stand such rough treatment, — some kissing your feet, some your coat, some throwing their arms about you, some twitching at your arms, and others crying and begging to be written on the list, etc., — that you would crowd into our distribution room with me a moment. We have a fire, so the poor creatures can get warm, not many of them having any such thing at home. See these Turks, Armenians, and Protestants, crowded into the same room. There sits Miss Nicholson behind the table, between which and a ticket-office sort of railing, one by one pass the poor creatures, giving her a chance to mark their tickets, while three brethren, as assistants, are counting and giving out the bread. . . . How many times we have heard it said, 'But for you we should have starved before now.' They pronounce so many blessings on our heads!

"It does seem to me that Americans should come to the rescue when England is doing so much."

Writing again January 31st, Mr. Cole sent a translation of a warm letter of thanks for his efforts to relieve the suffering, from the Protestants of Erzroom, and stated:—

"We are safe and well at the present time and have good courage for the future. Our heads, hearts, and hands, are much taken up in this work for humanity. We talk of it in our waking and dream of it in sleeping hours."

A note from Mr. Parmelee, from Trebizond, dated February 23d, announced that Mr. Cole was then quite unwell.

Central Turkey Mission.

FIRST IMPRESSIONS — PROMISE AND NEED.

MR. AND MRS. CHRISTIE sailed from New York in September last, to join the Central Turkey Mission. A letter of much interest has been received from him (dated at Marash, December 31, but long on the way), relating to his first experiences and impressions as he came upon the ground and visited different places, seeing what had been done, the

present openings and calls, and the need of increased missionary force. Want of space in the Herald constrains to the omission of much in the letter that it might otherwise be well to publish, — specially the larger part of our brother's plea for more laborers, — but the spirit of the whole will be gathered from what is given.

ENTERING AINTAB IN A STORM.

From Beilan to Aintab the new missionaries had the company of Dr. Bliss of Constantinople, Mr. Byington, and several others. Respecting the arrival at that central station, Mr. Christie writes:—

"Not soon will any of us forget our entry into Aintab on that dark Saturday night. Vast masses of storm-cloud filled all the sky and hung low over the plain; the first gusts of wind and rain were already upon us; we and our animals were thoroughly wearied with the fourteen hours' march that day; and no one could tell how far we were yet from Aintab. Suddenly a bright flash of lightning in the southeast showed us the buildings of the central Turkey College, against the dark background of the clouds beyond, and we knew that rest and shelter were near. There was wonderful cheer to us in the fact that the walls of a *Christian College* were the first to greet our eyes as we approached this center of mission work in our field, — nothing could have been better to give us, wearied as we were, that uplifting of heart in which even the body is rested and refreshed.

"Soon the glimmer of a lantern told of approaching friends, and a moment later President Trowbridge, Professor Besjian, and Dr. Sewny, were greeting us with hearty '*hōsh geldens*' and shakes of the hand. Further welcome awaited us from Miss Proctor, Miss Hollister, and Miss Pierce, when we entered the courtyard of the Young Ladies' Seminary."

SABBATH-SCHOOLS AND CONGREGATIONS — DR. SCHNEIDER.

"Early the next morning we visited in turn the Sunday-schools of the First and Second Churches. It was an impressive

sight, at each, to look in upon six or seven hundred people, old and young, all seated on the floor, in groups about the several teachers, and engaged busily upon the lesson for the day. In the afternoon a union meeting was held in the First Church, and I was told that the congregation we addressed numbered nearly fifteen hundred. The Oriental way of 'seating' people in church economizes room wonderfully, and obviates all the trouble arising in other parts of the world from 'the choice of pews.' Professor Besjian translated, while Dr. Bliss described the work of Bible distribution in Turkey as it is carried on through the Bible-house at Constantinople. Mr. Byington gave some account of missionary effort among the Bulgarians; and I dwelt on the lessons all — and the Aintab people in particular — may derive from the life and death of Dr. Schneider. This pulpit of the First Church, from which we were speaking, was the one he had so often occupied for the preaching of the Gospel at Aintab. And how deeply seated is the memory of this good man in the hearts of those among whom he ministered so long! You will not wonder that I saw many a wet cheek before me when I described to them the dying missionary, — his worn-out body surrounded by sympathizing friends in Boston, but his mind far away at Aintab, in the midst of his spiritual children and the old, dear work in which the vigor of his manhood had been spent. As I looked upon that vast audience of Christian people, and saw in their faces the unmistakable signs of spiritual and intellectual culture; as I thought of their churches, their schools, their college; and of the many young men and women who are preparing here to be Light-bearers amid the darkness that enshrouds this Turkish Empire, — 'until the day dawn and the day-star arise' in the East; as I thus got a glimpse of the rich fruitage of blessing which 'Father Schneider' was instrumental in procuring for this people, — a fruitage destined to grow larger and larger as the years go by, — I could only repeat to myself, with an emphasis never felt before: '*Blessed are the dead which die in the Lord; Yea,*

saith the Spirit, that they may rest from their labors; and their works do follow them.'"

THE COLLEGE.

"I saw the sophomores, the highest class as yet in the college, reading English as a classic with Professor Besjian, and thought to myself that the faces of several of the young men would attract attention in a sophomore class at Harvard, for the manly intelligence of their expression. These students are exhibiting a praiseworthy spirit of self-reliance in preferring to earn their own support. This they do by work upon the college grounds, the money to pay them being furnished, Mr. Trowbridge tells me, by friends of education in England and America. The institution is beginning nobly, and it stirs one's heart thus to see here in Asia, as in the East and the West of our own land, the Christian College springing up beside the Christian Church; and destined here, as there, we must believe, to nourish, and be nourished by, the Church."

OORFA.

"On Monday, November 26th, Miss Proctor, Miss Shattuck, and I left Aintab, and after four days in the saddle, we reached Oorfa, the Edessa of Roman and Ecclesiastical History, and, as I believe, in spite of Professor Rawlinson's arguments to the contrary, that same 'Ur of the Chaldees' from which Abraham went forth to the Promised Land.

"We found a warm welcome from the people among whom Miss Shattuck labored last winter, and the schools she started or strengthened were helped still further by Miss Proctor and herself during the five days of our stay. On the Sabbath I preached in the First Church in the morning, and in the school-room of the Syrian mission in the afternoon. The mission work among the Syrians (of whom there are about 3,000 in the city), is an exceedingly interesting one. A pastor and a teacher, — two earnest and thoroughly evangelical men, — are here contending with very great difficulties, the chief one being the want of a house of worship; but their hearts are cheered by the tokens of God's presence with

his truth which they are commending to their people. The great cry of Oorfa, and all that part of our field east of the Euphrates, is for a missionary to reside among them. It was really touching to see the earnestness with which the people begged us to stay, and it was with an effort that I forced myself to leave them."

A PLEA FOR HELP.

"And now, let me open my mind to you freely with regard to the wants of this Central Turkey field,—this little Benjamin among the missions. You know the condition here before I begin to tell it. But I must say I have been *startled* by the sight of it. . . . I fancy I see the sad smile on your face when I tell you, in sober earnest, that we *ought* to have four new men upon the ground here just as soon as they can make the voyage. I know you say 'It is impossible to get them!' Well, I am only giving you a touch of the *burden* I spoke of; and I do hope you will let it come down *heavy* on the young shoulders at Andover and the other seminaries.

"There *ought* to be two missionary *bishops* in the south half of our mission, with headquarters at Aintab. And just look at the cities, Aleppo, Antioch, Oorfa, Adana, Tarsus, each with its cluster of villages at easy distances around it. Take Oorfa for example. It holds 15,000 Armenians and 3,000 Syrians, and it is the natural center of a region comprising the towns of Birijik, Adiaman, Severék, and Germish, with others whose names I have forgotten. In each of these there is a large population accessible to missionary effort. What better thing could any man want, than the privilege of preaching the life-giving Gospel in such a region,—glorious not only for the opportunities and the possibilities it holds out in the present, but also for the sacred and the classic memories with which all that plain of Padan-aram and Osrhoéne is thronged!"

AN HOUR OF JOY.

"I must not close this letter without telling you what a thrill of joy and gratitude was ours on hearing of that glorious

work at Providence—the payment of the debt. Dr. Bliss brought the word to Beilan, and I assure you there were bright faces and hearty, joyous, handshakings over it in our little group of missionaries, such as told the gladness of our hearts. God bless the gallant leader of the movement, and the men who pressed into the breach after him! And God be thanked for their success in removing from our rear that frowning fortress of the enemy! Now if the churches will only *keep it from ever rising again*, we at the front will fight with redoubled zeal and courage."

Western Turkey Mission.

NEW DOORS OPENING.

MR. DWIGHT, of Constantinople, writing on the 15th of February, presents a cheerful view of present prospects as to missionary influence. He says:—

"Long closed doors are opening, and opportunities of seed-sowing are multiplying. I think all missionaries are finding that the events of these days are giving them constantly new lines of influence. Messrs. Locke and Jenney, at Samokov, binding up wounds of Turkish soldiers in the hospital, have become known and respected by the Turks as never before; and the escape of the city from destruction, which had been ordered, is perhaps due, under God, to their presence in it. At the same time leading Bulgarians of Samokov, who have never before recognized the missionaries, called repeatedly at their houses for comfort and counsel. Everywhere the people look up to the missionaries in just that way. Even the Imam of the mosque near us comes into the Bible House several times a week, to ask 'the truth' as to what is to be next. All these people are drawn to the missionaries for political information, it is true; but missionaries, keenly alive to the opportunities of the crisis, will not readily let them fall back into the old feeling of suspicion. May God give all of us help to use increased influence for increased spiritual results."

GREEK PUPILS IN THE HOME.

"I presume some one has written to you of the first Greek pupils in the Home. The father is a doctor who has lived near the Home for all these years, and only now ventures to try it. He was terribly afraid of the Bible. 'It is nothing but Bible, Bible, Bible,' he said to an English neighbor. 'Oh, well,' said the Englishwoman, 'the Bible is the foundation, and if you go to the school you will see that they build very well on that foundation. Your girls would not have a Christian education if they were not taught in the Bible as well as in science.' 'It is all very well for you to say that,' answered the doctor. 'The Bible makes the English wise, but it makes Greeks wicked, and I am not going to send my girls to that school.' But the next week the doctor went to the examination of 'that school,' and he surrendered unconditionally, engaging places for his two girls at once."

PROSPECTS AT SAMOKOV.

Mr. E. E. Bliss also wrote from Constantinople, February 27, saying:—

"Mr. Locke, of Samokov, has just arrived, and himself brought the first news we have had of him for the last six weeks. Mr. Clarke, who went to Samokov last week, carried the first news the brethren there had of the outside world for the last two months. Pastor Hohannes has also come up to-day from Rodosto, which you know has been occupied by the Russians. The report given by these brethren, in regard to the bearing of the Russians, is on the whole very favorable. The general in command at Rodosto is a Lutheran, and in an interview with Pastor H. made many and interested inquiries in regard to the Protestants of Turkey, and readily granted permission for the landing of a box of Russian Scriptures, and for their sale among the soldiers. Trade between this city and Rodosto is not yet free, and as yet little has gone from here except bread and *rum*, and this one box of the bread of life. Mr. Locke also reports favorably of the treatment received by himself and Mr. Jenney from the Russian officials.

The Bulgarians too, learning that sometimes whole regiments of their Russian deliverers are Protestants (Lutherans), are inclined to be more friendly to the Protestants among themselves. Our missionary brethren were enabled, as foreigners and neutrals, to show kindness and good-will to all classes during the critical events attending the change from Turkish to Russian rule, and have thus earned the gratitude and esteem of all; and so far as yet appears, their position is a more assured one than ever before."

BULGARIAN VENGEANCE—GREEK OUTRAGES.

"We hear, however, I am sorry to say, that the Bulgarians, intoxicated with their new found freedom, are wreaking their vengeance relentlessly upon all Turks who remain, and confiscating the property of all who have fled. It is to be hoped that wiser councils will prevail soon, else they will greatly prejudice their own cause before the world, and seriously compromise the general amelioration of other Christian communities in the Empire.

"Pastor H. says, that in the region outside of Rodosto, the *Greeks* are plundering the villages and pillaging whatever the Circassians and the Bashibozouks have left. Strange that these Christian races, who make such complaints of the doings of the Mohammedans, are so ready to follow their example, and show themselves quite their equals, except that they have thus far lacked the opportunity."

European Turkey Mission.

FRIENDLY DEPARTMENT OF TURKS AND RUSSAINS.

MUCH of what is given above from brethren connected with the Western Turkey mission has reference to the European Turkey field. Other and somewhat fuller statements in regard to the same matters have been received, more recently, from brethren connected with the European mission, and extracts from their letters also will be read with great interest. Mr. Byington wrote from Constantinople, February 28, saying:—

"Mr. Locke has just reached here from Samokov. He and Mr. Jenney have manfully held the fort. They appear to have acted with discretion as well as with courage. They have been treated kindly by Russian officers, and have no complaints to make. Brother Clarke obtained from the commanding general in Adrianople a very cordial letter addressed to all the Russian commanding officers in Roumelia. It is true that he went up to distribute aid to the Bulgarians, but they knew who he was, and in this permit he was called an American missionary. Young Mr. Bliss has just returned from a trip to Adrianople. He was treated with great courtesy by the Russian officers. They gave him a pass over the railroad, and also permits for colporters. The commanding officer looked over his list of Bibles and Testaments, and then stamped the list as approved.

"The Bulgarians are quite surprised to find so many Protestants in the Russian army. It is a practical demonstration to them of a very important truth. Protestant services have been held quite regularly in Sistova and Ternova ever since the Russians crossed the Danube, and the Russians have not, so far as I can learn, interfered with them in the least. Some of the Protestant Russian soldiers have attended these services. It is an interesting fact, that when Mr. Bliss took up specimens or samples of Bibles and Testaments to headquarters, in order to get permits for his colporters, the officers purchased them all before he left, and requested that a man be sent there the following day with a larger supply. I mention these facts to show that the officers of the Russian army thus far have shown no spirit of antagonism to American missionaries."

Mr. Locke, also, of the Samokov station, wrote from Constantinople, March 4, reporting the kind treatment received by Mr. Jenney and himself from Turkish officials while they had authority, and from Russians afterwards. He writes:—

"There were various helps that prepared the way for our being in favor with

the Turks, so that we did not suffer from them. For some weeks before the 'siege,' as we call it, began, we had distributed clothing to the refugees—Turkish women and children—so that we were in favor with our city government. We helped the Bulgarians last year and the Turks this year. It was thus evident that we regarded not nations, but fellow-men. We have never been denied a request by the last Turkish Governor of our city, though we were, to be sure, very careful as to what we asked of him.

"Another thing that helped us was the fact that when the Turkish troops (20,000) retreated from Sophia, they found at our house an English doctor and two assistants, from the 'Stafford House,' and so, as evidently one with these Englishmen, we had favor."

PERPLEXITIES AND DANGERS.

"When the Turkish troops entered the city they were quartered on the Christians. Fearing that an attempt would be made to occupy our buildings, especially the boarding school building, I called on the first general that came, and subsequently on the general in command (Osman Pasha), who received me very cordially. He listened to my request,—that unless it was really needful the three houses occupied by us, *Americans*, might not be occupied by his soldiery,—and referred me to a colonel who had charge of such matters, with a verbal request to said colonel that he would see that our three houses were not taken for the use of the soldiers. The colonel told me to raise our flag, that he might know which our buildings were. We raised it at once, and it has been up to this day.

"Five times, at least, our city was in danger of destruction. When the Turkish troops left, January 11, the city was fired in five places; but 'God was on our side,' as a Turk said to us after one wonderful deliverance.

"At one o'clock, A. M., January 11, the Turks were fleeing, and by daylight all the army was away except stragglers. At three, P. M., the Russians in a body (6,500) came in. Brother Jenney

and I stood at the street gate of my house, right under our flag, and saw them enter, saluting the officers as they passed. On Monday, the 13th of January, a barn was fired by some Cossacks, which was connected with our buildings by a low shed; but, thanks to a favoring Providence, it did us no harm. On Wednesday, the 15th, a detachment of troops with a military governor for the city arrived, and five of his under-officers undertook to force themselves upon us. But we firmly insisted that, as Americans, we did not choose to receive them; and, finally, when they declared that they should take by force what we did not bid them welcome to, we met them by the positive statement, that should they take by force we should at once enter complaint to our minister at Constantinople, and they thought it best to leave, finding other quarters. Such insulting words I never before received from any man. The next day I called on the officer in command, who received me like a gentleman, returned my call, and has ever shown himself to be very well disposed towards us, not only as Americans but as missionaries. With the above exception, we have never received an insult, either from officer or private.

"In no one thing has there been so great a change as in the conduct of the leading men in Samokov, Bulgarians, towards us. On the 13th of January, an hour or so before the news of the armistice came, the general in command sent for two of these leading men, and told them that he should burn the city, ordering them to take their wives and flee. In consternation they came at once to my house, and so it came to pass that these proud men, who have so long despised and opposed and thwarted us in every possible way, humbled themselves to come and consult with us. We could give them no hope, but told them frankly that we supposed the Pasha fully intended to destroy the city before he left. The next day they came again, hoping for news, and finally, on the morning after the flight of the Turks, they offered the command of the city to Brother Jen-

ney, who declined the honor, as a foreigner. The friendly intercourse then began on their part has been kept up.

"By a series of singular circumstances we several times got the news in advance, and were able to communicate it to them; and as we showed a persistent determination to stay by and to protect our property, we seemed to gain in their respect; as we did in their good-will by our friendship towards them.

"Another thing has been of assistance. Through the Russians it became known to the citizens in Samokov that there are many Protestants in Russia, and so it came to appear that to be a Protestant was not so very bad a thing after all."

Mission to the Austrian Empire.

OBSTACLES AND PROGRESS.

MR. ADAMS wrote from Prague, March 12 : —

"Circumstances in Bohemia, the past year, have been such that the sale of Bibles and other books has been almost wholly impossible. The agent of the British and Foreign Bible Society in Bohemia, told me a few days ago that during the last year he had disposed of less than *half* the usual number of Bibles and Testaments. Every possible obstacle is placed in the way of colporters. They are, strictly, only collectors of names, the books to be forwarded afterwards from the store; and at present we are almost obliged to act up to this requirement exactly. One of our colporters had his license taken from him two months ago, on the charge that he had sold. No proof has been found against him, yet his license has not been restored. He is charged with having abused the license, simply visiting people, not with the purpose of disposing of books, but of getting them away from the Roman Catholic church.

"Still, all this oppression cannot and does not stop the work. A funeral of a little child was broken up the other day by the police, who interrupted the friends in the midst of prayer, saying they were allowed only to say 'Our Father.'

"Our friends in Stupitz and the neighboring villages are interrupted every Sabbath in their quiet and perfectly lawful gatherings, sometimes five or six policemen being sent to disperse them. But, in the midst of it all, new ones keep coming out, and the faith of all rather rises than sinks. Our meetings are, taking them all together, larger than ever before. Brother Schubert has just received a reprimand, because, some time last summer, he was present at one of our private gatherings, at my invitation, and spoke to the people. He is told that, since we work with no regard to the interests of the Reformed Church, indeed against it, it cannot be consistent for a pastor of that church to take part in any of our meetings, and he is forbidden to do so in the future."

ENCOURAGEMENT AT BRÜNN.

Writing from Brünn February 1, Mr. Schaffler says:—

"It is just a year since I received the decision of the ministry in Vienna, allowing me to hold meetings again, after an interruption of two years. I rejoice to be able to say that the year has been one of great encouragement and of steady progress. We have been entirely unmolested, though closely watched, and we heard recently that school children had again been warned against us. The Sunday service I have continued to hold as a private one, admitting only by cards of invitation. The result seems to me to justify this course. A lady, who attended our meetings over three years ago, before they were broken up, came again recently for the first time since they were recommenced. 'Oh!' said she afterwards, 'how serious the people were! Very different from three years ago.' A Jewish lady, who seems to have found Christ as her Saviour, said of the service a couple of weeks since, that she could feel that the Holy Spirit was present. The Spirit has certainly wrought in several hearts.

"Last Sunday over seventy were present besides my family, and on Thursday evenings there are over forty. In the students' Bible class (Bohemian) are five;

in the men's Bible class (German) nine or ten. Of the very interesting women's prayer-meeting, conducted by Mrs. Schaffler, she purposes writing as soon as she can find time."

SORELY PRESSED.

"But if work keeps increasing as it does now, I do not know what will become of us. I must say that it seems to me running a very great risk to leave Brother Adams and me alone, in charge of these two stations. We cannot relieve each other, and can hardly find time to scrawl off the most important messages to each other."

Western Mexico.

PROGRESS AND OPPOSITION.

MR. EDWARDS, writing from Guadaluajara February 12, reports that he has secured a larger and more desirable place for holding meetings, as well as a more healthy residence than he had previously occupied, and says:—

"In regard to the work in this city it is advancing very much. The congregation is at least double what it was, without counting those that come and go only from curiosity. Not only the poor people enter to hear the word, but many of the middle class; and many of them go away convinced of the truth of our doctrines. You might hear them discuss in regard to the sermon, the simplicity of our worship, and our firm adherence to the Divine Word; and the majority of them declaring most boldly in our favor. Others are more cautious, but desirous to hear more, while many certainly are very much offended with us. Indeed many hundreds have heard the gospel since we came to our present room that would never enter the other house; and we have won the favor and good-will of scores that either knew nothing of us or were our decided enemies before. My family and I are in danger from the fanatics, because, by this advancement, they have been freshly excited against us, and we have reason to be careful. We are obliged, as yet, to keep men to watch the

room, and I fear it will take a month or two more for the people to calm down. There is no insult they have not offered

us, and to speak plainly, scarcely a falsehood that they have not told of us.

MISSIONS OF OTHER SOCIETIES.

BAPTIST MISSIONARY UNION.

THE Sixty-third Annual Report of the Union (1877) presents the following statistical view of its missions:—

ASIATIC MISSIONS.

MISSION STATIONS.	Missionaries.	Native Preachers.	Churches.	Baptized.	Members.
<i>Burmah.</i>					
Rangoon	22	83	40	306	4,063
Maulmain	15	23	18	114	1,201
Tavoy	2	18	21	62	1,021
Bassein	9	137	84	618	7,300
Henthada	4	43	50	107	1,930
Shwaygyeen	4	15	21	57	816
Toungoo	10	69	135	52	3,565
Thongzai	2	4	3	14	244
Prome	3	7	4	23	225
Zeegong	3	3	4	—	—
	74	402	380	1,353	20,365
<i>Assam.</i>					
Gowahati	3	12	1	38	148
Nowgong	3	6	1	18	91
Sibsagor	3	4	1	11	105
Gowalpara	4	10	8	105	488
Tura	2	—	—	—	—
Haimoung	2	—	1	—	10
	17	32	12	172	842
<i>Teloogoos, India.</i>					
Nellore	5	4	2	22	312
Ongole	4	30	1	656	3,407
Ranapatam	4	10	2	12	1,421
Secunderabad	2	4	1	12	27
Kurnool	—	—	—	22	—
	15	48	6	724	5,167
<i>Chinese.</i>					
Ningpo	7	23	9	12	310
Zoahying	2	6	2	7	40
Swatow	8	15	2	49	354
Bangkok (Siam)	2	9	5	—	317
	19	53	18	68	1,021
<i>Japan.</i>					
Yokohama	5	3	1	8	22
Tokio	3	3	1	16	20
	8	6	2	24	42

EUROPEAN MISSIONS.

Sweden*	—	130	240	1,342	11,518
Germany*	—	120	116	1,896	23,735
France*	—	27	9	32	505
Spain*	3	3	8	—	250
Greece*	2	—	—	—	—
	5	415	368	3,260	36,008
Grand Total	138	956	796	5,604	63,445

* Carried on entirely by native agencies.

"The figures in the text of the Report are those furnished up to October, 1876; and they have been used, in most cases, in compiling the above table. But later communications from some of the fields bring the statistics up to January, 1877, and these have been inserted in the table. That will account for the difference between the figures of the Report and those in this table."

The receipts of the Union for the year ending March 31, 1877, were (including \$13,053.18 added to its permanent funds) \$238,777.15.

PROTESTANT EPISCOPAL BOARD.

THE more important foreign missionary operations of the Protestant Episcopal Church of the United States are in China, Japan, and Western Africa. Something is done also in Greece, Palestine, Hayti, and Mexico. The last report, as abridged in the "Spirit of Missions," does not present a distinct statement of the force employed in the several fields. The number of communicants reported in China (at four stations), is 199, and in Africa, 279. Respecting income and expenses we have this noteworthy statement: "It will be remembered that, in January last, the Foreign Committee, again publishing to the Church their determination not to increase their liabilities until a full measure of relief from financial embarrassment should be experienced, ventured to undertake nothing beyond the sustentation of the work abroad as then established and the payment of a portion of the debt. They asked, for these purposes, for ONE HUNDRED AND FIFTEEN THOUSAND DOLLARS. It is remarkable that, notwithstanding the proceeds from legacies have been exceptionally small, the receipts from all sources this year aggregate ONE HUNDRED AND FOURTEEN THOUSAND NINE HUNDRED AND SEVENTY-SIX DOLLARS AND TWENTY-SEVEN CENTS."

The following "conclusion" of the Report is also well worthy of a place in the

Missionary Herald: "The Foreign committee desire, in closing this Report, to recall to the minds of the members of the Board of Missions, and to emphasize the distinction between the missionary duty of the Christian Church to the heathen at large, and all matters of church extension in the United States, or in countries where the gospel has been taught, however imperfectly. The minister of this church who finds himself on a heathen shore, engaged to teach the gospel to the ignorant pagan who has never heard of CHRIST, is confessedly in a far different position from that of him who is one of several persons endeavoring to attract the members of the Christian community to what each considers the best form of doctrine or service.

"In one Western town, of about twelve hundred people, there are to-day thirteen differing denominations of the common faith. Surely no one can fail to perceive at once the vast difference between the clergyman who represents our Church in this town, and the missionary who finds himself almost alone in the midst of

hundreds of thousands of Chinese or Africans, who are ignorant of the simplest propositions of Christian ethics. The former is engaged in what should be known as church extension. The latter is properly a Missionary, under the great charter of the Church. The distinction between efforts to recall men from the errors of defective organizations, or unbelief, and efforts to call them to knowledge of the first rudiments of the faith, cannot in the judgment of this committee be wisely overlooked. The committee trust to this distinction to arouse the clergy and members of our parishes to a sense of their duty to evangelize the heathen. When it is clearly and positively asserted, they trust to find, by the enlargement of their resources, that the original equality established by the Constitution between the two Committees of the Board will be fully restored.

"Granting willingly all that will be claimed by the friends of church extension in the United States or in Mexico, the committee claim that their own work is paramount."

MISCELLANY.

MEDICAL MISSIONS IN CHINA.

THE following article, taken from the "Messenger and Record" of the Presbyterian Church of England, is equally applicable to the field occupied by the mission of the American Board, even to the appeal with which it closes.

"It is not yet sufficiently understood how wonderful a field of usefulness is presented in China to every true-hearted medical missionary.

"What more desirable opportunity in the interests of Christ's kingdom can a man conceive, than to have gathered around him, in daily hospital life, a company of, say, eighty to a hundred heathen men, from twenty or thirty different cities and villages in the region around; men specially prepared by their peculiar circumstances to give a patient and friendly hearing to the message of glad

tidings? The privilege of general dealing, moreover, with such a company, is enhanced by the opportunity of personal dealing with each of its members. A word to all can be followed up by a word to the individual. Nor is there wanting the stir and interest of constant change. Here is a stream of out-goers healed or helped, who have been brought into daily contact with new views of life in relation to a living and personal God of holiness and love; some, it may be, resolved, though somewhat blindly, never more to worship idols; some with the incorruptible seed of the word of God in their hearts; and, alas! too many with hearts still careless of any such things. There is a stream of in-comers who pass into lively and interested relation to the spiritual truth that is daily proclaimed, with a speed proportioned to the measure of

awakening amongst their countrymen whom they find in the hospital before them. As many as 1,500 souls may thus in one year come under the powerful and prolonged influences and precious teachings of a single mission hospital. Could any man desire a more favorable opportunity of laboring amongst the heathen of China than that which is thus offered to *every* medical missionary? It is not necessary to mention the other opportunities presented to such a laborer in occasional itinerancies, and in various ways in which he may help forward the spiritual work of his brethren in the pastorate. The conclusions of Dr. Gauld may be unhesitatingly accepted as to the central work of the medical missionary. 'Hospital work,' he says, 'I hold to be the most satisfactory of any, both as regards the benefit done to the bodies and souls of our patients, and as regards the favorable effect produced on the general population of the districts reached by its influence.'

"Nor is it to be forgotten, in estimating the value of a medical missionary's hospital opportunities, that he has to deal not with mendicants who are fed by his bounty, but with men who are supporting themselves, and whose only tie to the hospital is the value of a skill which they cannot obtain at the hands of native doctors. Where the natural tendency is so powerful as it is amongst the Chinese to play the hypocrite and lie, if material gain can be derived from such conduct, it is a great advantage to have the matter of food eliminated from the actual elements of temptation.

"So also it is worth while to remember that the class who are thus reached in the mission hospital are the class who are reached by ordinary evangelistic work, comprising agriculturists, artisans, shopkeepers, and occasionally men of better position.

"Three things are required in the medical missionary: (1) the medical and surgical skill which shall make his presence of real temporal value to the native community; (2) an absorbing desire to use the vantage ground gained by the honest and faithful use of such skill, in

order to the presentation of the gospel message; and (3) a measure of facility in setting forth the truths of the gospel, so as to enable him to fulfill his own desire.

"For the doctor is to be *himself* the center of spiritual work in the medical sphere. The idea of transferring the spiritual work to others, whether ministerial brethren or native assistants, unless indeed that work becomes so large, a very possible thing, as to necessitate the help of others, is a fatal delusion. No other can use his position with the same power, and whatever assistance in spiritual labor he may feel it needful to seek, he himself must be the most eager promoter of and participant in such labors. Experience proves that all such workers have good ground to expect abundant blessing.

"Are there no young Christian doctors amongst our readers whose hearts are warm with love to the Lord Jesus, who are even now accustomed to take such share in Christian work as assures them that they have the power of setting forth with simplicity the great truths of the gospel, and who are ready to accept this glorious calling? No special training is asked of them, nor is it required. Devotion to Christ's cause, professional skill, and the ability to present the gospel to others, are the equipment of the medical missionary. Such men are urgently needed now."

Yes, such men and such women, too, are needed now in China and in Turkey. The results attending the labors of Drs. Osgood, Porter, and Whitney, in China; of Dr. Chester, Mrs. Capron, and the other lady physicians, — Drs. Norris and Ogden, — in India; and of the late Dr. West in Turkey, furnish the most convincing evidence of the value to the missionary cause of earnest, devoted, medical missionaries, and of the abundant opportunities for usefulness afforded them.



A GENEROUS PROPOSAL FOR AFRICA.

To the Treasurer of the A. B. C. F. M.

DEAR SIR, — I am so deeply interested in Major Malan's account of the

hopeful condition and demands of Central Africa that I am anxious that your Board should accede to his wishes and send a mission to that field. Should you alone, or in conjunction with the Presbyterian Board, conclude to establish this mission, I will gladly give five hundred dollars (\$500).

According to the Major's computation this would require but forty-nine like subscriptions, if the American Board should undertake it alone; if in conjunction with the Presbyterian Board, — which seems to me delightful, — then only twenty-four would be required in addition for you.

AN EPISCOPALIAN.

BOSTON, *April 10, 1878.*

THE SCRIPTURES AT THE EXHIBITION.

THE British and Foreign Bible Society has taken active measures to be prepared for an extensive sale and distribution of the Scriptures at the Paris Exhibition. The "Monthly Reporter" states: "At the last French Exhibition a great work was done. As many as 120,000 Portions were given freely to visitors of various nations; the issues from the depot rose from 240 copies a week to 22,000. Bibles or Testaments were distributed to 6,000 of the police, to 15,000 soldiers and sailors, to all the exhibition *employés*, and to 1,200 Roman Catholic priests who were attracted by curiosity to the Society's kiosk."

AN INTERESTING LEAFLET.

A LEAFLET has been received at the missionary rooms from Rev. H. J. Bruce, of Satara, India, having on the first page Longfellow's Psalm of Life in English, on the second page the same translated into Marathi by Mrs. Bruce, in the Marathi character, on the third the same in English characters, and on the fourth, the same literally retranslated from the Marathi into English, to show the variation of sentiment and idiom. It was printed on a Columbian hand-press, very neatly, by the children of the missionary, and is a literary curiosity.

NORTHWEST AMERICA.

WE take the following from the (English) "Church Missionary Intelligencer:" "The *Times* of November 28th credited the Governor-general of the Dominion of Canada with 'introducing a new world to the knowledge of his countrymen.' In a brilliant speech at Winnipeg, Lord Dufferin had described, in a very striking manner, the 'great Northwest' of British America, and the leading journal's comment upon it is that 'the succession of enormous distances and strange surprises reads more like a voyage to a newly discovered satellite than one to a region hitherto regarded simply as the fag-end of America, and a waste bit of the world.'

"Now this 'new world' is simply the field, or rather a part of the field, of the Church Missionary Society's Northwest America Mission. The country which, says the *Times*, 'looks in the maps a mere wilderness of rivers and lakes, in which life would be intolerable and escape impossible,' is the residence at the present time of fifteen English missionaries of the C. M. S., of whom eleven are married."

A NEW LABORER FOR CHINA.

THE Report of the Board of Missions of the Methodist Protestant Church, dated at "Springfield, Ohio, July 12, 1877," presents an interesting case of voluntary and self-sustained effort for the evangelization of the Chinese, thus: —

"Since my last report an important work has been begun among the heathen who have come to our shores, by a brother whom the Board has recognized and endorsed as a voluntary missionary in the West. Brother David D. Jones, a young man of strong faith, piety, and zeal, came to us, from one of our churches in Pittsburgh, asking only that we recognize him as above stated. He asked for no money, but went to find a field among the Chinese in the far West. He reached Evanston, Wyoming Territory, in July last, and in August organized a class of sixteen Chinamen, one of whom was a pagan priest. These men have been constantly under his instruction, and have become

strongly attached to him, and he to them. As they propose soon to return to China, he has decided to go with them, and continue his labors there. The Board has commended him to the confidence of the people among whom he may go, but has not become responsible for his financial support. God seems thus to have opened to us still another door, and is almost thrusting us out to till the foreign field."

FAILURE OF ROMISH MISSIONS IN WESTERN AFRICA.

AN editorial article in the December number of the "Missionary," the organ of the Southern Presbyterian Board, written, it is presumed, by Dr. John Leighton Wilson, formerly a missionary of the American Board in Western Africa, makes the following noteworthy statement in regard to former missions of the Roman Catholics in that land:—

"Two and a half centuries ago the Roman Catholic Church covered all the country around the mouth of the Congo with their missions, and this whole region was regarded as professing the Catholic religion. They never, however, penetrated the interior to the distance of more than fifty or sixty miles, and seem to have known very little about the regions beyond. All traces of this religion, as the writer knows from personal observation, have long since disappeared, and the present inhabitants have scarcely any knowledge that this religion once prevailed among their ancestors. The reasons of the disappearance of Romanism are very obvious. The people were never taught to read—the language was not studied by the missionaries, nor was it even reduced to writing—so that the people never had the word God in their vernacular language. More than this, Paganism was never exterminated or displaced, but amalgamated with the Romanism that was tendered them. During the day, while the priests were present, they were zealous Catholics, but the night was devoted to the celebration of their native pagan rites. Better and more permanent results may be anticipated from the introduction of a pure

gospel; and the sooner the missionaries are on the ground the better for the cause of evangelical religion."

MISSIONARY STATISTICS OF FUKIEN PROVINCE, CHINA.

MR. WOODIN, of the Foochow mission, has prepared a table presenting the statistics of Protestant missions in the Fukien Province, embracing Amoy, Foochow, and the island of Formosa. The summary shows 8 missions (three at Amoy—by the London Missionary Society, the Reformed (Dutch) Church of America, and the Presbyterian Church of England; three at Foochow,—by the American Board, the American Methodist Episcopal Church, and the English Church Missionary Society; and two in Formosa,—by the Presbyterian Church of England, and the Presbyterian Church of Canada); 11 stations; 177 out-stations; 173 churches; 5,247 communicants; 23 ordained native preachers; 256 assistant native preachers; 115 church buildings; 179 chapels and other preaching places; 8 theological schools, with 98 students; 632 boys and 567 girls in other schools; \$5,177 contributed by native Christians, for various purposes, during the year.

GLEANINGS.

— Still they come. An English friend of the Church Missionary Society has just promised \$20,000 toward an additional sum of \$50,000 required for the new Central African mission on Lake Nyanza. A few such given to the American Board would enable American Christians to take part in the new efforts for the evangelization of Africa.

— The anniversary of the English Wesleyan Missionary Society was announced to be held in Exeter Hall, London, Monday, April 29. On the previous day, Sunday, notice was given of no less than 220 services, sermons, or addresses in behalf of the Society, at 106 different chapels in London. Four special sermons were also announced for different days during the previous week.

DEATH.

At Erzroom, Turkey, November 24,
1877, Albert Royal, son of Rev. R.

M. and Mrs. Lizzie Cole, aged three
years and eleven months. These parents
buried a younger child in October, and
were thus a second time sadly afflicted.

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MAINE.		CONNECTICUT.	
Brunswick, A friend,	1 00	Gilead, Rev. J. A. Marck,	10 00
Gray, Rev. E. Bean,	5 00—6 00		
NEW HAMPSHIRE.		NEW YORK.	
Portsmouth, Rev. James W. Hubbell,	25 00	Ironville, Rev. A. T. Clarke,	5 00
		New York, William E. Dodge, bal- ance,	2,500 00—2,505 00
VERMONT.		Received for the "Debt," in March, Previously acknowledged (see April "Herald"),	2,554 00 50,179 73
Springfield, Mrs. Mary Woodbury,	1 00		\$52,733 73
MASSACHUSETTS.			
Haverhill, Rev. Henry E. Barnes,	5 00		
RHODE ISLAND.			
Providence, Cash sent in,	2 00		

DONATIONS RECEIVED IN MARCH.

MAINE.		Caledonia co. Conf. of Ch's. T. M.	
Cumberland county.		Howard, Tr.	
Auburn, High St. ch. and so.,	146 32	Lyndonville, Cong. ch. m. o.	2 25
Gorham, Cong. ch. and so.	7 53	Lower Waterford, Cong. ch. and so.	44.78; M. H. Wells, 23.54;
North Yarmouth Cong. ch. and so.	4 00	St. Johnsbury, South Cong. ch. and so.	216 84—287 41
Portland, St. Lawrence St. ch. and so. 8.10; State St. ch. special, 1;	9 10	Chittenden county.	
Yarmouth, 1st Parish ch. 77.50;	87 50—254 45	Burlington, 3d Cong. ch. and so.	51 19
Central ch. and so. 10;		Richmond, Mrs. J. N. Greene,	1 00—52 19
Kennebec county.		Franklin co. Aux. Soc. C. B. Swift, Tr.	
Waterville Cong. ch. by Dea. Page,	10 00	St. Albans, A friend,	5 00
Lincoln and Sagadahoc counties.		Orange county.	
Newcastle, 2d Cong. ch. and so.	19 30	Fairlee, A friend, 1; A friend, 1;	2 00
Somerset county.		Orleans county.	
Skowhegan, Cong. ch. and so.	18 00	Brownington, A friend,	10 00
Washington county.		Newport, Cong. ch. and so.	15 00—25 00
Machias, Centre St. ch. and so.	7 88	Rutland county.	
	309 63	Wallingford, Cong. ch. and so.	45 25
NEW HAMPSHIRE.		Washington county, Aux. Soc. G. W. Scott, Tr.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Montgomery, Mary A. Paine,	90
Keene, 1st Cong. ch. and so.	33 96	Windham county, Aux. Soc. C. F. Thompson, Tr.	
Rindge, Cong. ch. and so.	7 67—41 63	Brattleboro, Cen. Cong. ch. and so. m. c.	70 05
Grafton county.		Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Plymouth, Cong. ch. and so. m. c.	6 09	Norwich, Cong. ch. and so.	15 77
West Lebanon, Cong. ch. and so.	50 00—56 09	Springfield, Cong. ch. and so. 658;	669 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Lincoln Whitcomb, 11;	9 60—694 37
Francestown, Y. M. C. Assoc'n	5 00	Woodstock, 1st Cong. ch. and so.	1,220 37
Mont Vernon, Cong. ch. and so.	16 00		
Nashua, Olive St. ch. and so.	23 75—44 75	Legacies. — Rutland, Mrs. Harriet Mead Porter, by Henry W. Porter, Ex'r,	334 45
Merrimac county, Aux. Society.		St. Johnsbury, Luke Spencer, by L. G. Spencer, Ex'r,	50 00—384 45
Concord, 1st Cong. ch. and so. to const. JOHN P. JEWELL and SUSAN R. MOULTON, H. M.	200 75		1,604 82
Penobscot, Cong. ch. and so.	34 20—234 95	MASSACHUSETTS.	
Rockingham county.		Barnstable county.	
Atkinson, Cong. ch. and so.	34 00	Falmouth, 1st Cong. ch. and so. m. c.	41 30
Hampton, Cong. ch. and so.	22 30	Berkshire county.	
Raymond, Mrs. J. T. Dudley,	4 00—60 30	North Adams, Cong. ch. and so.	27 68
Strafford county.		Pittsfield, "Marah,"	20 00—47 68
Durham, Cong. ch. and so.	38 50	Bristol county.	
Laconia, Rev. J. E. Fullerton and wife,	20 25—58 75	Berkley, Cong. ch. Thomas Dean, 10; do. Ebenezer Dean, 5;	15 00
Sullivan county. Aux. Soc. N. W. Goddard, Tr.		Norton, Trin. ch. and so.	5 50
Claremont Cong. ch. and so.	82 09	Taunton, Union ch. and so.	25 74—46 24
	578 56		
VERMONT.			
Bennington county.			
Bennington, 2d Cong. ch. and so.	38 20		

Essex county.

Andover, West Cong. ch. and so.	40 56
Lawrence, Lawrence St. ch. and so.	60 00
— A friend,	40 00—140 56

Essex county, North.

Bradford, Mr. and Mrs. Warren Ordway, to const. Miss EMMA MERRILL, H. M.	100 00
Rowley, Mr. and Mrs. J. Lambert,	5 00—105 00

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.	
Beverly, Dane St. ch. and so.	3 67
Marblehead, 1st Cong. ch. and so. m. c.	20 00
GloUCESTER, Ev. Cong. ch. and so.	11 29
Peabody, A friend,	30 00—64 96
Franklin co. Aux. Soc. William F. Root, Tr.	
Shelburne Falls, E. Maynard,	20 00
Sunderland, Cong. ch. and so.	60 00
Warwick, Hon. member,	1 00—81 00

Hampden co. Aux. Society. Charles Marsh, Tr.

Chester, A friend,	10 00
Chicopee, 2d Cong. ch. and so.	22 45
Monson, Mrs. D. N. Coburn, 10;	
Miss Mary L. Coburn, 5;	15 00
Palmer, 2 Cong. ch. and so.	6 63
Springfield, 1st Cong. ch. and so. 68.21; C. M. 1,000;	1,068 21
Three Rivers, Union Ev. ch.	17 00
Westfield, M. M. R.	10 00
West Springfield, 1st Cong. ch. and so.	16 00—1,165 29

Hampshire county, Aux. Society.

East Hampton, 1st Cong. ch. and so.	80 52
Enfield, Cong. ch. and so. to const.	
HENRY KOEPEKA, H. M.	100 00
Hadley, Russell ch. and so. m. c.	17 23
Haydenville, Cong. ch. and so.	15 63
Prescott, 1st Cong. ch. and so.	7 40
South Amherst, Cong. ch. and so.	10 00
Williamsburgh Cong. ch. and so.	22 00—252 78

Middlesex county.

Concord, Trin. Cong. ch. and so.	18 00
Newton Centre, 1st Cong. ch. and so.	62 13
Somerville, Franklin St. ch. and so.	10 68
Sudbury, Union Ev. Soc.	45 00
Woburn, Cash,	2 00—137 81

Middlesex Union.

Leominster, Sumner Haynes,	10 00
Littleton, A friend,	25 54
North Leominster, Cong. ch. of Christ,	16 09
Townsend Harbor, Cong. ch. and so.	19 25—70 88

Norfolk county.

Braintree, 1st Cong. ch. and so.	14 50
Brookline, Harvard Cong. ch. and so.	334 14
Dover, Cong. ch. and so.	3 00
East Medway, Cong. ch. and so. m. c.	4 22
South Braintree, Mrs. Ann M. Thayer,	4 00
South Weymouth, Union Cong. ch. and so. to const. ORIN B. BATES, H. M. 100; 2d Cong. ch. and so. 55;	155 00
West Medway, A friend	4 00—518 86

Old Colony Auxiliary.

Fairhaven, 1st Cong. ch. and so.	15 00
Lakeville, Cong. ch. and congregation,	41 00—56 00

Plymouth county.

Marshfield, 1st Cong. ch. and so.	71 86
Rockland, Cong. ch. and so.	93 00
South Abington, Cong. ch. and so.	30 79—195 65

Suffolk county.

Boston, Old South ch. 3,150; do. for Papal Lands, 169.33; Shawmut ch. 1,250; Park St. ch. 259; Phillips ch. 365.08; Highland ch. 190.38; do. m. c. 8.97; Eliot ch. 144.19; Immanuel ch. 15; Trinity ch. (Neponset), 6.27; A friend, 500; "Cash March," 150; George H. Fogg, 20;	6,228 22
Chelsea, 1st Cong. ch. and so.	57 86—6,286 08

Worcester co. Central Asso'n, E. H.

Sanford, Tr.	
Auburn, Cong. ch. and so.	36 25
Princeton, Simeon Clark,	90
Webster, 1st Cong. ch. and so.	25 00
West Boylston, Cong. ch. and so.	15 00
Worcester, Mrs. Sarah Aldrich, 30;	
Mrs. Levina Trask, 5.60;	85 00—112 15
	9,322 24

Legacies.—Boston, Mrs. Charles Scud-

der, by Charles W. Scudder, Ex'r, for the work at Perisculam, Madura Mission,	400 00
Groveland, Sarah Tuttle, by Langdon S. Ward, Ex'r, in part,	2,230 65
Middleton, Mrs. Catherine Merriam Wilkins, by Francis P. Merriam, Ex'r,	250 00—2,880 65
	12,202 89

RHODE ISLAND.

Little Compton, Cong. ch. and so.	50 30
Slatersville, Cong. ch. and so. 65.25, m. c. 46;	111 25—161 55

CONNECTICUT.

Fairfield county.

Bethel, Cong. ch. and so.	24 83
Bridgefield, Cong. ch. and so.	18 01—42 84

Hartford county. E. W. Parsons, Tr.

Collinsville, Cong. ch. and so.	6 90
East Hartford, Cong. ch. and so.	23 00
East Windsor, 1st Cong. ch. and so.	40 00
Enfield, 1st Cong. ch. and so. 57.72;	
An old friend, 10.;	67 72
Glastenbury, Cong. ch. and so.	661 07
Hartford, Park ch. and so. 55.79; A member of Asylum Hill ch. 30;	85 79
Kensington, Cong. ch. and so.	5 00
New Britain, South Cong. ch. and so.	20 00
South Glastenbury, Cong. ch. and so. 10.06; Rev. S. J. Elliott, 6.45;	16 51
West Hartford, Cong. ch. and so. 160; In memoriam, 10;	170 00—1,095 99

Litchfield co. G. C. Woodruff, Tr.

Bridgewater, Cong. ch. and so.	15 30
Harwinton, Cong. ch. and so.	31 98
Lakeville, Village Prayer-Meeting,	6 15
Plymouth, Cong. ch. and so.	31 00
Warren, 1st Cong. ch. and so.	26 50—110 88
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	50 75
East Haddam, 1st Cong. ch. and so.	77 21
Middletown, 1st Cong. ch. and so.	69 55
Old Saybrook, Cong. ch. and so.	21 04—218 55

New Haven co. F. T. Jarman, Agent.

Meriden, 1st Cong. ch. and so. 72.90;	
Center Cong. ch. and so. 31;	103 90
Middlebury, Cong. ch. and so.	58 41
New Haven, 1st ch. m. c. 12.79;	
North ch. m. c. 6.50; do. G. P. Marvin, 10;	29 29
South Meriden, Cong. ch. and so.	10 34
Waterbury, A friend,	100 00
Wolcott, Cong. ch. and so.	6 00—307 94

Tolland county. E. C. Chapman, Tr.

Talcottville, Cong. ch. and so., to const. Rev. CHARLES GRISWOLD, G. M. GRISWOLD, and W. S. GAMMONS, H. M.	254 50
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Windham county.

Chaplin, Cong. ch. and so., to const. E. W. DAY, H. M.	135 35
Thompson, Cong. ch. and so.	116 58
Windham, Cong. ch. and so.	24 38—276 26
	2,306 96

Legacies.—Harwinton, Sarah B. Hayes,

by S. J. Logan, Ex'r,	70 00
Putnam, Chandler A. Spalding, by Emily Spalding and Calvin D. Williams, Ex'rs,	1,046 62—1,116 62
	3,423 58

NEW YORK

Batavia, Mrs. A. D. Lord,	15 00
Brooklyn, G. T. Clark,	10 00

Crown Point, Mrs. Loranie H. Page,	25 00
Harpersfield, Mr. and Mrs. J. Hubbard,	2 00
Java, A friend,	20 00
Lafayette, Thomas Danforth,	2 00
Malone, 1st Cong. ch. and so.	46 88
New York, Broadway Tabernacle ch.	
H. L. Clapp, 100; P. Milsbaugh, 5;	105 00
Oxford, Associated Presb. ch.	34 41
Palmyra, Emeline Pettit, 10; George	
G. Jessup, 1;	11 00
Rochester, Mrs. C. Dewey,	25 00
Spencerport, Mrs. Mary A. Dyer,	5 00
Syracuse, George H. Thomas, with	
other dona. to const. SARAH THOMAS	
H. M.	10 00
Watertown, Miss P. F. Hubbard,	1 00
West Point, Rev. John Forsyth,	50 00—362 29

Legacies. — Delhi, Miss Zeruah Dennis,	
by James K. Penfield, Ex'r,	940 00
	1,302 29

NEW JERSEY.	
Chester, 1st Cong. ch. and so.	14 20
Newark, Belleville Ave. Cong. ch. 64;	
C. S. Haines, for the Indians, 40;	104 00
Orange, E. A. M.	2 00—120 20

PENNSYLVANIA.	
Brady's Bend, Welsh Cong. ch. and so.	4 00
Philadelphia, Central Cong. ch. m. c.	
15.77; "Dundee," 50; Miss T. Bay-	
ard, Germantown, 50;	115 77—119 77

MARYLAND.	
Baltimore, C. W. Ridgely,	7 80

GEORGIA.	
Macon, 1st Cong. ch. and so.	1 85

KENTUCKY.	
Berea, Cong. ch. and so.	7 40

OHIO.	
Brookfield, Welsh Cong. ch. and so.	21 00
Cleveland, Heights Cong. ch. and so.	50 00
Delaware, Rev. John H. Jones, to	
const. Rev. H. E. Thomas, D. D.,	
Rev. E. W. Jones, and Rev. T. C.	
EDWARDS, H. M.	150 00
Kinsman, Cong. Presb. ch.	43 00
Paddy's Run, Cong. ch. and so.	23 50
Springfield, Miss Maria Hipkins,	2 00—289 50

ILLINOIS.	
Atkinson, Cong. ch. and so.	23 00
Chicago, New England ch. m. c.	9 48
Farmington, 1st Cong. ch. and so.	83 02
Galesburg, 1st Ch. of Christ,	70 00
Highland, French Evan. ch., for Ja-	
pan,	10 00
Hinsdale, Cong. ch. and so.	6 83
Lamoille, Cong. ch. and so.	3 65
Oak Park, "Pilgrim,"	10 00
Ottawa, 1st Cong. ch. and so.	14 09
Quincy, L. Kingman,	5 00
Stillman Valley, Cong. ch. and so.	12 89
Sycamore, 1st Cong. ch. and so.	62 06
Woodstock, Cong. ch. and so.	21 85—331 37

Legacies. — Crystal Lake, Simon S.	
Gates, by William D. Gates, Ex'r,	
1,500 + Interest, 473.62 =	1,973 62
Mendon, Jireh Platt, by Rev.	
Henry D. Platt, Ex'r,	346 53—2,320 15
	2,651 52

MICHIGAN.	
Columbus, Cong. ch. and so.	10 41
Leland, Rev. George Thompson,	1 00
Richmond, Cong. ch. and so.	11 41
Salem, Cong. ch. and so.	6 00
Whitehall, Cong. ch. and so.	11 48—40 80

Legacies. — Port Huron, Mrs. Mary	
Jane Sweetser, by J. P. Sanborn,	
Ex'r and Trustee,	750 00
	79 30

MISSOURI.	
Kidder, S. C. Coult,	5 00
MINNESOTA.	
Afton, Cong. ch. and so.	10 00
Belgrade, Union ch. and so.	3 00
Marine, Cong. ch. and so.	7 63
Minneapolis, Plymouth ch. and so.	23 07
Providence, Cong. ch. and so.	2 00—45 70

IOWA.	
Gilman, Cong. ch. and so.	3 12
Grundy Centre, Cong. ch. and so.	4 30
Holland, A friend,	2 70
Le Mars, Cong. ch. and so.	25 60
Manchester, Cong. ch. and so.	22 00
Vienna, Cong. ch. and so.	3 00—60 72

WISCONSIN.	
Anamoose, Cong. ch. and so.	19 17
Belmond, Rev. J. D. Sands,	1 00
Beloit, 1st Cong. ch. and so.	172 93
Fox Lake, Cong. ch. and so.	12 00
Janesville, 1st Cong. ch. and so., to	
const. Rev. T. P. SAWIN, JR., H. M.	56 46
Milwaukee, Hanover St. ch. and so.	2 84
Racine, Welsh Cong. ch. and so.	15 23
River Falls, Cong. ch. and so.	20 94
Rosendale, Welsh Cong. ch. and so.	12 48—313 05

KANSAS.	
Carbondale, Cong. ch. and so.	3 25
Leavenworth, 1st Cong. ch. and so.	19 65
Reno Center, Cong. ch. and so.	2 48
White City, Cong. ch. and so.	6 30—31 68

CALIFORNIA.	
Oakland, 1st Cong. ch. and so.	45 45
Santa Cruz, Cong. ch. and so.	10 10
San Francisco, 3d Cong. ch. and so.	19 08—74 58

COLORADO.	
Denver, J. H. Learned,	10 00

DAKOTA TERRITORY.	
Fort Berthold, Rev. C. L. Hall,	10 00

FOREIGN LANDS AND MISSIONARY STATIONS.	
Mahratta, Gov., Sir Richard Temple, 50;	
Narayan Balkrishna, 10; Dr. Nolan, 2.50;	62 50
Turkey, Harpoot, A thank-offering from H.	
N. B.	25 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For several missions, in part,	6,053 96
For support of Mrs. Bond, European	
Turkey, 400; Special Grant for do.	
100; for laundry at Santee Agency,	
100;	600 00—6,653 96

MISSION SCHOOL ENTERPRISE.

VERMONT. — Rutland, Cong. s. s. 61.89; St.	
Johnsbury, South Cong. s. s., for Normal	
School at Harpoot, 73.75;	185 14
MASSACHUSETTS. — Fitchburg, Calv. Cong. s.	
s., for Mr. Hume's school, India, 40; Lake-	
ville, Precinct Cong. s. s. 15;	55 00
NEW YORK. — Oswego, Cong. s. s., for Mr.	
Parmelee's work, 15.31; Prospect, Cong.	
s. s. 5;	20 31
ILLINOIS. — Princeton, Cong. s. s.	5 00
WISCONSIN. — Koshkonong, Cong. s. s.	7 00

Donations received in March,	22,693 93
" for the Debt, in March,	2,554 00
	25,247 93
Legacies received in March,	8,391 87
	\$33,639 80
Total, from Sept. 1st, 1877, to	
March 31st, 1878,	\$261,739.84

THE MISSIONARY HERALD.

VOL. LXXIV.—JUNE, 1878.—No. VI.



WAR, FAMINE, AND FINANCE.

“To what degree has the Eastern War increased the expenses of the Board?” This question has been frequently asked of late. We can give but a partial reply; for “the end is not yet.”

Although we shall be able to meet but a fraction of the losses entailed upon our missionaries, this fraction will probably amount to, at least, \$4,000. To this we must add as much more, arising from the inability of the impoverished native Christians to contribute what otherwise might have been expected for the prosecution of their own home missionary work. Our additional expenses in Turkey, therefore, must certainly be not less than \$8,000; more probably it will amount to \$10,000.

For the same reason, namely, the impoverishment of the distressed people, the famine in India will cost us, for additional assistance to native preachers and pastors, at least, \$5,000. To meet these extraordinary expenses, therefore, we need an advance in contributions of from \$13,000 to \$15,000. [The Treasurer says, “Above rather than below \$15,000.”]

It should not be forgotten in this connection, that at least twenty of our missionaries, during the past year, have been obliged to give a considerable portion of their time to strictly humanitarian service,—feeding the hungry, clothing the naked, caring for the sick and suffering, ministering to the throngs of wretched beings whose pinched faces and attenuated forms have been piteously pleading for bread. Here, certainly, is a special appeal to those who are interested in the philanthropic department of the missionary work, as well as to those who also rejoice in the ministry of the word of life.

One year ago, May 1st, it was announced that the regular donations for the first eight months of the Board's financial year had fallen below the contributions from the same source, for the same period the preceding year, to the amount of over \$27,000. We regret to announce that the regular donations for the same period the current year have dropped still lower, being less than those of last year by about \$15,000.

Put this fact with the one given above, in relation to extraordinary expenses

arising from war and famine, and we are certainly warranted in presenting an urgent appeal to pastors and churches to remember us with earnest words from the pulpit, and with generous contributions from the pews. Since many of our best friends are at the present time severely crippled in their pecuniary resources, our reliance, instrumentally, must be not only upon the few who have been more highly favored, but upon self-denying gifts coming from the members of all our churches. Why should it not be from every member of both church and congregation? The multiplication of givers, even though the gifts are small, will add perceptibly not only to the receipts of the treasury, but to that spirit of personal missionary consecration which is more important than anything else. It is a good time to recall to mind a resolution passed some years ago at one of the annual meetings of the Board, in the following words: “*Resolved, That every minister of the gospel in connection with this Board be requested to present annually to his congregation the subject of foreign missions, and that he employ efficient means, through the officers of his church, by collectors, or in some other similar method, so that a systematic course of measures may be pursued by which the pecuniary wants of the missionary cause shall be presented to every member of the church and congregation.*”

MISS PRISCILLA NICHOLSON.

THE very painful intelligence comes by telegram from Constantinople, that Miss Nicholson, of the Erzroom station, Eastern Turkey mission, died at that place on the 17th of April, of typhus fever. No letter, giving particulars, has been received as yet. Afflictive and unexpected as this announcement is, it should not, perhaps, greatly surprise any one. Letters published from time to time in the Missionary Herald have noticed the terrible sufferings of the people at Erzroom, from the effects of war, siege, utter destitution, and pestilence in the form of very fatal typhus fever; and the untiring efforts of the mission family there, including Miss Nicholson, to minister relief. She wrote, in December: “In proportion to the increase of poverty and suffering among the people here, so does our work increase, — and very rapidly. Oh! such pitiable looking objects as flock to our doors for a little bread. . . . We now feed, or rather keep from starvation, about 270 human beings. . . . And while we are thus enabled to feed the body, we strive to let fall some crumbs that shall feed the immortal soul. Oh, that God would give us here a rich harvest of souls.” A few weeks later they had on their relief list 250 families, and many will remember the account given by Mr. Cole, in the Herald for May, of the crowds about them in their relief room, with Miss Nicholson behind the table, marking the tickets as the poor creatures one by one passed before her.

In addition to all this, Mr. Cole's family has suffered for months from almost continued sickness, the death of two children, the dangerous illness of Mrs. Cole, and at the date of last intelligence, the serious illness of Mr. Cole also; and Miss Nicholson all the time a loving, faithful, energetic nurse! Many cautions were given to all, from the Missionary Rooms in Boston and from missionaries at other stations in the field, to care for their own lives and

health, and spare themselves as much as possible ; but extraordinary circumstances demanded extraordinary effort. Miss Nicholson rejoiced in the privilege of rendering the so-much-needed assistance ; her letters indicated that all the time she was ripening for the heavenly rest ; and while all hoped that she would continue well, and be spared for many years of that more distinctly missionary work in which she delighted, the time came for her to enter upon the rest above, and the Master called her home.

Miss Nicholson was born at Milwaukee, Wisconsin (August 31, 1848), but the family residence, when she went abroad, was at Lincoln, Nebraska. She was hopefully converted at Fall River, Wisconsin, in a time of revival in 1866, and the next year united with the Congregational Church. Having offered her services for missionary work abroad, she was accepted by the Prudential Committee of the American Board, and sailed from New York, September 16th, 1876, with Mr. and Mrs. Cole, who were returning to the field, to be associated with them and others in the work at Erzroom, in special connection with the school for girls. She arrived at Erzroom, it would appear, early in December, and soon won for herself a very warm place in the love and respect of the mission families and of the Protestant community. In May, 1877, it seemed prudent for the mission families to retire for a time from the dangers at Erzroom, consequent upon the war, and Miss Nicholson went with them to Trebizond, Messrs. Cole and Pierce remaining at Erzroom alone. But about the first of October Mr. Cole's family and Miss Nicholson returned again to their station, hoping that affairs there had taken such a turn that they might, with comparative safety, resume their labors, and hold the place for Christ and his truth, whatever might be the ultimate issues of the war. Their work, as letters in the Herald for May clearly show, has done much to command the highest respect, as it has called forth the warmest thanks of the people, even the Armenian Bishop pronouncing blessings on their heads in his church.

Mr. Pierce, of the Erzroom station, now in the United States, on hearing of the death, wrote : " We were *greatly shocked* to hear of Miss Nicholson's death. We have been daily expecting to have sad news from Erzroom, but we had not thought *she* would be taken. What a loss to our whole circle, and to the people of our field ! We all loved her as a dear sister. Her gentleness of manner, her winning, unassuming ways, and her happy, cheerful smile, rendered her attractive at first sight, and no one acquainted with her could help admiring and respecting her.

" We seldom see one so self-forgetful, self-denying, and ready to sacrifice self for others. Last spring, when we all felt that it was no longer safe for our families to remain in Erzroom, she declared her intention of remaining. She could not bear the thought of leaving the work she had so recently entered upon, and which she loved so much. She finally yielded to the united advice of the station, and went to Trebizond, but as soon as it was possible to return, she did so ; and, from the day of her return till she was laid upon her death-bed, she daily offered herself a living sacrifice upon the altar of humanity. Not only was she a ministering angel in the missionary family, in which two deaths, a birth, and a dangerous sickness occurred during the winter, but she was a *a sister of mercy, a friend indeed* to the

homes of the starving sick and dying in the besieged city. Many were the blessings called down upon her by hungry men and women as they received from her hands bread for their starving children. But in her zeal in ministering to the wants of others, she forgot herself. She gave herself that others might live. Soon, all too soon, it seems to us, the offering was accepted, and great is her reward in heaven. Who will take her place? May the gracious Father comfort and bless her friends at home."

HOW IT WAS DONE.

BY REV. A. N. ANDRUS, OF MARDIN.

[THIS interesting story of successful effort by a very feeble Protestant community in *Eastern Turkey* was sent by Mr. Andrus for the *Missionary Herald*, in the hope, as he says, that the record might do some good at home, specially among small and feeble churches under home missionary care, encouraging them to such efforts as are often needed "that they may *find and know their real strength*."]]

One morning last spring I was summoned by the teacher of the parish school to go with him to the chapel, as the pastor and some members of the committee were there, and wished to consult me upon a matter which had just come before them. Upon arriving there it appeared that a project for enlarging and repairing the chapel had been suddenly presented to them, and they wished my opinion about it.

When it was proposed I at once declared in favor of it, but raised questions upon two points: first, as to whether the government would allow us peaceably to complete it when begun; and second, as to obtaining the funds necessary for the work contemplated. The first inquiry was answered by some of the committee guaranteeing that we should not be molested by the government. As to the second, it was answered that the community would do what it could, and would have to look to the missionaries for the remainder. I frankly told them that the station was already in debt; that the Board was embarrassed by a large deficiency; that we had no appropriation for this purpose; and that they must not look to us for any aid in the matter.

Then I proposed that the missionaries, as individuals, should unite with the community in efforts to raise the 4,000 piasters (\$200), which it was said would be required to do the work, and that we should not call on the Board for any assistance. They accepted the proposition on condition that I should act as solicitor for contributions. To this I consented, and at once began with them, and we raised one quarter of the proposed amount on the spot. With such a start I was enabled to prosecute the work of subscription with vigor, and succeeded in raising more than the 4,000 piasters. Meanwhile the work of enlargement, owing to causes which could not be foreseen, grew more expensive than was anticipated. The house was so old that whatever part was touched the repairs grew, almost necessarily, into a complete renovation, and the work once begun must not stop until all should be done. But where were the funds to come from? I said we must canvass the community a

second time. This was done, and more than one half the amount given in the first canvass was raised. The Papal missionaries gave us the water in a well on their premises, just across the street from our chapel, and the Papal Armenian Bishop allowed us to draw water for three days from one of the wells in the yard of his church. In digging the foundations for the enlargement, two disks of copper were exhumed, and sold for 144 piasters. The Lord's hand was plainly working with us. The women, also, took hold, and voted, in addition to their special contributions, that the balance of the funds of their society, more than 400 piasters, should be used for this work.

As the work went on, the plan for alterations also enlarged, and more funds were wanted. Just then it occurred to some to make special efforts for specialties in the building. These efforts succeeded also, "for the people had a mind to work." Still these would not meet all the necessities of the hour, and a pinch was certainly coming in the midst of the work. To stop then would never do, as the government (unless heavily bribed — a thing impossible for us to do) might in that event prevent our finishing, and so we would become a laughing-stock to the whole city, to say nothing of the disastrous effect such a pause would have upon the community and its proper work.

In this emergency recourse was had by the community to its reserves. It fell back on the "Society of Love," the Young Men's Christian Association of the community. They deliberated upon the proposition of the congregation for assistance in building, and voted to appropriate 2,000 piasters of the funds of the society for this purpose! The work went on, and the time came for plastering the house and laying the cement floor. The pastor came to me to see what could be done to arrange for this outlay. "How much will a mason charge for the contract?" "Five hundred piasters." "Let him do it then, for some one has just put that amount into my hands, and you may count it as given for this specialty."

But much yet remained to be done, and a debt was in prospect. This we did not like, and so one Sabbath morning, after service, the pastor asked the congregation to remain, as an important matter was to be considered. He briefly reviewed the effort the people had made, and congratulated them upon their success, but said there was still the prospect of a debt remaining upon the building. He thought it ought to be paid before the congregation should worship there, and accordingly put a motion to that effect. I sustained the pastor by seconding the motion, and enforced it in a little speech. The motion was carried, and followed by pledges and cash contributions to the amount of more than 400 piasters, and the appointment of a committee to provide for the liquidation of the remainder of the debt and to arrange the question of sittings for the congregation. Windows and doors were furnished by the "Society of Spirits," — another local organization of the community, — at a cost of about 1,000 piasters; the committee apportioned the remainder of the deficiency among the congregation, and decided upon lifting the people from the floor to settees! These were manufactured on the spot by native carpenters, in three weeks, and on the second Sabbath in December the house was dedicated, with songs of gladness and hearts full of joy. The house was *paid for*, and on that morning more than 500 piasters were deposited as a thank-offering to the Lord for his great goodness to his people

in this matter. This went toward paying for the settees, and a small debt on that account remains to be paid to members of the congregation who had advanced the money on them.

Thus the effort which began with a small plan, and with doubt as to the possibility of raising 4,000 piasters, ended in the realization of a thorough reconstruction of the old chapel, and in raising more than 13,600 piasters! And this when business is flat, and when the exactions of a great war have taken from this congregation, in four several *forced levies* the past year, taxes to the amount of more than 9,000 piasters! It must be remembered, too, that wages here range from three piasters a day for a common laborer, to twenty piasters for the *best* master mason; that is from twelve cents to a dollar in gold. We are surprised, and the people themselves are astonished at what they have done, and say that now they know their ability better than they ever knew it before.

But more than the success achieved in raising this amount, and finishing the work without any help from the Board, is the joy we have in seeing the wonderful amount of good feeling and brotherly harmony which the effort has developed among the congregation, and the impulse which the church has received in a spiritual direction. Our expectations in this regard are being realized, and we look for a fresh start to the work of the Lord in this city, consequent upon this effort. Don't forget to pray for the little church in Mardin.

MISSIONS FROM PONAPE.

[READERS of the Missionary Herald will be glad to see the following report of missionary efforts put forth by the churches and the American missionaries on the island of Ponape, Micronesia. It came to Boston with the caption, "Fifth Annual Report of the Ponape Board of Missions — the grandchild of the American Board." No name is attached; but the hand of Mr. Sturges is in it, doubtless.]

THE FIELD.

Ponape (Ascension Island), the largest of the Caroline range, lies between the 6th and 7th degrees of north latitude, and 156° 50" east longitude. A little south of east from Ponape are Mokil and Pingelap, 80 and 150 miles distant. Ant and Pakin are west and north, 10 and 30 miles away. A little west of south is Ngatik, or Raven's Island, distant 90 miles. These islands are all peopled by the Ponape family, and readily use our books.

The following named islands are of a different dialect. A little south of west, 280 miles distant, are the Mortlock (Young William's) Islands. These consist of three separate atolls, or lagoons; separated by a channel six or eight miles wide. Northwest from the Mortlocks, about 150 miles, are the Ilogolus, — high islands. Between the Mortlocks and the Ilogolus are three separate atolls, — Namaluk, Losap, and Nama. These several groups, centering at Ponape, constitute the fields for our Ponapeans. The population, including Ponape, is about 15,000.

THE MISSIONS.

The first successful attempt of the Ponape churches to plant teachers abroad was made on Mokil, in 1871. Previous to that time there had been so much intercourse with the Mokilites as to lead them to erect a house of worship and ask for teachers. In 1872 the Mokil church was organized on Ponape, composed of some who were here at school, and others who came along in the *Morning Star*. The church has now a good meeting-house, and nearly all the adults on the island are church-members. The king is the recognized leader of the church.

Teachers were taken to Pingelap at the same time they were to Mokil, but they were then repulsed. In 1872 two Pingelapers, — Thomas and David, — with some others who had come to Ponape to work, found their way into our school, and after spending some time in it returned to their native island; and in less than a year the entire population came over to Christianity, erected a large meeting-house and a court-house, and rebuilt their town. In 1874 a church was organized; in 1875 their licensed preacher was ordained as an evangelist; and he has now a church of 237 members. Nearly all, old and young, are in the schools, at home or on Ponape.

January 8, 1874, three couples of Ponape teachers were landed on the Mortlocks. The following October found them all well, living in good houses, and preaching in neat chapels to attentive congregations. In 1875 three churches were organized, one on each atol, with an aggregate of thirty-six members, and Opataia was ordained. In 1876 four new churches were organized, the membership of all had risen to two hundred and ninety-six, and the mission was reinforced by two new couples. In 1877 the Mortlock mission was again reinforced by two new couples, and sixty persons were baptized and received into the seven churches. The Pingelap and Mokil churches were also visited; to the former forty-three members were admitted, and to the latter two. There have been about fourteen deaths, in all the churches, from the beginning; one has been excommunicated, and five or six suspended.

There have been translated into the Mortlock language, and printed, a large number of hymns, a spelling and reading book, and some sixty pages of Bible stories. There are day and Sabbath schools at all the seven stations, and there is much itinerating by native converts, alone or accompanied by their teachers. In all, there have been eleven couples sent out by the Ponape Board, — nine licensed preachers. Three have been ordained on the fields. The people to whom these teachers go promise to house and feed them, and faithfully have they kept their promise. Even in time of famine, when natives were starving, the teachers were not left to suffer. These missionaries ask nothing, and get nothing but what friends, mostly at the Sandwich Islands, give to our Board for distribution; and so far these free-will offerings have been ample to provide for them clothing, and some civilized comforts in and about their houses. The Hawaiian Board have rendered a special favor in publishing a Mortlock book.

INTENTIONS FOR THE FUTURE.

The Ponape Board proposes to raise up and send forth teachers to all the islands west, — the teachers to find their living among the people, and we to

aid them in clothing and other helps to civilized life, so far as the Lord inclines friends abroad to give. All our churches, home and foreign, continue to contribute to the American Board, at the monthly concert; and it will be our desire to have them do so still, so long as we can keep out of debt, which has been the case thus far, there being yet something in the treasury. There are many promising youth on Ponape, burning with zeal to go forth into the whitening fields, and calls are loud and many. If no other Board gets the start, we shall overflow to the more distant west, and set teachers on Yap and the Pelews. Long dreaded Ruk (Hogolu) is learning through her neighbors, the Mortlockers, of better things, and is opening her sealed gates. Losap and Namaluk are ready for teachers, who are now getting ready to go. As many as three "kings" have come over the seas and said to our teachers on the Mortlocks, "We bring you our gods, and our religion. Will you give us the true God, and teach us how to worship Ilim?" Is not this the isles waiting for God's law?

Thanking the Master for the work he has given us to do, and the many friends who help and pray for us, we enter upon a new year with the best of spirits, still holding on to the watchword, "Trust in the Lord, and keep your powder dry."

TREASURER'S REPORT.

General statements, rather than figures, must suffice. There has never been any stated sum given to any teacher. The Board began on a single island, with two couples as teachers. The missionaries furnished them with such an outfit as seemed needed, and still hold themselves responsible to see that their teachers do not suffer.

On Mokil and Pingelap the natives have a good deal with which to buy clothing, and so can help their teachers. They also have the means for buying books, and they contribute liberally, in cocoa-nut oil, to the American Board. On the Mortlocks the people can never do more than feed, house, and do the general work of their teachers. It can hardly be expected they will ever be able to pay for books. Last year the churches contributed liberally in common shells, at the monthly concert, and would gladly continue to do so if their contributions could be disposed of to advantage. The teachers must look to us for everything in the way of clothing, and the few fixtures about their homes. So far we have furnished every teacher's house with a few civilized comforts, and hope to increase these helps as fast as they prove faithful, and we have the means. Each family has a couple of chairs, a table, a few dishes, an iron pot, a frying pan, a chest or two, a looking-glass, an ax, and a grindstone. This year we take to each a cheap bureau, and a few framed pictures, along with their needed supplies of clothing. Last year we took along, and distributed among them, our own supplies of salt, rice, soap, and a few other conveniences, and shall do the same this year. It is much easier to give such faithful workers some of our own good things than it would be *not* to give.

Our Ponape Christians follow their friends with much prayer, and some few good things; though they can do little in contributing foreign articles, as they have little chance to buy for themselves. Last year the Anak church gave a canoe, and the Oua church took up a collection of thirteen dollars to purchase

a musket and ammunition. This year the Japalap church sends a canoe. One of our churches has given valuable cultivated lands, and supplies, regularly, a good deal of food for scholars from abroad. The treasury never asks for anything, and has never been empty; nor will our Board ever hesitate to send forth laborers lest bread be wanting to feed them with, or clothes to keep them warm and decent. Thus the Master sent forth his disciples bidding them to take nothing, and care for nothing; acting on the only wise principle, that the laborer is not only worthy of, but will receive, his hire.

ITEMS FROM THE MISSIONS.

MR. ADAMS, of Prague, *Austria*, reported, April 11, meetings still well sustained, with perhaps a slight falling off, as is usual in the spring, from the number attending in the winter. "On Monday, March 25, an all-day meeting was held in the hall. It was the first attempt to hold such a meeting without furnishing refreshments, and it was successful. The attention was close, and all seemed interested. No speakers from out of Prague were present. The people themselves sustained the interest by prayer and remark, or rather testimony. We felt that God's spirit was present, though of definite results we cannot speak. At nearly every communion there have been one or two additions. The progress is slow, but we still feel that there is progress.

"In Stupitz and the neighborhood the persecution continues. All sorts of false stories are circulated, calculated to arouse the ignorant people against those who have left the Roman Catholic church. But there seems as yet to be no real opposition except from the priests. Soldiers are sent every Sabbath to break up the meetings, and things have occurred which I did not suppose were possible."

MR. BAIRD, of Monastir, *European Turkey*, reports three persons added to the church there on the first Sabbath in March. One was received in February, and two more would probably soon apply for admission. Mr. Locke and his family reached Samokov on their return from Constantinople, March 16. Mr. Jenny was hoping to start soon on a tour in the Samokov field (the region was more quiet), after which he would return to his own station, Monastir.

WRITING from Constantinople, *Western Turkey*, April 10, Dr. Wood, who had recently returned from England, notices the great amount of sickness in the city, small-pox and typhoid fever being very prevalent. "Funerals occur here in Scutari," he says, "almost every hour of the day. We cannot go out without encountering crowds of refugees; many of them wan, wasted, and filthy in the extreme; and among them not a few, especially children in arms, in that stage of small-pox which is most dangerous for imparting it; so that exposure to the disease is unavoidable and constant. Others have doubtless communicated information in respect to what is doing for the relief of this mass of suffering, and with regard to the condition and prospect of affairs in

general. I find the Sabbath congregation and Sunday-school in Scutari both increased in size, and more regular in the attendance; and the missionary work apparently going forward with enlarging prosperity."

MR. BLODGET, of *North China*, mentions the baptism, at Peking, of one young man, on the first Sabbath in March. Another young man, he says, and "quite a number of girls in the boarding school," desire to receive baptism. In regard to the famine in Shansi, he writes: "Its ravages are frightful indeed. In some places one half of the population will perish. The difficulties of relieving the distress are twofold: first, the fact that Shansi is surrounded by mountains, and grain must be carried over the rugged and hard passes; second, the additional fact that this is, as it were, a famine within a famine. The surrounding provinces, — Chihli, Honan, and Shensi, — from which the supplies for Shansi are usually drawn, are themselves famine stricken."

MR. DAVIS, of *Japan*, writes from Kioto, March 30, respecting the training school, "We have, including our new building, only room for 102 men. *We are full*, and what is to be the next move I do not know."

It may be remembered that when Mr. Neesima returned to his native land, more than two years ago, after preaching a Sabbath in Yokohama, he visited his native place, Annaka, where he preached to large audiences. His stay there was quite brief, but the interest taken in the new religion led the people to desire a preacher. One of the native students in the training school at Kioto afterwards went there, and his labors were richly blessed. In March last, Mr. Neesima revisited his old home, and found that the seed he had planted, and his student nourished, had taken root and brought forth fruit. He writes: "I began to preach soon after my arrival (March 28). Had large audiences, held inquiry and prayer meetings, and *organized a church*. I baptized thirty persons — seventeen males and thirteen females. It was a most solemn and yet the most joyful season I ever witnessed. The people have thus far paid all necessary expenses, and they take pride in doing so. They have already raised funds for future expenses, and offer to pay for a preacher. So you see this is an independent, self-supporting church.

"There is a rich merchant among them, a most influential man, quite young, who keeps the preacher in his house when he is there, and does everything for his comfort. He supports a free reading-room, with daily papers, tracts, monthly papers, and some religious publications, and has done much to lead the people to the Christian truth."

STATISTICAL returns from *Ceylon*, for the year 1877, give the number of additions to the churches of the mission during the last year, by profession, as 69.

LETTERS FROM THE MISSIONS.

Eastern Turkey Mission.

SICKNESS OF MR. BARNUM.

THE HARPOOT FIELD—PROGRESS AT OUT-STATIONS.

MR. ALLEN writes from Harpoot, February 13:—

"You may remember our notice of preachers' meetings held here for the past two years. This year we have been holding meetings, continued for two or three days, at the larger villages, inviting preachers and others from near villages to be present. Six places were visited in this way, and we hope much good was done.

"During the week of prayer I was at Haboosi. The Spirit seemed to be moving upon some hearts there, and I hope ten or twelve young men were led to consecrate themselves to the Lord. Several wish to come to the school at Harpoot. At Ichme, also, where I spent some days with Mrs. Allen, I saw some signs of good. On communion Sabbath, the house was crowded. The young man who teaches there this winter is doing a good work among young men. As many as eighty come to some of the evening lessons and meetings.

"I ventured to go on as far as Palu, although robberies have occurred of late on that road. The Palu church has been without a pastor for about ten months, the pastor having gone to his native city, Malatia. During my stay of fifteen days, we held daily meetings, and with the teacher and another brother I visited a large part of the families of the congregation. Many confessed their coldness and wrong-doing, and renewed their vows to live consistent Christian lives. Some, also, I hope, found peace in believing for the first time. The church committee were busy many days examining candidates for church-membership, and seven were accepted. There were still others to be examined. On the last Sabbath of my stay the Lord's Supper was celebrated. Candidates were received to church membership, ten children baptized, and a newly elected deacon was ordained."

"I purposed to remain another Sabbath to labor in the good work which seemed to be begun, but a letter from Harpoot, informing me of Mr. Barnum's dangerous illness, made an immediate return necessary. I found him very sick, and daily growing worse, with typhus fever. . . . Thanks to God for his great mercy, the fifteenth day of his sickness brought a favorable change, and he is now, ten days after the crisis of the disease, gaining every day, though slowly."

GENERAL QUIET—ENCOURAGEMENT—AN EVIL.

"Here all is quiet. The Turks understand that they are thoroughly beaten, and there are very few of them who will not rejoice at the conclusion of peace, on whatever terms. Letters from Bitlis and Van, written late in December, report the missionaries all well, and not anticipating any harm to themselves even though the Russians should take the city. Daily meetings are continued in most of the out-stations. During this time of excitement with regard to the war, we have reason to thank God and take courage at seeing a greater degree of religious interest than for many years past.

"Wine drinking is still an obstacle to our work. It has been somewhat checked. Church members and others who become awakened are inclined to put it away, believing that it is a hindrance to growth in grace; but our influence is in great part neutralized by the example of some of the Protestant churches and pastors. The evil influence of their example is seen in every part of the field.

"February 25. Many duties have prevented my finishing this letter till now. Mr. Barnum continues to improve. He is not yet able to walk, but sits up several hours each day. The rest of our circle are in good health."

TERRIBLE SUFFERING.

A letter from Mr. Knapp, of Bitlis, dated February 23, and the report of a

native pastor which he translates, present a harrowing view of the condition to which the Christians of that region have been reduced by the exactions of government and the merciless inhumanities of Koords during the war. He writes:—

“We continue all well, unmolested, and busy. So far as the troublous times will permit, we endeavor to improve the condition of our schools in the city, in which there are some 140 scholars. We continue still almost cut off from the outside world. Our news from Constantinople is over two months old, as also from Erzroom. The Turks here are very much cast down and reticent. They do not communicate their catastrophes to the Christians, and the latter dare not question their Turkish neighbors.

“But oh, the miserable condition of the Armenians! It is utterly impossible to give you the faintest idea of the facts. We daily hear accounts of the unrelenting cruel treatment they receive. Taxes, bribes, extortions from every source, have reduced them to the lowest point of degradation. You could scarcely enter a house of a farmer in this region without noticing that the female inmates flee to a dark corner of the stable, and there crouch down to hide their nakedness. This fact was confirmed by a physician of the Turkish army, who called upon me the other day, having spent a few weeks among our villages.”

REPORT OF A PREACHER.

“In securing reports from our Moosh plain helpers, one of the preachers—formerly from Harpoot plain—sent, unasked, a statement of the condition of the Armenians and Protestants, and I will give you a translation of that report. He is our preacher at the out-station Havadvoric. He writes:—

“Whether we refer to the physical or moral aspect of the case, the condition of this people is most painful. In regard to the former, they are in a state of perpetual, bitter poverty. Their clothing is most scanty; a large proportion, during the severe cold of this winter, are covered with only one old tattered shirt; while there are hundreds who are in great need

of even this garment! Many sleep on straw on the ground, without any covering. Those best provided have a rough piece of carpet for a covering.

“They subsist chiefly on millet,—wheat or corn they cannot afford. In this village (Havadvoric) the people live wholly on millet, and more than half have not even this. Eight days ago I inquired of the deacon of this place: “Can you tell me how many families are without daily food?” He replied, “The poor are many, but there are more than ten families totally destitute of food, and with no means of getting any.” I know also of others whom he did not mention. Latterly, when I have been visiting a few of the sick, I have learned more than I knew before, though I knew *much* of the extreme poverty of this people. In one family, which I had supposed not so poor as others, I found three persons lying side by side, dangerously ill, delirious, with little hope of recovery. There were many objects before my eyes to rouse my deepest sympathies; but one thing in particular moved me. It was that the sick persons lay almost wholly uncovered, on the bare ground! A few old rags partly covered their shoulders. If one should get slightly better, and ask for something to eat, there was nothing to give but millet!

“The poor people would, even in this condition, consider themselves happy could they secure freedom from the *unjust* exactions of government on the one hand, and the tyranny of the cruel Koords on the other. Every Koord is of himself a despotic tyrant over the Christians. Whatever he pleases he does; whatever he wishes he takes; and woe to the Christian who opposes his will! His (the Christian's) punishment is sure. Yesterday, at noon, a corpse was brought from a neighboring hamlet to be buried here. I at once inquired, “Who is it? Of what disease did he die?” It proved to be a man who, two months previous, had received a severe wound in his head from a neighboring Koord. The latter had stolen his sheep. The man, for no other reason than inquiring of the Koord, received this fatal wound. His widow,

with four children and a widowed mother-in-law, remain among the mountains with no protector. The father of the deceased man had died from having his feet cut off by the Koords; and the grandfather, in a similar manner, met his death by violence from Koords.

"Forty days ago more than 200 Koords entered a near mountain village, named Gopes, and made very exorbitant demands. For fifteen days they committed outrages too horrible to be mentioned in writing. Finally, obtaining what they had demanded, they left. The same company of Koords carried off 200 sheep from the village of Aravaringe. The village Marneng they utterly despoiled. Not satisfied with obtaining all the goods of the inhabitants, they demanded a certain sum of money from each family in addition. As the people had not this to give, the Koords began to torment them unmercifully. Taking all the village possessed, and a number of persons as captives, they departed.

"A month ago, while a Protestant brother was digging up roots on the mountain for fuel, some Koords came and carried him off. They kept him until he promised to bring or send them six sheep and a gun. On releasing him they said: 'We know you are a Protestant and will keep your word.' It is utterly impossible to describe the doings of these Koords.

"One word about the government. On account of the war, the taxes, already heavy, have been trebled, and the bribes taken by officials are vastly more than the taxes. To all this add the keeping of 5,000 soldiers, the demand for 1,000 sheep for the government, also the demands and exactions of *irregular* soldiers and officers, — so oppressive as to cause all the forementioned to be forgotten, — and you have a slight view of the condition of the people."

"Although the above letter is long, I have desired, in case Armenia should ever have her independence or become reformed, to have thus on record the point from which she started, — the point at which she was left after the rule of *eight*

centuries by the Turks; and that too on the plain of Moosh, containing 500 square miles, as level and as fertile as any portion of your fertile prairies."

LETTER FROM VAN — HOPEFUL INDICATIONS.

Mr. H. S. Barnum wrote from Van on the 12th of March, embracing an opportunity to send *via Persia*, by a caravan. As no letters had been received from Constantinople for nine weeks, he feared letters by Turkish post might never reach their destination. Things were quiet in the city, and in relation to the mission work Mr. Barnum says: —

"Here in Van there are signs of promise. Our audiences have been good. Three or four young men have joined us, but one of them has been removed by typhoid, which is very prevalent in the city, though generally of a mild type. Our two schools are flourishing, each having over twenty scholars, that in the gardens being composed wholly of children from non-Protestant families. But what encourages us most of all is the growth in evangelical sentiment of a society for Bible study formed in one of the Armenian churches. Some of its members are as thoroughly Protestant in sentiment as our own community, and frequently attend our meetings. They discuss, with great freedom, the errors of the old church. Some of them even say they remain in their present connection because convinced that they can do more good than by becoming openly Protestants; and I doubt not that some are honest in this conviction. Among them are men of influence, and some of the most intelligent men I have met here. One, an 'agha' in extensive business, and having many young men as clerks in his employ, has both spoken and offered prayer in our prayer-meetings. I have recently sold thirteen Bibles to members of this society.

"Another cheering sign is the increase of opposition, while the ecclesiastics cannot carry the whole community with them as they might have done four or five years ago. There are not a few prominent men, I think, who would be glad to see the ecclesiastics worsted in such an attempt.

One of our new brethren, a priest's son, has lately been turned out by his employer, and is unable to find another willing to take him. There is a simple brother, who seems quite earnestly attached to the truth, and for whom we have some hope that he is born again. He has sold a number of Testaments for me, and one day when he was going with a newly bought one, some rowdies, who wished to punish him for his intimacy with us, came up behind him, bandaged his eyes, and beat him to their hearts' content, taking away his Testament and tearing it up. He came to me the next day, saying he did not mind the beating, but felt badly about the Testament."

Madura Mission — Southern Hindostan.

RELIGIOUS PROSPERITY — ADDITIONS.

SOME letters from the Madura field, upon various matters of business, etc., make brief statements, somewhat incidental, but of great interest, in regard to recent additions to the churches, and an unusual degree of religious feeling in the midst of outward trials. Thus Mr. Rendall, writing from Madura, March 14, says:—

"The Lord be praised for what he is doing in our mission. In my letter of February 12th I wrote you that I had received fifteen persons to the church, in the villages. Since then I have had the privilege of receiving five more, and there are still twenty waiting to be received. Sunday before last fifteen united with the church of which Mr. Cornelius is pastor, and Pastor Rowland expects to receive seven to the West Church here next Sabbath.

"There is, indeed, great reason to thank God for these blessings from on high. There seems to be a work going on in many of our stations, and it manifests itself by additions to the congregations from among the heathen, as well as by additions to our churches. May the Lord grant that this season of famine and distress may prove to be a season of the most gracious visitation by the Spirit of God. Last week I attended a most

delightful local committee meeting, held for the helpers of Madura, Tirupuvanam, Mana Madura, and Melur. The meetings for religious exercises were very profitable.

"I hardly know what to tell you about the state of the people with reference to the famine. The price of grain is now rising, and if not checked will soon be as high as at any time during the year 1877. May the Lord send rain, in answer to our prayers, and may this people see the hand of God in all these things."

On the same day Mr. J. S. Chandler wrote from Battalagundu:—

"There are new opportunities for work, and such as I never had before. The hearts of the people are turned toward us, and are more receptive than ever before. . . . My people have not been scattered to any appreciable extent, but their numbers have increased so fast as to make my need of a new building much more pressing. The same is true of the Periakulam station, where the Christian population is also increasing fast. Since Christmas the number of adults received into the churches of this station, on profession of their faith, amounts to sixty-four; and more than fifty children have been baptized.

"One new thatch church is done, one old one enlarged, and three more must be built immediately. I insist on the people doing half. Having lost all their possessions in the famine, and having still to pay famine prices for everything, that is, I believe, the very limit of their ability. . . . I can assure you that it requires more self-denial than we think for them to do half. Many of them are lean, now, from hunger, and are living on a little horse grain, as they can get it, or the seed of a weed. But still there are more buildings needed, more catechists demanded, more scholars ready to study, than ever before in the history of this station."

FRUIT AFTER MANY DAYS.

"I could write for two hours about the revival going on in almost every congregation connected with this station. A week ago last Sunday I baptized eleven

persons, and received them to the church. They were from six different castes, four being respectable, admitted to Brahman houses. Just at that time came the news of the death of Mr. Muzzy; and I learned that the oldest of the new members was a young man when Mr. Muzzy visited the Pulneys. One day he took fowls and sold them to Mr. Muzzy's servants, and then read their books. Upon the missionary's coming suddenly out of the house he started away, but was called back by Mr. Muzzy, who said, 'Why are you afraid? What are you reading? Let me hear?' For the succeeding thirty years this man remembered the words of Scripture then read, and only now has made known his desire to follow them.

"This morning an old man, said to be a hundred years of age, called on me. He is of a high caste; was baptized by Mr. McMillan, and once taught a mission school; fell away and lived pretty much alone; has now only a grandson, who beats him; has to live by begging; and wishes to be baptized over again.

"There is a little street of twenty-two Pariah families outside the town of Batalagundu. In Mr. McMillan's time that missionary won over some of the people, bought some land on the other side of the road, and established a Christian street. Those who thus came over were not true converts, but were enemies of the rest of the people, and therefore separated through spite. I believe that to be the reason why the Christian village, with all its fluctuations under my father, Messrs. Washburn and Rendall, and myself, has never truly prospered. But now the original Pariah settlement of twenty-two houses has all come over to us. Every family is ready to be baptized, and their new house of worship we are to dedicate to-morrow evening. The land is not mission land, and the people, though poor coolies, are not paupers."

North China Mission.

GOOD NEWS FROM TUNG-CHO—RELIGIOUS INTEREST.

THE following letter from Mr. Chapin, of the Tung-cho station, is specially

cheering, because from a field where seasons of deep religious feeling—special works of reviving and converting grace—have not been common. He wrote February 4:—

"The Lord hath done great things for us whereof we are glad.' Before the week of prayer began, there was manifest in our boys' school an increased interest in religious things. Some were looking forward to that week with special longing, and with earnest cries to God for a blessing; but these tokens of good were not so marked as to lead us to anticipate the scenes we were soon permitted to witness. For that week we appointed the usual meetings,—one for women every day at noon, and a general prayer-meeting every afternoon at four o'clock; while in the evening we missionaries met by ourselves for a season of prayer. The Chinese were not satisfied with these daily meetings, but of their own accord gathered together in the evening, men and women, each by themselves, for prayer. The interest increased so much through that week, that at its close we could not think of discontinuing the meetings. They have continued up to the present time—four full weeks; and we have been permitted to see a revival of God's work, such as has never been experienced before, I think, in North China. Not that the number of conversions is unprecedented, for in many places far larger harvests have been gathered in, but the work done in the hearts of the native Christians themselves is such as I have never heard of in this heathen land. When we see this apathetic people so moved that, in our meetings, three or four would often get up at once to tell of the Lord's goodness, or to ask others to pray for them or for their unconverted friends, or that, when on their knees, three or four would begin to pray at once and could hardly wait for each other; and when we see them so burdened for the salvation of friends that they burst into tears while speaking of them or praying for them, as in some cases they did, we feel sure that it is God's work.

"The searching, convicting work of the Spirit in the hearts of some of the

Christians was also very thorough. One young man in the school, who was married some years since, confessed with much emotion the sin of which he had been guilty in worshipping heaven and earth at his wedding, in accordance with heathen custom. The next day, not satisfied with this, he rose and confessed the sin of Sabbath breaking, and begged others to pray that he might never offend in the same way again. He has now returned to his home, at one of the villages connected with the Peking station, thoroughly broken down in spirit, and longing to be a blessing in his home and among his neighbors.

"The theological class and the boys' school seem to be made over. They are pervaded by a new spirit. When the work began, about half of the boarding pupils were church members. Some of the others had already given us reason to hope that they were Christians, and four were baptized the second Sabbath in January. All the rest have now expressed their desire to be Christians, though some of them are quite young, and we know not how thorough the work is in their hearts. Two of the three day scholars have also expressed the same desire, and we hear that one of them is not to be allowed to return to the school because of the opposition of his heathen parents. Poor boy! We pray for him, and trust the Lord will open a way for him to live a Christian life.

"Besides the school boys, two men and one woman in Mr. Sheffield's employ, and the school woman, all seem to be truly converted. One of the men was a church member several years ago, but was excommunicated for dishonesty and persistent neglect of Christian privileges. Now he seems to give better evidence of hearty repentance than he ever did in the past. Another wanderer, in regard to whom we had almost lost hope, seems also to have been restored to the fold. A young man whom Mr. Goodrich formerly supported, and loved like an own son, years ago fell into the sin of opium smoking, and sank little by little about as low, socially and morally, as he could. But the grace of God seems to have

found him and brought him back, a changed and humbled man. If the change in him shall prove to be radical and lasting, it alone will a hundred fold repay us for all the prayers and labor expended in this revival. Several others have asked to be prayed for, and for some of them we feel considerable hope, but their cases are not as clear as those to which I have referred.

"Many of the Christians here, in the theological and boys' schools, are from other stations, and their hearts have gone out in longing desires and importunate cries for the salvation of unconverted friends in their homes. Two brothers from Kalgan, one in the theological, the other in the boys' school, have an opium-smoking father, once a member of the Kalgan church, and it has seemed as though they could not be denied seeing him restored to duty and to his Saviour. I believe they will sooner or later receive the answer to their prayers. There are other similar cases.

"It seems to us as though God had chosen this station upon which to pour out his Spirit, because there were gathered here, in our schools, so many representatives from other parts of our field, who will sooner or later carry the blessing to their homes. In fact quite a number of the boys have now gone home, to spend the new year's holidays; and some of them left us with an earnest desire and purpose to work for Jesus.

"There has been earnest effort here, also, to bring in outsiders, to share in the blessing. Notices of our meetings have been posted at the outside gates of our premises; sometimes the boys have stood at the gate and sung a hymn, and invited those who gathered to come in; and some have gone out to preach on the streets and in neighboring villages, in addition to the daily preaching in our outside chapels. These efforts have not been successful according to our hopes, though we trust yet to reap the fruit. Earnest prayer is still offered that this work may spread into the city and country around us. There is not nearly as much feeling manifested in the meetings as we saw two weeks ago, but we feel

hopeful that God will answer our prayers in larger measure than he has yet done, and give us some of the souls for whom we have been pleading. I can henceforth pray for revivals in China with a faith I have not hitherto exercised. Our schools may be blessed, our churches revived, and sinners converted just as in Persia or America. It seems to me like the dawn of day for this dark land.

GLAD TIDINGS FROM OTHER PLACES.

"February 8. And now come glad tidings from Peking. At the Presbyterian mission daily meetings have been held for a week or more, with constantly increasing interest. Persons are rising every night for prayer. In all twenty-eight have thus risen. We also hear of great ingatherings at Shantung and in the south. Our hearts take hold of God with new courage and faith. Surely he is introducing a new order of things in China, and the wave of salvation is to roll over this land of darkness and sin. Since I wrote the first part of this letter, one other young man here, a son of a female church member, has declared his acceptance of Christ. We rejoice in this new token that God is still in our midst, and we are all praying for the *abiding* presence of the Spirit."

Mr. Smith, writing from Tientsin, February 7, refers to this interest at Tung-cho as follows:—

"Mr. Porter and myself have just returned from a short visit to Peking and Tung-cho, for the purpose of attending the examination of the boys' and the Bridgman schools, on behalf of the Committee on Education. Of the special religious interest among the students at Tung-cho, you have been, doubtless, informed. It is analogous to a revival at home, and is the first instance of a work of this kind known in North China. A few winters since we heard of a like blessing on the native churches in Hankow; but the Chinese are so impassive and phlegmatic that it is difficult to realize the fact that they are open to deep spiritual influences until we have seen it. The boys in Tung-cho seem to be in that

frame of mind indicative of a real religious movement: feeling at first anxiety for their own sins, and then an equally deep anxiety for their friends. Of the twenty-two boys, all but one—a son of a native helper—had been led to desire the new life, and nearly all the servants on the premises; and all but *four* in any way connected with the mission families, had been enlisted."

THE FAMINE.

In the same letter Mr. Smith notices a mission tour, and says:—

"The famine, of which you have heard, rendered it very difficult to do any successful missionary work. The whole country is in a condition of appalling destitution, of which it is difficult for those at a distance to form any conception. It is no exaggeration to say that in the northern provinces millions have died of starvation; and they are still dying by hundreds and thousands. The government is doing something, but not a tithe of what is necessary. Indeed, the government is nearly powerless. In Shansi, the very worst that could be apprehended has actually come to pass, and not only are the people sold as slaves, but we now hear that children are eaten! In this province, and in Shantung, affairs are not so desperate, but they are bad enough. A considerable sum has been collected among the foreign residents in various parts of China, which is generally placed in the hands of missionaries for disbursement. Mr. Stanley has just left for Shantung, on this errand, intending to be absent six weeks. The work of distributing relief is one of great difficulty, and a multitude of obstacles are to be overcome before it can be successfully prosecuted."

A NEW MISSION PROPOSED.

Mr. Blodget wrote from Peking February 7, urging what he had before suggested, the establishment, by the Board, of a new mission at T'ai-Yuan-fu, in the province of Shansi, southwest from Peking. He gives some particulars in regard to that province, its population, etc., and says in conclusion:—

"I commend this whole subject to your Christian consideration and judgment. I believe in onward movements. I believe in undertaking great and difficult works in the name of the Lord. I believe in sending missionaries to the fifteen thousands of Micronesia, and to the fifteen millions of Shansi. In sending to Shansi, no new books are wanted; no expenditure of time and money in translations. The people is one and they have all one language. If their speech is different to the ear, when written it is the same as ours. All that is needed is labor. Books are ready to hand, and the missionary may preach by the written word, by having it read to his hearers, on the day of his arrival.

"In my last I referred to the fact that the London Missionary Society had determined to plant a mission in Sz-Chuen. By a paper received to-day I notice that they have sent their first missionary."

Japan Mission.

A NEW OPENING.

MR. O. H. GULICK wrote, on the 11th of March, from "Sasayama Tamba, thirty-eight miles north of Kobe," saying:—

"Mrs. Gulick and myself left Kobe on Saturday, the 2d instant, and, spending the Sabbath at Sanda, came on eighteen miles to this city on Monday, the 4th. This is the first visit of any missionary to this city or to this province; and Mrs. Gulick is the first foreign lady ever seen in this place. As Sasayama is outside of treaty limits, we came here under a traveling pass, obtained from the central government through the kind offices of the American minister. But, although this is the first visit of a missionary, we have already a good commencement here, and expect to hold the post as an out-station. Though eighteen miles distant from Sanda, it affords a fine missionary field for the education and development of the Sanda church; and for the past five months the four leading men of the Sanda church have taken turns in mak-

ing missionary tours to this city. One Sabbath in the month, one or another of their number has here declared the glad tidings. And the hand of Providence and the leadings of the Spirit are to be seen at every step of the way. The beginnings were very small, but the results are, thus far, very satisfactory."

INFLUENCE OF A TRACT.

"A year ago a poor man in this city met with one of the tracts prepared by Mr. Davis, and circulated widely by our mission. His attention was arrested, and in order to learn more of this *way*, he made, repeatedly, the journey to Sanda, where I met him, and where he became confirmed in his belief that this was the way of truth and life. This man's business was thatching the Shinto shrines with bark,—a manner of roofing applied chiefly to shrines and to the residences of the higher branches of the royal family. That his business was so closely connected with the up-building of heathen temples was a trial in the way of his embracing the faith. In answer to his earnest solicitation I held out the hope that, some day, I would obtain permission to visit the city, and upon his invitation the Sanda Christians began their labors here. As a result of his example and teaching, and that of the Sanda Christians, there are now sixteen believers."

SEEKING INSTRUCTION—HOW TO SING AND HOW TO PRAY.

"At the dedication of the Sanda church building, last September, several of the Sasayama learners were present, and drank in some of the inspiration of that happy day. Three weeks ago two of the fair maidens of this mountain environed town, respectively seventeen and nineteen years of age, appeared in Kobe, representatives of the faithful few who, as it were by stealth, had drunk of the water of life. The definiteness of their errand was interesting and edifying. They came to learn how to sing, and how to begin and end a prayer. They were from the humbler walks of life, and had been saving their earnings for some time

in order to meet the expense of this visit to Kobe. Such promising girls, on such a mission, were sure to meet a warm welcome in Kobe. They were received with open arms at the Kobe Home, — a spot the very atmosphere of which is saturated with notes of prayer and praise. The happy days in this enchanted bower flew quickly by, and the blooming maidens, with happy hearts and song-filled throats, were walking gayly on the thirty-eight miles, up the valleys and over the mountains to their humble homes, able to teach these two most important portions of Christian worship, — prayer and praise.

“When the girls were at our house we assured them that we should ere long visit their city. They replied that a place would be provided for us, but did not invite us to their homes. We supposed that we should be obliged to put up at a hotel. Japanese homes, though not nearly as impenetrable as those of the Chinese, are not as readily opened to visitors as the hospitable hut of the Hawaiian. However, on our arrival here we presented ourselves with a letter of introduction at the door of a relative of one of the Kobe Christians. We were not invited to enter, but were kindly conducted to the house of a humble carpenter, one of the believers, where we were greeted by his daughter, one of the two enterprising girls. Here we were given the best room and made at once to feel at home, with all the delicate and refined attentions in which, in some respects, the humblest of this people are our superiors. In order to conform to Japanese regulations in regard to entertaining foreigners, this house has been, during our stay, constituted a branch or lodging house of some neighboring hotel, which latter we have neither seen nor heard of in any other connection.”

HAPPY SURPRISE.

“The life of the missionary is more filled with happy surprises than that of any other profession, yet it is not the lot of every missionary to find, as we did, on our entry into the first room we occupied, a ready-made reading-stand, made after

the Kobe pattern, and a contribution box for the offerings of the faithful. What better improvement of his talent could the first believing carpenter in a heathen city make, than to fashion a pulpit for the coming missionary, and to frame a contribution box, such as he had seen nailed to the post in the Kobe church, and hung on the wall in the Sanda church? A hopeful beginning indeed, when the contribution box *precedes* the missionary, and the daughters of believers have in some measure learned a few of the hymns of the sanctuary ere the missionary has ever entered the town. Mrs. Gulick has had fine times teaching the youth and maidens to sing, in time and tune, a large part of the hymns of our little collection.

“Our host opened his house wide the first evening, and it was filled with a most attentive crowd, numbering eighty or ninety, while as many more went away unable to find entrance. The next evening a larger room was hired by the believers, and I had 150 eager listeners. On succeeding evenings I have had audiences respectively of 300, 300, 500, 300, and 400. These audiences were quiet and respectful, and contained many of the most earnest listeners I ever spoke to. Many were, doubtless, attracted by a desire to see and hear the foreigners, and to hear the singing; but that some of the seed sown fell on good ground, we had evidence in subsequent personal interviews, and in the sale of twenty portions of Scripture and of many of our small Christian books.

“The believers seem to have devoted the week to the study of the Word. Most of them are present daily at my morning Bible reading, and at Mrs. Gulick’s afternoon Bible class. They fully believe that the *Word* is the Christian’s guide. Among the most constant and intelligent of these Bible students, though not declaring himself a believer, is a wine (*sake*) merchant, one of the richest men of the city.”

INDIVIDUAL CASES OF INTEREST.

“One very interesting case is that of a man sixty-five years of age, who came

to see me after hearing one of my evening discourses. He wished further instruction. Kneeling on the mat he spread his wrinkled hands over the fire, shut his eyes, bowed his head to the floor, and drank in the story of the fall, the plan of redemption, and the history of the Saviour. Then, with a look of great satisfaction, he expressed thanks by repeated bows, and by his remarks showed that he had understood much of what he had heard. He said, 'Then God will forgive the man who for a long life has ignorantly worshipped false gods.'

"Another remarkable case is that of a man seventy-seven years of age, who came every evening to hear the preaching. On the Sabbath he came to learn more of the way. He had never before heard the truth. He listened with tearful interest to the account of the love of God to man. He said his sons were dead, his daughter-in-law died last year, his three grandchildren were scattered from him, and he lived alone, in poverty. He then presented a paper written by himself, stating his desire to be a disciple of this way. I asked those who knew him who guarded his house while he was away from home? They replied that if robbers should enter his house they would find nothing to take. Before he left he drew from his bosom a twenty-cent piece wherewith to buy a ten-cent copy of the Gospel of Matthew. I presented him with a copy free. He took out his spectacles, asked the attendants where the Lord's prayer was to be found, and began at once to learn how to pray. I firmly expect that this poor old man, who twenty-five years ago was one of the rich men of this city, and owner of a silk thread factory, will, at the eleventh hour of life, find joy in believing in the Saviour. Truly these are the Lord's marvelous doings. The believers hope that I may be able to come repeatedly, and hope to be permitted to organize themselves into a church in a few months.

"This company of believers belongs to a very different class in society from that of most of the Sanda church. These are from the middle class, — farmers, artisans, day-laborers, and those in the

humbler spheres of life; while the Sanda church is largely composed of the cream of society. To an exceptional degree this company is composed of those who belong to the masses. This fact, together with the very earnest and faithful character of many in the number, gives me great hope for a large and healthful growth of the church soon to be organized."

DANGER FROM IMPORTED SKEPTICISM.

A letter from Mr. J. T. Gulick, dated Kioto, March 13, puts in strong light the danger to be apprehended in Japan from the influence of modern materialistic and skeptical writers of Christian lands, and so the urgent call for prompt, earnest, and most prayerful effort on the part of Christians. He states: —

"It becomes more and more evident that the strongest opponent to Christianity in Japan will not be Buddhism, but materialism; not the religions and superstitions of old Japan, but the skepticism of modern Europe. The faith of the people in their old religions is giving way gradually, and though the strong fraternities of priests, and a large conservative element among the common people, will be for a time resolutely arrayed against any change of religious opinions, their utmost endeavors cannot stay the tide. Though we should fail to do our part in urging the claims of Christianity, the old systems would not fail to crumble before the advance of modern ideas. But we must not deceive ourselves with the thought that, in the absorption of new ideas, Christianity will be as readily received as other things; for it becomes every day more apparent, that the natural heart of progressive Japan is the eager disciple of rationalistic and materialistic Europe.

"We find proofs of this first in the higher schools, where the young men are reading with avidity the works of John Stuart Mill, Herbert Spencer, and Draper, and in most instances accepting their crudest statements without dissent. Most of the young men gathered in these schools pride themselves on their freedom from the restraints both of religion

and of morality, and fortify their minds in this course by the teachings of these favorite authors. Again, some of the newspapers of Japan are giving more or less distinct expression to sentiments hostile to religion, drawn from similar sources. In a series of articles that have recently appeared in the '*Osaka Nippo*,' the leading paper of Central Japan, religion in general, and Christianity in particular, has been characterized as the bane of humanity. One of the most prominent scholars in Tokio, who exerts the widest influence as an author, teacher, editor, and translator of English books, and who was supposed, two years ago, to be leaning towards Christianity, has lately come out decidedly on the other side, and is publishing anti-Christian articles in his paper.

"Japanese Christians have been greatly stirred; and some of them are casting about to see what can be done to answer the sophistries of these writers. The Christian students gathered here are specially anxious to acquaint themselves with the most effective methods of defending Christian truth. They realize that in Japan, as well as in Europe and America, there must be a struggle for the possession of the sciences, which atheistic Canaanites have polluted with their abominations; and there are Davids amongst them, who are preparing their slings and their stones, as, trusting in Jehovah, they go forth to meet the giants."

Mr. Davis refers to this same matter in a letter respecting the great importance of their training school, and the need of a strong corps of able men as teachers in that institution. He says:—

"We are in the midst of a mighty battle here in Japan. The battle which I saw was coming when I landed here six and a half years ago, and which I told you was coming, is upon us. It is a battle between Christianity and infidelity. The thinking minds in Japan, the scholars and officials, are becoming overwhelmingly infidel, — Epicurean. If you should look at my letters of four or five years ago, and at the appeal of the mission for a Christian college, written by

Dr. Gordon, you would see our warnings and prophecies. Those prophecies are fulfilled before our eyes to-day, in actual verities. There is not a theory that has ever been advanced by opposers and disbelievers of Christianity which is not rife here. The theories and works of Darwin, Huxley, Spencer, Mill, Strauss, Renan, Buckle, and many others are read and advocated here. One meets them everywhere."

AGED CONVERTS — THE BUDDHIST "NEW NAME."

Mr. De Forest wrote from Osaka, March 14:—

"Four months ago I baptized an old man and his wife, who had been most devout believers in Buddhism. 'Have you given up the worship of idols?' was one of my questions. 'Yes,' said he, laughing, 'I sold them all yesterday.' Every morning, for months, this old Christian has come to our family prayers; and the other day, stopping after prayers, he drew out of his bosom a roll which I send you, as being something rather rare. Thirty-five years ago he received it from a priest in Kioto, as a mark of his unusual zeal for religion, since which time this gold-colored picture had been his favorite. The picture is the exact size and shape of the god that was brought from India hundreds of years ago, the original of which was made of metal far dearer than gold!

"The writing on the left is interesting, and to understand it reference must be made to the religious customs of Shaka's teaching. At death the believer receives a new name, the meaning of which seems to depend on the amount of money the relatives hand out. However, while living, those who can afford it may *buy* this new name. A man came here the other day who told me, with a great laugh at his old folly, that he some time ago paid \$35 for his new name; and when I asked him what it was, he tried to recall it, but, failing, said he had it at home, somewhere. Now this old Christian had received, at the hand of the same sacred priest who gave him this picture to worship, his eternal name, writ-

ten by the side of the god. Nor had he forgotten its meaning. 'Saved through noted works of righteousness, to glory,' was the name that had been in his mind for thirty-five years. This old man says he is 'in the first step of death.' He will not tarry long; his eyes are dim, and his gait unsteady; but he seems to believe that he has a 'new name' now, that no priest of Shaka ever knew, a name written by the side of his new Saviour, to be received in the other life. May it prove to be no mistake.

"In a former letter I told you of an old man who came here by night, saying, 'I am old, and my days are few. I want peace in my heart before I die; tell me how I can get it.' Since that day he has been an earnest student of the Bible, one of the Christians going to his house twice a week to teach him. The other day I went to make him a call, and found him and his son cutting up some ancient family relics. On my inquiring he said he had worshiped these ancestors all his life; but he had learned the folly of that, and was cutting them out to burn them. I asked for one or two to send to the States, that the Christians there might see the old man's faith. He gave me five. This old man will, doubtless, receive baptism at the next communion, as also his son."

DEATHS.

"You published lately an account I sent you of a young physician whom I baptized last fall. This morning I stood by his death-bed, and, with the wife, sister, mother, and brother, prayed that when he fell asleep it might be to awake in the land of glory, in the country of God. Three months of typhoid fever have taken from us one in whom we had much hope, one with whom I was to open an especial work as soon as he had recovered. Thus two of our best workers, in whom we had strong faith, have been taken from this weak church within a month."

A PHYSICIAN GIVING HIMSELF TO CHRISTIAN WORK.

Mr. Atkinson, of Kobe, wrote March 29:—

"I have an incident or two that may be useful. A physician, who is an officer in the Tamon dori church, has had it on his mind to devote himself almost entirely to Christian work. He proposed to practice medicine just enough to supply himself and his wife with a house and with food. A year ago he made a sort of covenant with God, in which he said, that after laying up enough money to buy a certain number of garments—the wealth of many Japanese is in their wardrobes—he would devote himself to Christian work, and take Paul, who made tents for a living, as his example. He was happy in his covenant, and believed it acceptable to God."

ROBBED.

"One night last month he was alone in his house, reading the Acts of the Apostles. A man entered his office and said that he was not well, and would like to be prescribed for. The physician said: 'Come up here and I will see you.' The man stepped up from the earth-floor entrance-way to the matted floor of the office, and as soon as he was on the doctor's level, he drew a short sword from his bosom, and told him to shut his mouth or he would cut his head off! By this time another man, an accomplice, had entered. Discretion being better than anything else, the doctor held his peace. His hands were soon tied behind his back, and he was then asked for money. All he had by him was a trifle, which was taken. A cloth was then tied securely over his mouth, and he was left to his reflections while the two robbers took the savings of a lifetime,—thirty-one suits of clothes. The accomplices outside made off with the goods as fast as the two inside passed them out. Bedding was not taken, but only wearing apparel. The thieves gone, the doctor in his bound condition went to the church, which was close by, and created quite a sensation among his brethren by his appearance.

"The sympathy manifested was delightful. His own church made up a purse for him; Kobe and Hiogo helped him; and Akashi, where he has been preaching, sent up a small purse to help

him out of his difficulty. He felt, however, that he had received enough before the last purse came, and handed that over to his church, which was a little in arrears."

RENEWED CONSECRATION.

"The following Sunday the doctor preached in Kobe. He wanted to tell what a blessing the robbery had been to him; and spoke right well. He mentioned the difference between the expressed sympathy of his Christian brethren and that of his heathen neighbors. The latter came with lugubrious faces and doleful expressions; the former came with cheerful countenance and assurance of voice.

"Concerning the covenant he had before made with God, he said he thought it acceptable to his Maker because he had been prospered; but he felt assured, now, that he had been mistaken. He recognized the robbery as a call to an immediate entrance on Christian work. His ability, he said, was nothing; but he would be as a John the Baptist, would go in advance of others, and work in one place and another until pastors could be secured for those places.

"This plan he put into working order at once. After consulting with his church and with me, he went to Akashi, where he has been so deeply interested for some time, and where he has done considerable work already. Twenty-seven persons there desire baptism. They were delighted at the prospect of the doctor's coming. They have rented a building for a chapel, and he is to live in a part of it, having it rent free. For his food and other simple wants he will practice his profession, and the remainder of his time and strength he will devote to Christian work in Akashi and the region around."

FRUIT FROM A PREACHING TOUR.

"My tour of last spring has borne some

fruit. Here is a specimen. A resident of a town 175 miles distant was much interested in the truth. He attended the services of the theological student who preached in his town during the summer, and recently he called on me. He said he was on his way to Osaka on business, and that he intended going on to Kioto in order to secure the services of the same theological student for the summer. This was good news indeed. He also said that he had organized a temperance society in his town. He had given up the use of liquor, of which he used to be exceedingly fond; eight others had joined with him, and the society meets once a month, twenty-four persons usually attending. Each member of the society contributes five cents at each gathering, to be used for missionary work when they have a preacher! I expect to visit the place again this spring."

PROGRESS—THE NATIVE CHRISTIANS.

"The churches of Kobe, Tamon dori, and Hiogo are steadily growing. Five received baptism at the last communion: two in Kobe,—both young ladies from our seminary,—two in Hiogo, and one in Tamon dori. We have now regular services in three villages outside of the three regions already named.

"We have been praising our ladies for the work they have done and are doing, and they are deserving of all, and more than all they have received; but I am afraid we are not sufficiently praising our native brethren. Our efforts, and the efforts of the ladies, would effect comparatively little if it were not for the faithful work of the native Christians. Their ability is manifestly growing, and their growth in grace is, in many instances, conspicuously apparent. Large numbers are not yet coming into our churches, but the churches are getting in better condition to assimilate them when they do come, which they most assuredly will do in time."

MISSIONS OF OTHER SOCIETIES.

BAPTIST MISSIONARY SOCIETY (ENGLISH).

THE last Report received from this Society is for the year ending March 31, 1877. The statistical summary of the missions is presented in the following table:—

	India.	Ceylon.	China.	Europe.	Africa.	West India Islands.	Jamaica.	Total.
Missionaries (European)	37	4	2	12	5	6	20	86
Missionaries (Home)	11	—	—	—	—	—	27	40
Evangelists	121	19	5	14	18	38	—	205
Stations	113	65	3	41	19	87	—	430
Baptized	292	27	16	116	29	288	959	1,739
No. of Members	3,338	630	62	679	161	4,617	19,989	29,406
Teachers	156	47	—	8	9	7	121	348
Day Scholars	3,243	2,393	—	106	203	—	9,000	15,079
Sunday Scholars	959	440	—	930	273	2,328	13,691	17,930

In regard to the financial condition of the Society the Report states: "Excluding donations for the debt and contributions for special funds, the receipts of the year amount to £38,359 6s. 10d. and the expenditure to £38,330 18s. 10d., as compared with £33,888 9s. 3d. receipts, and £39,433 6s. 3d. expenditure for the previous year, showing an increase in the general receipts of £4,470 17s. 7d. and a decrease in expenditure of £1,102 7s. 5d. To this increase in general receipts should be added the £591 9s. 1d. specially contributed towards the liquidation of last year's debt, and £94 10s. 2d. increase in contributions for the Widows' and Orphans' Fund, MAKING A TOTAL INCREASE IN RECEIPTS FOR THE YEAR OF £5,157 16s. 10d. Satisfactory, however, as this increase is, it should be remembered that it falls far short of the present needs of the mission, leaving out of view any further extension of the work.

"A further permanent increase in the contributions to the mission of at least £5,000 is urgently called for, and the Committee earnestly hope that during the coming year, through the deepening interest and liberality of the churches, this sum may be obtained."

GENERAL BAPTIST MISSIONARY SOCIETY — (ENGLISH).

THE mission of this Society is in India, where it reports seven stations (at

only three of which, however, are there resident European missionaries), and five branch stations. The statistics are given thus: "European Agents, 14; Native Preachers, 15; Students, 6; Number of Chapels, 10; Number of Members, 884; Total Christian Community, 2,347."

The income of the Society for the last year reported was, for general purposes, £3,276 6s. 5d.; for various special funds, £1,608 15s. 1d.; interest, £288 17s. 2d.; contributed in India, so far as reported, £1,683 10s. 10d.; from the mission printing office at Cuttack, £1,543 17s. 4d.; total £8,401 6s. 10d. (\$42,006).

WESLEYAN METHODIST MISSIONARY SOCIETY (ENGLISH).

THE receipts of this Society for the year ending April, 1877, are thus reported:—

HOME RECEIPTS.

Mission House Donations, Subscriptions, etc.	£2,687	17	2
Home Districts, including England, Wales, Scotland, and Zetland	96,333	16	1
Hibernian Missionary Society (exclusive of Christmas Offerings)	3,583	17	6
Juvenile Christmas Offerings	12,446	19	3
Legacies	2,618	17	0
Dividends on Property to secure Annuities	913	0	11
Interest on Centenary Grant	450	0	0
Lapsed Annuities	3,600	0	0
Total Home Receipts	£122,634	7	11

FOREIGN RECEIPTS.

Australasian Conference and Mission Districts	23,600	4	2
Total	£146,234	12	1

About \$731,172. The expenditures were £164,285 16s. 4d.; about \$821,429.

The "General Summary" of the missions, etc., is as follows. The reader will bear in mind that much the larger portion of the missions are not among the heathen, but in nominally Christian lands, in English dependencies abroad, among colonists, etc.

I. Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in <i>Europe, India, China, South and West Africa, and the West Indies.</i>			
Central or Principal Stations called Circuits	318	Ministers and Assistant Missionaries, including Supernumeraries	464
Chapels and other Preaching Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained	2,483	Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	4,236
Ministers and Assistant Missionaries, including Supernumeraries	389	Unpaid Agents, as Sabbath-school Teachers, etc.	17,599
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	1,634	Full and accredited Church Members, On trial for Church-membership . . .	59,628
Unpaid Agents, as Sabbath-school Teachers, etc.	7,013	Scholars, deducting for those who attend both the Day and Sabbath Schools	9,632
Full and accredited Church Members, On trial for Church-membership . . .	81,658	Printing Establishments	130,272
Scholars, deducting for those who attend both the Day and Sabbath Schools	10,075		2
Printing Establishments	79,726		
	3		
II. Other Missions of the Society having also relation to Conferences, in <i>Ireland, France, and Australasia, taken from the Reports of last year.</i>			
Central or Principal Stations called Circuits	299		
Chapels and other Preaching Places	3,777		

RECAPITULATION.

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world	617
Chapels and other Preaching Places	6,260
Ministers and Assistant Missionaries, including Supernumeraries	853
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	5,870
Unpaid Agents, as Sabbath-school Teachers, etc.	24,612
Full and accredited Church Members, On trial for Church-membership . . .	141,286
Scholars, deducting for those who attend both the Day and Sabbath Schools	19,707
Printing Establishments	209,998
	5

MISCELLANY.

PRAYER AND MISSIONS.

(FROM A SERMON BY J. W. HOUGH, D. D.)

"A CHRISTIAN prays that there may be in him 'that mind, which was also in Christ Jesus,' and wonders much that he fails to obtain and enjoy that sweet consciousness of Christ's indwelling presence and power that he sees to be possessed and felt by the more spiritual ones among his fellow disciples. Yet this praying Christian, lamenting over the failure of his prayer, has never taken any but the most vague and general interest in Christian efforts to send the gospel to those who have it not. He asks for the mind which was in Christ Jesus, yet keeps himself out of sympathy with that one thing in Christ's mind which supremely characterized his earthly mission, — the desire and purpose to send the glad tidings to every creature. To say, 'I take little interest in the conversion of the world,' is to acknowledge a discord between one's heart and the master chord of Christ's

heart, which will go far toward explaining any failure to receive the asked for richness and sweetness of Christ's presence. A man might as well pray for steam while heaping ice under the boiler, as pray for the mind which was in Christ while withholding himself from broad and hearty sympathy with Christ's effort to bring the world to himself."

MISSIONS IN CHINA.

The "Chinese Recorder," for January last, gives about six pages to an article, mainly statistical, on Protestant missions in China, by Rev. J. Lees. It states that in 1864, twenty-four societies, European and American, had in China 189 missionaries; now twenty-nine societies have 302 such laborers. Apparently those included in the numbers as "missionaries" are the male and the *unmarried* female laborers. Of the English force, 36 males and 20 females are unmarried, 57 in all.

Of the Americans, 17 males and 39 females, 56 in all, are single. The point of remarkable difference in these figures is accounted for thus :—

“The number of unmarried missionaries in English and American societies is seen to be about equal. But in English societies the majority of these are men, in American societies the majority are women. The reason is to be found partly in the character of the work undertaken by the China Inland and other English missions, where, perhaps, itineracy receives more attention; and partly in the comparatively greater effort put forth by American missions in the important matter of female education.”

The following table brings to view the force employed by the several societies, arranged in the order of the time at which these societies commenced their work in China :—

A. D.	Society.	No. of Missionaries.	Stations.	Average of Men at each.
1807	London Mission	23	11	2 ¹
1830	American Board	28	6	4 ³
1834	American Baptist Miss. Union	9	3	3
1835	American Episcopal	10	4	2 ³
1836	British and For. Bible Society	2	2	1
1837	English Episcopal	20	7	3 ¹
1838	American Presbyterian	40	10	4
1845	English Baptist	1	1	1
1847	English Presbyterian	14	14	4 ¹
1847	Am. Methodist Episcopal	24	4	6
1847	Am. Southern Baptist	10	3	3 ¹
1847	Rhenish Mission	6	4	1 ¹
1848	Am. Meth. Episcopal (South)	3	2	1 ¹
1850	Wesleyan Mission	23	6	4 ¹
1854	American Reformed Dutch	4	1	4
1859	American Woman's Union	2	1	1
1861	American United Presbyterian	1	1	1
1861	English New Connection Meth.	3	1	3
1862	Society for Prop. of the Gospel	2	1	2
1862	China Inland	41	15	3 ¹
1863	Scotch United Presbyterian	6	2	3
1863	Scotch National Bible Society	2	2	1
1864	Female Education Society	2	1	2
1867	Am. Southern Presbyterian	9	2	4 ¹
1868	Eng. United Meth. Free Church	2	1	2
1869	Irish Presbyterian	2	1	2
1874	Basal Mission (some in China since 1847)	11	3	8 ³
1874	Canadian Presbyterian	1	1	1
1874	Unconnected	3	2	
1876	American Bible Society	1	1	1

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central or principal stations, not including a large number of out-stations, occupied mainly by native laborers. Mr. Lees supposes there may be now, in all, not far from 500 places in which the gospel is preached with more or less regularity.

Of the 29 societies mentioned in the table, 12 are of the United States, with 141 missionaries, while 14 are English (or British) with 143 missionaries,—a pretty equal division of laborers between these two nations. But to the English number should be added the three “unconnected” missionaries. There are 9 English physicians and 10 American, including 3 ladies. Sixty-four of the missionaries, it is said, have been in the field 15 years, or more.

Mr. Lees remarks: “Upon the whole, the result of this somewhat rapid and necessarily imperfect review is very cheering. Had we a census of results, so far as they could be tabulated, who can doubt that even the most skeptical would be filled with wonder, and Christian hearts with adoring gratitude? Brethren, the day is gone by for doubts as to success and apologies for our existence. With rapidly growing numbers, backed by manifestly increasing sympathy on the part of the churches whence we come, gathering around us continually, not only more converts, but a more numerous band of earnest, able native preachers, reaching year by year ever further into the interior, the man is dull and faithless indeed who does not “thank God and take courage.” There are not wanting signs that the gigantic difficulties which have so long resisted us are beginning to give way. Ours is emphatically a hard warfare, but it is not a forlorn hope; and the victory which will assuredly one day be won is already *being* won. It is not easy for those who are in the thick of the fight to judge fairly of its progress. But when we see the standards advancing, and hear on every hand the shouts of fresh and vigorous comrades, we know that we are called to nerve ourselves, by faith in God, for sterner and more decisive conflict. The end is not yet, but it may be nearer than we think.”

¹ Nearly.

² There is obviously some mistake here. Probably it should be 3 stations.

A QUICKENED MONTHLY CONCERT.

THE pastor of a country church in Massachusetts writes to the Home Secretary of the Board: "My last Missionary Concert was observed by a *packed* audience, and this in spite of the lowering weather. Next time we shall have to open all our rooms, and allow sittings for three or four hundred people. I am getting a little enthusiastic in my series of subjects, and I don't know where the interest is going to lead both me and my people."

"Enthusiastic," and "my series of subjects!" These few words tell the story of reasons for the "packed" audiences. We hear of other, and hope to hear of many, ministers and churches waking to new interest in this most important Concert of Prayer.

A VOICE FROM THE PACIFIC COAST.

THE following is from a circular "for use in the Congregational churches of the Oregon Association."

"WEEKLY PLEDGE:

(For the year beginning 187 ,
and ending 187 .)

"Recognizing the fact that God is the Great Proprietor, and that the silver and gold are his (Haggai ii. 8), and that property is given me only as his steward for the service of his cause (Matt. xxviii. 14, and Luke xix. 13), I hereby pledge myself to set apart weekly (1 Cor. xvi. 2) the sum of ———, to be held as the Lord's money for the purpose of benevolence.

(SIGNED) _____

"DIRECTIONS:—

"Remember that it is not the AMOUNT of the gift but the spirit which prompts it which makes your offering acceptable to God. The penny of the poor man is of as much value in the arithmetic of heaven as the rich man's tens of thousands. LET EVERY ONE GIVE SOMETHING, no matter how small the amount. *It is earnestly desired by the Official Board that each member of the congregation, men, women, and children, should make his or her own individual pledge;—that the father of a family should not be the only*

one to enjoy the rewards of giving. We wish to train the rising generation in liberality. Will fathers and mothers see that their children are early taught that "it is more blessed to give than to receive," and that they are given a chance to practice giving?

"One of these circulars for each member of the household will be furnished families. Please make your pledge AT ONCE, and return this circular to ———, our Collector, either personally or through the post-office. *No one shall know the amount of your pledge except yourself, your Pastor, and the Collector.* On the return of your pledge, a package of envelopes, one for each month in the year, will be furnished you. Collections of amounts pledged will be made on the FIRST SUNDAY and the following THURSDAY EVENING OF EACH MONTH. Divide the money pledged between the societies named below as you please. Pledges not thus divided will be apportioned by the Official Board of the Church. If the name of any society to which you wish to contribute is omitted, you can add it to the list.

"If you do not wish to make any pledge return this circular, stating that fact, in order to save yourself and the Collector further trouble."

A list of societies to which the churches of the association contribute is then given, with the blank space for a subscription to each. Is it not time for the churches generally, in some way, more thoroughly to systematize their benevolent work?

HAWAIIAN THEOLOGICAL SCHOOL.

THE Honolulu "Friend," for April, says: "It was our privilege, on the morning of the 26th of March, to attend an examination of the pupils under Dr. Hyde's training. There were present fourteen Hawaiians and one Chinese. They were examined upon the two Epistles of Paul to Timothy. They are making good progress in their acquisition of the English language, and their knowledge of the meaning of the Scriptures. Dr. Hyde is manifestly 'the right man in the right place.' Although he has been

here less than one year, he has become a good Hawaiian scholar, both writing and speaking the language with ease.

"A majority of the pupils are married, and we learn that Mrs. Hyde and Mrs. Bingham give instructions to the wives of the young men. Surely the prospects of this Seminary are encouraging, and a step was taken in the right direction when the American Board sent forth Dr. Hyde on his mission to the Hawaiian churches, and to educate young men to become pastors of these churches."

UNEXPECTED TESTIMONY.

THE report of the Madura mission for the last year presents this incident:—

"One of the Bible women, on making a trip by railway, came back saying that she had found a quiet corner in the railway carriage and was reading her Bible. While those about her were looking on in some surprise to see a woman reading, a man from the centre of the carriage rose and said: 'Do you see that woman there? She is a Christian, and is reading the book of her God. She is not like you heathen women, who know nothing but vain, idle talk, and have thoughts of nothing above your cooking and clothes.' Then, straightening himself up, he went on in a very earnest way, to give a grand testimony to the elevating effects of the Christian religion, and the happy change it had wrought in this district. All this, with the heathen marks on his forehead, and the whole company of passengers listening in utmost quiet. The Bible woman left the railway carriage at the same time as the strange witness for Christianity. He gave her the Tamil salutation, and she made bold to say: 'O, sir, you talk very wisely of the Lord Jesus, but tell me do you know him in your own heart?' 'Alas,' he said, 'I should have been a Christian long ago but for fear of my friends and family.' And then he went on to tell how, when a boy, studying in Mr. Poor's school, the conviction had come, and strengthened with his years, that this religion of Jesus Christ must be the true one; and how the burden of that conviction was ever

with him. 'And this,' says the Bible-woman, 'is one of four deeply convicted, burdened men whom I have met, who told me they had studied in Mr. Poor's school.'"

BIBLIOGRAPHICAL.

Non-Christian Religious Systems. — Buddhism. Being a Sketch of the Life and Teachings of Gautama, the Buddha. By T. W. RHYS DAVIDS, of the Middle Temple. *Hinduism.* By MONIER WILLIAMS, M. A., D. C. L. *Islam and its Founder.* By J. W. H. STOBART, B. A., Principal La Martinère College, Lucknow.

These volumes, published by the London Society for Promoting Christian Knowledge, had been on hand for some time, awaiting proper recognition, when the following notice appeared in the "British Quarterly" for April, which we are glad to indorse, and to commend to the readers of the Missionary Herald.

"The names of the writers of these manuals are a guarantee of the most accurate knowledge and of a high degree of literary excellence. Each volume would amply repay special criticism, but coming before us as they do, we can only in a general way characterize each.

"The idea of a series of works on 'Non-Christian Religious Systems' is a happy one. The story of Buddha is a marvelous one, for the high and pure religious qualities that were characteristic of him. In religious zeal and self-sacrifice, and in broad philanthropy, he has often been compared with the Divine Master. Mr. Davids' account of him, however, produces the impression of an infinite falling short of that. The life of Gautama, so far as it is known, is told by Mr. Davids in a couple of chapters. The rest of the volume is devoted to the doctrines, orders, history, and statistics of Buddhism. Among the religions of the world, Buddhism occupies the foremost place. It numbers forty per cent., or 500,000,000 of the world's population, while Hinduism, the next most extensive religion, counts only thirteen per cent., or 160,000,000. Few men are more competent than Mr. Davids to deal with the

subject. How well qualified to deal with Hinduism Professor Monier Williams is, it is quite superfluous to say. Mr. Stobart has laid under contribution all available sources of information for his little book on Islam, the modern literature of which, especially in the reconstruction of the popular estimate of Mohammed, is becoming very voluminous. Mr. Stobart avoids the denunciations of writers like Prideaux on the one hand, and the indiscriminate eulogies of writers like Mr. Bosworth Smith on the other. He strives to hold a just balance, and comes to conclusions substantially the same as those reached by Mr. Freeman in his book on the Saracens, and in his article on Mohammed in this Review."

GLEANINGS.

—A telegram from Aden has announced that Lieutenant Smith, the leader of the English Church Missionary Society's Mission to the Victoria Nyanza, and Mr. O'Neill, of the mission company, have been murdered.

—The value of system in missionary efforts has a good illustration in a report from a Baptist chapel in Liverpool, England. While taking simply an annual collection, the congregation raised for foreign missions from £70 to £100 a year (350 to 500 dollars). They then, last year apparently, tried the plan of monthly contributions by means of envelopes furnished by lady collectors, and raised the first year £660 (\$3,300).

—It is announced that England is to be well represented religiously at the Paris Exhibition. Not only will the Bible Society be there, with its numerous versions of the Scriptures, but, through the Evangelical Alliance, "A piece of ground had been secured immediately fronting the grand entrance to the Trocadéro, and a Salle Evangélique was in course of erection. This will be used for divine service in various languages on Sunday, and for evangelistic meetings throughout the week. There will also be missionary, philanthropic, and international conferences held under the joint superintendence of the London and Paris

Committees. Other meetings will be arranged for in the interests of religious liberty, pure literature, the Lord's day observance, and the social and religious elevation of the people of various countries."

DEATH.

REV. DR. ANSON SMYTH, of Cleveland, Ohio, announces, in the "New York Evangelist," the death, on the 29th of March, of Mrs. Nancy L. Hoisington, aged 74, widow of the late Rev. H. R. Hoisington, formerly a much esteemed missionary of the Board in Ceylon. He says of her: "Her life-long trust in Christ did not fail her in her last hour, for her departure was peaceful, happy, and triumphant over death and the grave. . . . She had accomplished her warfare. Her life was rounded out and complete. Before extreme old age, with its attendant infirmities and dependence had come upon her, she went home to join the dear ones that had gone before. We cannot mourn her death: for we know that they who die in the Lord are blessed for evermore. We who knew her manner of life will ever cherish her memory. Her name will be associated with all that is noble in Christian womanhood. Not only to her children and grandchildren will all recollections of this sainted woman remain fresh and hallowed, but their children, to many generations, will learn her name and revere her character."

ARRIVAL.

MR. AND MRS. CARY, from San Francisco, February 7, arrived at Yokohama, Japan, March 3.

RELIEF FOR CHINA.

As before announced, the Treasurer of the American Board (Langdon S. Ward, Congregational House, Boston) will be most happy to receive and transmit contributions for the relief of the millions in China now perishing by famine.

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MASSACHUSETTS.		DISTRICT OF COLUMBIA.	
Boston, Pilgrim Cong. ch.	10 00	Washington, Rev. John W. Chickering,	25 00
RHODE ISLAND.		Received for the "Debt," in April,	50 00
Providence, C. A. Pabodie, 10; Mrs.		Previously acknowledged (see May	
A. S. Goddard, 5;	15 00	"Herald"),	52,733 73
			\$52,733 73

DONATIONS RECEIVED IN APRIL.

MAINE.		Rutland county.	
Cumberland county.		Rutland, Cong. ch. James Ledget,	5 00
Gorham, Cong. ch. and so. 11; A		Windham county, Aux. Soc. C. F.	
friend, 10;	21 00	Thompson, Tr.	
Portland, "Towards preventing		Brattleboro, Cen. Cong. ch. and so.	134 50
another debt," 10; State St. Ch.		Jamaica, Cong. ch. and so.	6 00
special, 2;	12 00	Saxton's River, E. H. Pettengill,	5 00
West Auburn, Cong. ch. and so.	21 00—54 00	West Brattleboro, Cong. ch. and so.	11 34
Hancock county.		Westminster, Cong. ch. and so.	25 00—181 84
Bucksport, Elm St. ch. and so.	35 00	Windsor co. Aux. Soc. Rev. C. B.	
Penobscot county.		Drake and J. Steele, Tr's.	
Bangor, 1st Cong. ch. and so.	36 54	Chester, Cong. ch. and so.	15 00
Brewer, 1st Cong. ch. and so.	9 70	Quecher, Cong. ch. and so.	11 36
Hampden, Cong. ch. and so.	27 00	Weston, L. P. Bartlett, "In memo-	
Holden, A friend,	1 00—74 24	riam," 3; Mrs. S. A. Sprague, 2;	5 00—31 36
Piscataquis county.		Legacies. — Westminster West, Al-	351 74
Foxcroft and Dover, Cong. ch. and so.	20 00	mira Goodhue, by Homer Goodhue,	
Somerset county.		Ex'r,	200 00
Norridgewock, Cong. ch. and so. m. c.	20 21		551 74
Union Conf. of Churches.			
Hiram, Cong. ch. and so.	2 00		
York county.			
Saco, 1st Cong. ch. and so.	30 16		
	235 61		
NEW HAMPSHIRE.		MASSACHUSETTS.	
Cheshire co. Conf. of Ch's. George		Barnstable county.	
Kingsbury, Tr.		Centreville, Cong. ch. and so.	6 25
Stoddard, H. W. Calhoun,	2 00	North Falmouth, Cong. ch. and so.	20 00
Westmoreland, Cong. ch. and so.		Yarmouth, 1st Cong. ch. and so. (of	
with other dona. to const. J. W.		wh. 26 27 m. c.)	114 52—140 77
BUTTERFIELD, H. M.	44 25—46 25	Berkshire county.	
Grafton county.		Curtisville, Cong. ch. and so.	15 00
Bristol, Cong. ch. and so.	4 00	Sheffield, Cong. ch. and so.	7 19
Enfield, Mrs. Mary Blake,	10 00	Williamstown, 1st Cong. ch. and so.	46 93
Hanover, Cong. ch. and so. at Dart-		Windsor, Cong. ch. and so. 2.50;	
mouth College,	12 26	E. R. S. 7.50;	10 00—79 12
Piermont, Cong. ch. and so. 6 44;		Bristol county.	
Mrs. A. D. Marden, 3 56;	10 00—36 26	Fall River, Central ch. m. c. for	
Hillsboro co. Conf. of Ch's. George		Papal Lands,	53 40
Swain, Tr.		Norton, Trin. Cong. ch. and so.	113 00—166 40
Manchester, Rev. C. W. Wallace,	25 00	Brookfield Ass'n. William Hyde, Tr.	
Mason, J. B. Wilson,	1 00	Bane, Evan. Cong. ch. and so. (of	
Nashua, 1st Cong. ch. and so.	88 38—114 38	wh. m. c. 69 61) to const. Miss	
Merrimac county, Aux. Society.		LUCY RAINGER, H. M.	160 61
Webster, 1st Cong. ch. and so.	30 00	Dana, Cong. ch. and so.	3 00
Rockingham county.		North Brookfield, 1st Cong. ch. and	
Hampstead, Cong. ch. and so. 31.25;		so.	50 00—213 61
A deaf old lady, 40;	31 75	Essex county.	
Sullivan county, Aux. Soc. N. W.		Andover, A friend,	5 00
Goddard, Tr.		Essex county, North.	
Claremont, Cong. ch. and so. m. c.	23 71	Bradford, Mrs. L. K. Greenleaf,	3 00
	282 35	Ilaverhill, Centre Cong. ch. and so.	
VERMONT.		126; West Cong. ch. and so. 35;	171 00
Bennington county.		Ipswich, 1st Cong. ch. and so.	18 00
East Arlington, Charles Redfield,	10 00	Newbury, 1st Cong. ch. and so.	28 00
Peru, Cong. ch. and so.	10 00—20 00	Newburyport, Belleville Cong. ch.	
Caledonia co. Conf. of Ch's. T. M.		and so. 5 44; North Cong. ch.	
Howard, Tr.		and so. 39.95; A thank offering,	549 35—769 35
Danville, Cong. ch. and so.	18 45	Essex co. South Conf. of Ch's. C. M.	
Chittenden county.		Richardson, Tr.	
Charlotte, A friend,	20 00	Beverly, Dane St. ch. and so.	9 13
Milton, P. Herrick,	1 00—21 00	Rockport, Z. A. Appleton,	5 00—14 13
Essex county.		Hampden co. Aux. Society. Charles	
Granby and Victory, Cong. ch. and so.	10 00	Marsh, Tr.	
Orange county.		Holyoke, 2d Cong. ch. and so.	54 30
West Newbury, Cong. ch. and so.	20 09	Monson, Cong. ch. and so. (of wh.	
Orleans county.		m. c. 9.42),	51 47
Greensboro, Rev. Moses Patten and		Springfield, South ch. (of wh. 5 for	
wife,	25 00	China) 121.66; Olivet ch. 21 76;	
Irasburgh, Cong. ch. and so.	4 00	Hope ch. 18.73; A worshiper at	
North Craftsbury, Cong. ch. and so.	15 00—44 00	Indian Orchard, 500;	662 15
		Tolland, Mrs. N. E. Slocum, 5; Mrs.	
		Daniel Spring, 5;	10 00
		West Springfield, Park St. ch. and so.	15 00
		Westfield, Mary A. Dickinson,	100 00—895 92

Hampshire county, Aux. Society.	
Auherst, A student,	5 00
Northampton, C., 75; A friend, 1;	76 00
Northampton, Cong. ch. and so.	55 50—116 50
Middlesex county.	
Burlington, Cong. ch. and so.	16 33
Linden, Cong. ch. and so.	14 00
Lexington, Hancock ch. and so.	22 11
Malden, 1st ch. and society,	78 97
Natick, Cong. ch. and so.	142 10
Newton, Eliot ch. and so.	276 63
North Reading, Rev. F. H. Foster,	5 00
Sherborn, E. C. A.	25 00
Somerville, Franklin St. ch. and so.	
m. c.	10 12
Southboro, Cong. ch. and so.	8 91
Stoneham, Cong. ch. and so.	21 52
Woburn, Mrs. Stephen Dow,	5 00—625 69
Norfolk county.	
Brookline, Harvard Cong. ch. and	
so. 133.42; A friend, 2;	140 42
Canton, Ev. Cong. ch. and so. m. c.	20 00
Quincy, Cong. ch. and so. m. c.	37 00
South Braintree, Cong. ch. and so.	6 00
Wollaston Heights, Cong. ch. and so.	10 00—213 42
Old Colony Auxiliary.	
Fairhaven, A friend,	50 00
Lakeville, Cong. ch. and so.	2 00
New Bedford, L. Bushnell,	25 00—77 00
Plymouth county.	
Abington, Cong. ch. and so.	16 17
East Bridgewater, Union ch. and so.	19 43—35 65
Suffolk county.	
Boston, Union ch. 1,277.55; Phillips	
ch. 74.25; Pilgrim ch. 55.33; Cen-	
tral ch., a member, 20; Imman-	
uel ch. 15; South Evang. ch.,	
Dea. Wiswall, 10; S. D. S. 170;	
L. T. B. 100; T. S. 30;	1,752 13
Worcester county, Central Asso'n. E.	
H. Sanford, Tr.	
Leicester, Mrs. Zebiah Nelson,	2 00
Oxford, 1st Cong. ch. and so.	21 39
Shrewsbury, J. S. Hastings,	1 00
Webster, 1st Cong. ch. and so.	25 00
Worcester, Union ch. 78.51; Old	
South ch. 61.84; Central ch. m. c.	
57.24; Salem St. ch. m. c. 19.30;	216 89—266 23
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Uxbridge, 1st Ev. Cong. ch. and so.	57 50
Westboro, Cong. ch. and so.	35 60—93 10
—, A friend,	20 00
	5,484 07
Legacies. — Lancaster, Sophia Stearns,	
interest, by W. W. Wyman, adm'r,	14 00
Methuen, Joseph F. Ingalls, by	
Samuel G. Sargent, Ex'r,	959 09
Middleboro, Mrs. Hannah W. Soule,	
by Augustus H. Soule, Ex'r,	74 00
Northfield, Elisha Alexander, by	
Charles H. Green, Adm'r,	500 00
Otis, Mrs. Lucinda Spear, by S. J.	
Spear, in part,	225 00—1,772 09
	7,256 16
RHODE ISLAND.	
Pawtucket, A friend,	25 00
Providence, Union Cong. ch. and so.	1,733 23—1,758 23
CONNECTICUT.	
Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	127 35
Milton, Cong. ch. and so.	12 35—139 70
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	10 00
Broad Brook, Cong. ch. and so.	11 00
Farmington, Cong. ch. and so.	83 27
Hartford, Centre ch. m. c. 24.32;	
South ch., Mrs. C. P. W. 10;	34 32
Manchester, 1st Cong. ch. and so.,	
with other dona. to const. FRANCIS	
BIDWELL, H. M.	72 66
Suffield, 1st Cong. ch. and so.	18 35
Unionville, Rev. James A. Smith,	
for the "onward movement,"	50 00
Windsor, Cong. ch. and so.	22 57—307 17
24.33 ack'd from Windham in May	

"Herald" should have been from	
Cong. ch. Windsor.	
Litchfield co. G. C. Woodruff, Tr.	
Roxbury, Cong. ch. and so.	17 35
Thomaston, Cong. ch. and so.	86 85
West Winsted, 2d Cong. ch. and so.	54 17
Woodbury, Mrs. E. L. Curtiss,	10 00—163 37
Middlesex co. E. C. Hungerford, Tr.	
Deep River, George Spencer,	37 00
West Chester, Cong. ch. and so.	25 00—55 00
New Haven co. F. T. Jarman, Agent.	
Ansonia, Cong. ch. and so.	48 30
Cheshire, A friend,	20 00
Madison, Cong. ch. and so.	7 55
Milford, 1st Cong. ch. and so.	21 00
New Haven, 3d Ch. 41; East ch.	
31.02; 1st Ch. m. c. 7.37; North	
ch. m. c. 2; A member of ch. in	
Yale College, 50;	131 39
West Meriden, S. B. Little,	16 10
Oxford, Cong. ch. and so.	15 00—259 24
New London co. C. Butler and L. A.	
Hyde, Tr's.	
Lebanon, Gesheh ch., a friend,	25 00
Ledyard, Cong. ch. and so.	8 75
New London, 1st Ch. of Christ,	86 67
Norwich, Broadway ch. m. c.	3 19
Salem, Cong. ch. and so. 8; Rev. I.	
Ordway, 10;	18 00—141 61
Tolland county. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch. and so.	12 00
Windham county.	
Putnam, 2d Cong. ch. and so.	117 41
Windham, Cong. ch. and so.	14 00—131 41
Legacies. — Bozrah, Mrs. Fanny Ray-	
mond, by William Fitch and O. P.	1,214 50
Watlies, Ex'rs,	3,000 00
	4,214 50

NEW YORK	
Brockport, Summers Hubbell,	10 00
Eaton, Cong. ch. and so.	16 75
Elmira, Mrs. L. M. West,	5 00
Flushing, 1st Cong. ch. and so.	37 00
Gaines, Cong. ch. and so.	30 66
Gloversville, Cong. ch. and so. (of wh.	
from Alanson Judson to const. A. D.	
L. BAKER and ELIAS BEACH, H. M.,	
200; from Mrs. U. M. Place, to con-	
stitute LYDIA B. FAY, H. M., 100;	
Rev. Wm. E. Park, 10; D. W. Smith,	
10), to const. Mrs. MANNAR A. JOHN-	
son, H. M.	412 46
Holley, Mrs. Ann H. Pike,	5 00
Nelson, Welsh Cong. ch. and so.	9 06
New York, M. W. Lyon, to const.	
LIZZIE J. MERRILL and Rev. A. A.	
COLVILLE, H. M., 20; C. R. Robert,	
25; Mrs. H. Belden, 5;	230 00
Parma Center, William B. Newton,	4 00
Pekin, Abigail Peck,	40 00
Perry Centre, Cong. ch. and so.	
48.45; A. Sheldon, 4;	52 45
Steuben, 1st Welsh Cong. ch. and so.	30 00—382 33
Legacies. — Berkshire, Miss Mary H.	
Allen, to const. FRANK W. ALLEN,	
H. M., by James Allen,	100 00
East Bloomfield, Josiah Porter,	1,000 00
Gouverneur, Enos Wright, add'l,	
100, less expenses, 8.57 =	91 43—1,191 43
	2,073 81

NEW JERSEY.	
Newark, Belleville Ave. Cong. ch. add'l	5 00
Legacies. — Jonathan Townley, by Rob-	
ert W. Townley, Ex'r, add'l	500 00
	505 00

PENNSYLVANIA.	
Mercer, Cong. ch. and so.	7 00
Philadelphia, A friend, 100; a member	
of Calv. Pres. ch. 5;	105 00
Ridgway, Rev. J. M. Gillette,	1 00—113 00
MARYLAND.	
Frederick City, A thank offering,	20 00
TENNESSEE.	
Coal Creek, Welsh Cong. ch. and so.	4 00

OHIO.

Berlin Heights, Cong. ch. and so.	4 06
Cincinnati, Columbia Cong. ch. and so.	15 26
Cleveland, Euclid Ave. ch. and so.	18 80
Crab Creek, Welsh Cong. ch. and so.	
for Mexico,	6 22
Delhi, John Winsor,	4 00
Four Corners, Cong. ch. and so.	2 15
Hudson, Harvey Baldwin,	10 00
Jefferson, Cong. ch. and so.	5 35
Lodi, Cong. ch. and so.	9 36
Mansfield, Miss S. M. Sturges, 5; Mrs.	
Edward Sturges' Fund, 5;	10 00
Mantua, Cong. ch. and so.	9 00
Marysville, Cong. ch. and so.	11 25
Oberlin, Homer Johnson,	10 00
Paddy's Run, Griffith Morris,	10 00
Ruggles, A friend,	1 48
Sandusky, 1st Cong. ch. and so. to	
const. Rev. JOSHUA STRONG, H. M.	75 00
Steubenville, A friend,	30 00
Wadsworth, Cong. ch. and so.	10 00
Wakeman, Cong. ch. and so.	50 70
West Williamstead, Cong. ch. and so.	2 00—294 63

Legacies. — Oberlin, Mary J. Hul-
burt, by H. Hulburt, Ex'r, for
schools in Japan, 50; in China, 25;

75 00

369 63

INDIANA.

Michigan City, Cong. ch. and so. with other dona. to const. LIZZIE E. PECK, Mrs. LUCY B. WILLIAMS, S. E. MIL- LER, and DENTON MILLER, H. M.	225 00
--	--------

ILLINOIS.

Chesterfield, Cong. ch. and so.	20 00
Chicago, Lincoln Park ch. and so.	43 75
Galva, Cong. ch. and so.	25 00
Golono, Mrs. L. Haskell,	10 00
New Milford, Cong. ch. and so.	3 00
Oak Park, Cong. ch. and so.	3 00
Ottawa, Cong. ch. and so.	14 00
Paw Paw, Indep. Union Ch.	6 82
Rockford, 1st Cong. ch. and so.	13 15
Shabbona, Cong. ch. and so.	8 00
St. Charles, Cong. ch. and so.	17 54
Stillman Valley, Cong. ch. and so.	8 87
Wataga, Cong. ch. and so.	10 00—178 13

MICHIGAN.

Allegan, 1st Cong. ch. and so.	12 50
Arnada, Cong. ch. and so.	25 00
Charlo te, Cong. ch. and s.	45 47
Cold Water, George H. Barber,	10 00
Detroit, Rev. F. T. Bayley,	10 00
East Saginaw, Cong. ch. and so.	16 57
Manistee, Cong. ch. (of which from Mrs. Lorea S. Gaylord to const. Rev. J. F. GAYLORD, H. M., 5),	89 31
Milford, United Presb. and Cong. ch.	5 00
Richland, 1st Pres. ch.	25 00—238 85

MISSOURI.

Carthage, Cong. ch. and so.	8 60
Neosho, Cong. ch. and so.	6 35
Webster Groves, Cong. ch. and so.	7 65—22 60

MINNESOTA.

Fergus Falls, 1st Cong. ch. and so.	1 15
Medford, Cong. ch. and so.	5 00
Minneapolis, Plymouth ch. and so.	28 50
Rushford, Cong. ch. and so.	2 50
Spring Valley, Cong. ch. and so.	16 60
Winona, 1st Cong. ch. and so.	50 38—104 13

IOWA.

Belmond, Rev. J. D. Sands,	1 00
Cedar Rapids, Bertha and Clyde Mc- Clelland,	1 62
Chester Centre, Cong. ch. and so.	32 00
Clay, Cong. ch. and so.	3 00
Corning, Cong. ch. and so.	2 00
Denmark, Isaac Field,	1 00
De Witt, Cong. ch. and so.	15 00
Emerson, A. A. and E. H. D. French,	1 00
Farragut, Cong. ch. and so.	10 50

Franklin, Cong. ch. and so.	1 50
Genoa Bluff, Cong. ch. and so.	20 00
Glenwood, Rev. L. S. Williams,	5 00
Keokuk, Ortho. Cong. ch. and so.	61 60
Maquoketa, Mis. Soc. of Cong. ch.	15 08
Muscatine, Cong. ch. and so.	45 70
Newton, A family donation,	4 50
Osage, Cong. ch. and so.	20 00
Otho, Cong. ch. and so.	2 60
Salem, Miss H. Watts,	25 00
Stuart, Mrs. Howard Adams,	4 00
—, "Some of my Lord's money,"	500 00
—, "Signature,"	10 00—782 10

WISCONSIN.

Beloit, Rev. Hope Brown,	5 00
Geneva Lake, Presb. ch. and so.	11 53
Leeds, Cong. ch. and so.	6 67
Milton, Cong. ch. and so.	17 00
Milwaukee, Spring St. ch. and so.	29 50
Windsor, Cong. ch. and so.	39 79—109 49

KANSAS.

Neosho Falls, John Phillips,	5 00
Russell, Cong. ch. and so.	2 00
Sedgwick City, Rev. John Vetter,	5 00—12 00

OREGON.

Dalles, Cong. ch. and so.	18 50
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CALIFORNIA.

Grass Valley, Cong. ch. and so.	18 00
Oakland, 1st Cong. ch. and so.	55 00—73 00

COLORADO.

Denver, 1st Cong. ch. and so.	27 15
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FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q.	50 00
Italy, Florence, A friend,	25 00
Turkey, Van, Dr. G. C. Reynolds and wife,	50 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer*.

For several missions, in part, 6,053 96

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,
Treasurer, 1,800 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Hammond St. s. s.	10 00
NEW HAMPSHIRE. — Amherst, Cong. s. s. 25;	
Wolfeboro, 1st Cong. s. s. 5;	30 00
VERMONT. — Sheldon, Cong. s. s.	25 00
CONNECTICUT. — Norwich, Young People's Mis. Soc. of 2d Cong. ch., for Cesarea,	6 00
NEW YORK. — Brooklyn, s. s. of ch. of the Covenant, 3; Flushing, 1st Cong. s. s. 15.84; Gaines, Cong. s. s. 8.25;	27 09
OHIO. — Berlin Heights, Cong. s. s. 5; Cuya- hoga Falls, Cong. s. s. 14.54; Lodi, Cong. s. s. 92 cts.	20 46
ILLINOIS. — Roseville, Cong. s. s., for "Golden Rock," Fochow,	7 07
MINNESOTA. — Granite Falls, a mission- ary hen, 2; Little Eddie, 1.50; Mrs. Ray- mond's Infant Class, 1.25; Pilgrim ch. s. s. 75 cts.	5 50
IOWA. — Lewis, Cong. s. s.	4 60
COLORADO. — Denver, Mrs. H. A. Sanderson's s. s. class, for boy in Mr. Tracy's school, Madura,	16 60

Donations received in April, 20,567 74
" for the Debt, in April, 50 00

Legacies received in April, 20,617 74
6,788 52

\$27,356 26

Total, from Sept. 1st, 1877, to
April 30th, 1878, \$289,096.10

THE MISSIONARY HERALD.

VOL. LXXIV.—JULY, 1878.—No. VII.



THE MISSIONARY PROBLEM.

AN EXAMPLE AND RULES TO BE PONDERED.

A MANUSCRIPT article has been received from Ponape, Micronesia, headed "The Missionary Problem." It is too long for use in full in the *Missionary Herald*; but the facts presented under its last division, by way of illustration, are of great interest, and their publication, as here presented (though many of them have before appeared in the *Herald*), may be useful in many ways, both at home and in other mission fields. The paper commences thus: "Given, a crucified Redeemer, a church, and a heathen world, how is the church to fill the earth, as the waters the seas? My answer is: By self-propagating missions,—missions commenced at suitable centers, of such vitality as to repeat and multiply themselves indefinitely. How to establish and work such missions is the practical question for every missionary."

Allowing for "a very wide range in details," the author suggests four definite rules, dwelling at some length upon each. The first three of these rules will be simply presented here, while the fourth will be given with the statements made to illustrate and enforce it.

"I. Take special care to save and utilize the much that is good among the heathen.

"II. Care should be taken to *organize* Christian communities and churches; and to multiply them as soon and as rapidly as materials can be gathered.

"III. Take special care to educate converts and churches to do their own work.

"IV. Organize the native churches, soon and thoroughly, into a Missionary Board, for foreign work."

Under this last rule the writer presents "facts and figures to illustrate," as follows:—

"The American Board landed two missionary families on Ponape, in 1852. A part of the time since there has been but one family (at times, indeed, only one member of the family), and a part of the time there have been

three families together on the island; about the average of two families through the twenty-five years. In 1860 three natives were organized into a church. That church has become a cluster of fourteen churches. In 1871 Ponape teachers were placed on Mokil, in 1873 on Pingelap, and in 1874 on the Mortlock Islands. There are now nine foreign churches, with an aggregate of perhaps over 600 members.

"This foreign work is entirely an outgrowth of the Ponape churches; and at no expense to any foreign Board, except the sending of the 'Morning Star' once a year, to look after the teachers. These teachers are well housed and fed *by their people*; they are helped about from island to island in their work, and some of them receive valuable presents in the shape of large canoes, etc. They have all left houses and lands and plenty, to work on islands where food is very scarce, and means to help on to civilized life are quite out of the question. They have gone forth simply trusting in the Master; have settled down among a people without knowing a word of their language, and without even a fish hook for the purchase of food. They ask nothing, and we promise them nothing, except as love offerings from the few who know of them; but these, so far, have been ample to help them to a very respectable show of civilized homes and life.

"That these teachers are not idlers, nor their work a sham, is evidenced in these facts: They teach, regularly, large and attentive congregations, in houses the people have themselves built, better than any we have on Ponape, if not better than any others in Micronesia; they have schools in which are gathered a large proportion of the youth; they have a good sized spelling and reading book, a good variety of hymns, and a book of Bible stories, all translated by these teachers, and read and sung by hundreds and thousands all through the group. Delegates from the Hawaiian Board have seen them in their homes and work, and speak well of them. A naturalist just returned from a stop of three months on the islands, with them, says: 'Your teachers are there doing very well indeed, and exercise a paramount influence.' The people have all abandoned their old religion and given themselves up wholly to their teachers, and islands beyond are coming to them pleading for the Bread of Life. Nor is our Board at Ponape wholly unprepared to push on this work. There are many with us burning with zeal to go, in answer to those Macedonian cries.

"Now no one who knows anything about these Ponapeans will think of them as superior. They are about the least promising for independent, energetic workers, anywhere to be found. Nor would any one acquainted with the missionaries who have fitted out these teachers, suspect that they have any secret, or special skill for developing native workers. If there is any secret or skill in the matter, it lies in strict adherence to a few simple, common sense principles.

"First, and above all, we must have a fixed and abiding conviction that *there is work in our people*. If we start with the feeling that they are hardly more than monkeys, and that our main business is to get them into the church, hoping for development in heaven, we shall never get much out of them. We must have an abiding faith that our people and converts are much like all other people, — that the *good* and the *do* are in them, and that

it will be our fault, not theirs, if we do not get much of both out of them. A sanguine temperament ought to be the only 'legal tender' temperament at all our Missionary Boards.

"Another equally sensible principle, and essential to success in developing workers and teachers, is that we should *trust* and *honor* them. If we put our converts forward, if we set them up as leaders, we must be careful not to overshadow them, but let them stand on their own bottom. If we distrust them, if we treat them like children, their people will be the first to notice it, and of course will not duly respect them, or profit by their teachings. When we are with them in their fields, it should be as *visitors*, not *bishops*; when we spend a Sabbath with them, it should be to preach *for* them, not *to* them. The congregation and parish are theirs, not ours. If we see anything to be corrected, any changes to be made, let the suggestion be made to the teachers in private. It is all essential that our native workers be advanced, as rapidly as may be, to a work they can call their own, and allowed to do it much after their own thoughts. We must rid ourselves of the notion that we are to keep our children in leading-strings; that they are to live with us, or we go to live with them, till they are started in the married life. 'They must not go alone, they must have white leaders,' is not the sentiment for progress, or one becoming the high hopes and aims of our advancing cause. Let us trust and honor our converts, as the surest way to build up real, live, working churches.

"A third essential is, always to select and send out as teachers, the best. This we must do if we would have teachers abroad whom the Master can bless, and we trust and honor. No second rate will answer. The order comes: 'Take now thy son, thine only son Isaac, whom thou lovest;' take the *choicest*, the *best*, the *only* really valuable helper you have, and put him at the front. It is not till we missionaries can and do give up our best for the Master, — till we give that of which we *feel* the giving, — that we can have a Missionary Board of our home churches, with a prosperous work abroad. This is the remedy for dwarfs in our churches. Take out the best and give the poorer a chance to grow. The wise nursery-man sees a few strong trees shooting up and overshadowing the rest. These he digs up and sends off to begin a neighboring orchard; and now the dwarfs, the sickly ones, shoot up into the light, and are soon ready to be off on a foreign mission of their own. Just so the missionary — just so the Christian nursery-man everywhere — brings on live, working, fruit-bearing trees, by selecting the best and sending them to new fields. So long as he keeps the best at home, they will do the talking and working, they can do so much better than others. Take them out of the way and see how quickly others will shoot up, and it may be, more than fill their places. When the church sends off a choice couple to some foreign field, it is a giving that enriches indeed; it is such an investment as every church should seek above all other investments.

"Nor is it so difficult a matter to get and keep on hand a supply of choice ones. In moving about among our churches and people, and especially in our Sabbath schools, our eyes frequently light on a bright boy or girl, or a promising couple. These we mark, and make special efforts to bring them into training. A little encouragement, a little help, a little wise manage-

ment, secure to us many a youth whose after service proves invaluable. Let us look to the spreading of our churches abroad, rather than to their growth at home. Let us keep it fixed in our minds that our object is not so much to bring sinners to Christ for their own salvation, as that they may work for Him. Let it be our understanding, that our converts are not crowns, or gems for ornament, but every one a talent to be invested; that our harvests are not for bread, but for seed wheat, to be scrupulously sent on to regions beyond.

"We found, in an under bed, after landing on this island, three seeds of a foreign grass, which we carefully planted. One grew, and from that one seed the entire island has been stocked. Eight years after landing on the island we found three Christian natives. These we planted in a Christian church, and from these the island has been stocked with Christian churches. The seed is spreading, and growing into large churches on other islands also, already yielding crops. And every seed is still carefully appropriated to help stock other fields. Two of the original three converts yet live, and we see no reason why they may not live to see their increase on every island in our inviting west.

"Let Missionary Boards establish missions in all suitable centers, let every mission be self-propagating, and is there any reason why some of us may not live to see a Christian church on every island and in every neighborhood in all the world? Is this the handful of corn in the earth, on the tops of the mountains? Is this the gospel leaven that is to leaven the whole lump? Is this the way to fill the world with true churches, as waters fill the seas? Is this a solution of the Missionary Problem?"

A REVIVED MONTHLY CONCERT.

(THE Pastor of a country church writes to the editor of *The Missionary Herald* giving some account of his own efforts in connection with the Monthly Concert of prayer for missions, once so generally observed, now so often neglected, by the Congregational churches of New England. The letter is suggestive, and it may be that the writer's experience, as stated by himself, will be stimulating and helpful to others, moving them to a like experiment, which, if it have a like result, will be of great advantage to the cause of Christ. With but little change, therefore, the letter will be given here.)

TO THE EDITOR OF THE *MISSIONARY HERALD*:—

"DEAR SIR,—I am much interested for the Monthly Concert. No church service brings upon me more anxiety, nervousness, and strain; but, if it were only for its beneficial effect upon myself, I would not give it up. Let me give you my experience, partly as showing what obstacles may be overcome, and partly for its suggestiveness as to methods.

"My church is conservative, for many reasons; has been self-centered throughout its history; is made up of heterogeneous elements, some of which are naturally indifferent to missions; and is struggling with debt, which operates to prejudice the mind against whatever looks toward out-

side benevolence. I took the church without experience; with many unfortunate elements in myself to contend against; and with the necessity of doing, in my own person, so great a part of the church's work, that I have never had time or strength to give to the concert that painstaking preparation which I regard as indispensable. To revive the concert, therefore, which had died a lingering death, and now had the lichens of years upon its tombstone, seemed a hopeless task.

"But, after I had become somewhat at home, I obtained a reluctant vote from the church committee to try the experiment. That was less than two years ago. I do not regard the experiment as successful from an ideal point of view, but it has ceased to be an experiment.

"We hold the concert Sunday evening (believing that no preaching — if it were in the largest church, and from the greatest preacher — is more important), and we average half as large an audience as would be called good at the morning service, nearly as large as the average audience at the preaching service the other three Sunday nights of the month. Men who at first shook their heads, and went to other churches on concert evenings, are now regular attendants. Conservative men rise to confess their past indifference, and to help on the meeting. Some among the most promising of the young people listen, and lead in prayer with a spirit which would warm a missionary's heart. The only annual A. B. C. F. M. collection taken since the concert was revived, multiplied the previous annual contribution by four. If so much has been done against such great odds, I think that far more might be done in very many churches.

"As to methods; for lack of help I do not divide the foreign field among several brethren, as is sometimes done, though I frequently make a special assignment. But (*a.*) I pray about the meeting and get full of it, before I go in; and if there is any fire in me, it must come out. (*b.*) We meet in the church (*not* the lecture room), and I have my quartette open with a stirring missionary voluntary, so that they are not alienated from so important a meeting. (*c.*) I read a passage of Scripture as inspiring as I can find, and as effectively as I am able. (*d.*) I cast my opening prayer into as enkindling and fervid a form as I can — who can help it with such a cause in view? This makes even the undevout feel that the occasion is weighty. (*e.*) As to the intelligence: I do not 'tell' it, for I cannot condense it as well as the Herald editor has done; but I do not read too much. I leave out the non-essential 'hard' names, and whatever I read, I throw into a framework of explanation, — spirited I try to make it, — that I may seem to be telling something important, and reading here and there to illustrate. For example, I say: 'This evening, to see what God is doing in the heathen world, we will go westward. First, there are the Pacific Islands.' And then I say a little about the characteristics of the work there. If there has been a missionary tour among the islands, I read the striking points, to illustrate what the tourists found, — putting the audience, as far as possible, in their places. If I have any Micronesian matter not under the Herald's Micronesian head, I insert it, for my idea is to group news, and to tell the people something striking and of value about the several lands. Then come Japan, China, India, Turkey, Africa, the Papal Lands. Sometimes I go eastward, studying

variety. I try to capture the imagination, and take the people around the world in far less than 'forty minutes.' If I have known the missionary writers, I drop in some fact about them, aiming to light up whatever is of natural interest. Thus I may say of India: "Of course, the famine is the great theme. Here is a paragraph, illustrating what immeasurable service for humanity the missionaries are doing.' Or, 'Mr. Bissell is just back from this country: notice how glad he is to be at home — not in America, but in a heathen land!' Or, 'You have just been hearing of the relief work at Erzroom — how enthusiastic and devoted! The writer is Mr. Cole. At the end of the Herald I read that he has buried two children in as many months. But we see how full he is, nevertheless, of his Master's zeal!' I try to end with a climax, and then say: 'There is a great deal more. I have only given you a few samples of what God is doing.' (f.) Through the month I bring missions before the people at unawares. I bring them in, most naturally, in public prayer. I illustrate a point in prayer-meeting, or in a sermon, by what some heathen said to some missionary. I draw private conversation around to missions, as if they were the greatest things under the sun — as they are. The people see that it is *real* to me, and that makes it *real* to them.

"A dear brother minister of mine is anxious for missions. He hopes to arouse his church by a quarterly service in the interest of the cause. I hope and pray that he may succeed, but I do not think he will, in ten years, on that cautious plan. If prayers and money and men are to be forthcoming, men's heads and hearts must be plied, in season and out of season. Ought any one to refrain from fear of man? Is it not God's affair, not ours?"

THE NORMAL TRAINING SCHOOL, SANTEE AGENCY, NEBRASKA.

BY REV. A. L. RIGGS.

It is now forty-four years since the Dakotas began to go to school. At first, the school was a curiosity. Then superstitious fears were aroused, or designing white men made the people believe that the missionary teachers were, through the schools, secretly robbing them of their annuities. Thus the crowded schools would suddenly collapse; not a child would appear. At length one would venture in, half scared to death, and bring the information that the chiefs had ordered their lieutenants to "soldier kill" every child caught going to school. That is, they would cut up their blankets, and, perhaps, beat them well.

But now, among all that section of the Dakota nation formerly in Minnesota, to whom the Christian teacher first came, and among most of the western tribes, especially those located along the Missouri River, the school is most highly prized. Those who can now read and write their own language are to be numbered not by hundreds, but by thousands. Education is eagerly welcomed even in the *teepees* of Spotted Tail's people, whom our native missionaries have visited the past winter.

Eight years ago, in 1870, it seemed that the time had come for the Dakota mission to establish a training school of a higher grade, and that the Santee Agency, in the northeast corner of Nebraska, on the Missouri River, was the place. Up to this time the mission had built, at this place, only temporary buildings of logs, with dirt roofs. The summer of 1870 saw the raising of more comely and permanent framed buildings, one for the school, to be also used as chapel, and another for the mission house. There was a good deal of hard work done that summer, — hauling up the cedar logs for the foundations, by *ropes*, out of the gulches, quarrying stone, and building the stone chimneys. The memory still lingers in one's back.

At once we had applications from a dozen young men at a distance, who wished to attend the new school. But where could they stay? The old log church was floored, — it had not had that dignity before, — and partitioned off into kitchen, dormitory, and sitting-room; and we forthwith had our first Young Men's Boarding Hall. We have used it seven years, and have had a succession of Indian women for its matrons. And though they have always been bent on using an astonishing amount of bacon and pork fat in their cooking, they have still quickly learned to make good, wholesome, light bread. At times this house has been packed like a box of sardines; for it was not expected to accommodate more than ten or twelve, but has sometimes had nearly double that number. It is little wonder that at times a door or a window would crack, like the strained seam of a tight coat.

In the summer of 1872 a beginning was made on the builling called "The Dakota Home." It was for the purpose of furnishing a home and home-training for girls and young women attending the school. This is under the patronage of the Woman's Board of Missions. Though not finished for a year and a half, it was partly occupied just before Christmas of 1873. The first class of six misses, about fourteen years of age, left, with one exception, as soon as they found it was not merely a hotel where they were to have a good time. The discipline was distasteful, and they donned their blankets and stole away. After this we began with younger girls. These now have grown up in the school and appreciate its order. Do the children of civilized and Christian homes know how much they owe to the regularity and discipline of their home duties; or how beyond price are the habits of order and faithfulness they may grow into? Indian homes do not provide such advantages.

"The Home" was enlarged in 1877 by a laundry extension, adding to its convenience and capacity. When filled it has twenty-six pupils. But during the last year it has accommodated thirty-two. The girls, except the smallest, do all their own cooking, sewing, and washing; and learn to do it well.

In the spring of 1877, the long hoped for foundations of the new Young Men's Hall were laid, and the building was inclosed, and parts of it made habitable before winter. The old log hall had been used with increasing discomfort and some danger, through seven years; we hoping, each winter, that it would be the last. It was a glad Thanksgiving Day, that of 1877, which found the young men housed in their new hall. During the past winter it has been the home of twenty-five young men and boys; and besides these we had to colonize four — two young men and their wives — in the old hall. It was a very mild winter, or the young men would have suffered. The winds were

truly tempered to the shorn lamb ; but we cannot depend upon having this repeated, and ought to be better protected before another winter. Would not some Sabbath schools like to take stock in a room each, and have it named after them ?

The plan of such a school has to be somewhat complex ; and ours comprises something of the Academy, the Normal School, and the Theological Seminary, together with more or less of industrial training. Our two boarding halls, The Young Men's Hall and The Dakota Home, are the two strong arms of our service. But besides the pupils in these, we have some forty others who live at their own homes. Some of them are young working men, and apprentices at the government shops, who attend only the winter night school. During the past year, our whole number has been one hundred and four. We have also two advanced pupils away at school ; one at Ripon, another at Beloit, Wisconsin.

These pupils have come from five different tribes and from seven different localities. Our field is bounded by the British line on the north ; the Mississippi River on the east ; the Union Pacific Railroad on the south ; and the Rocky Mountains on the west. Some of our pupils have roamed even west of the Rocky Mountains. In all this region this school stands unequaled by any other, whether it be of the government or of any missionary society. The mission of the Presbyterian Board sends its advanced pupils here, and supports them.

Already some of the former pupils of the school are pastors of churches, teachers, and preachers ; while many others are intelligent workmen, or makers and keepers of Christian homes. The type of character, which has been developed in a number of cases, is another encouragement. Out of such a dependent and procrastinating race, one cannot expect very great or speedy results, in the way of independent and energetic self-help. Nevertheless we call to mind how a good many of our " boys " have earned their winter clothes by trapping in the fall. Hugh, a boy fourteen years of age, caught three hundred muskrats, and wore them, or the price of them, to school. Charley E. failed to get a ride, and so footed it one hundred and thirty miles to come to school. Andrew H. came last fall on his pony, about three hundred miles, and he has started home again this very day. All the young men in the Hall work for the clothing they get from us. Besides this they all have their share in the housework. It is proof of quite a revolution when these young braves, not long since strutting about in paint and feathers, are to be found wearing aprons and washing dishes.

And believing that it does people good to do something to help others, we have trained our pupils to benevolence. Thus, recently, the girls of the Home were allowed to clean the school-house, so that they could have something for their missionary society. And those who could not scrub carried water, so that there was a regiment to pay when the work was done.

In view of the largeness and hopefulness of the field occupied by this NORMAL TRAINING SCHOOL of the Dakotas ; in view of the success it has already attained ; and especially in view of the fact that no other institution or institutions could do its work or take its place ; it seems only right that it should be fully equipped and strongly supported.

The teachers who began the work out of which this school has immediately grown, were Rev. J. P. Williamson, now of the Presbyterian mission, and Miss Julia Lafromboise, an educated half-blood Dakota. Miss Lafromboise continued a year after the writer took charge, and then died; but her work died not. Other native teachers have done good service, — Mr. Eli Abraham, from almost the first; Rev. John Eastman, now pastor at Flandreau, D. T.; Mr. John Rouillard, and Miss Ellen Aungie. The Dakota Home was opened under the charge of Mrs. Lucinda P. Ingham and Miss Marie L. Haines. Rev. Samuel Ingham came to the mission with his wife, but only to pass on higher. Later there came into the service Miss Anna Skea, Miss Martha A. Shepard, and Miss Lucy M. Dodge. Miss Skea is now in the Young Men's Hall, and Misses Shepard and Dodge have charge of the Dakota Home, and also teach in the school.

In the theological class, assistance has been given by Rev. S. R. Riggs, L.L. D., and Rev. J. P. Williamson.

MISSIONARIES AND PROTESTANTS IN TURKEY.

RECENT letters from Constantinople present some facts in regard to the missionary work and the Protestant community in Turkey, in the way of correcting erroneous statements which the writers had met with recently, in print. Some items of this testimony, from men who know whereof they affirm, it may be well to give here, lest some friends of the missions should be troubled by criticisms based upon entire misapprehension of the facts, but which they may not be able readily to correct. One writer, of age, character, standing, and knowledge of the facts sufficient to render his statements perfectly reliable, says: "Italian is not taught at the 'Home' school here, and the other 'accomplishments,' the teaching of which has been spoken of as 'a little absurd,' are extras, taught only to those who ask for them, and are willing to pay the extra expense." As to the distribution of tracts, etc., against the rites and beliefs of the Eastern churches, he says: "I cannot speak for the mission in Syria, or for that to the Bulgarians, but upon consulting the records of the Publication Department for the three missions to Western, Central, and Eastern Turkey, I find that, including successive editions of some of our school books, the issues from our press during the last twenty years number some four hundred books and tracts, large and small. Of these only five can be called controversial. The first is a temperate 'Reply' to a very intemperate assault upon Protestantism on the part of Archbishop Matteos, the persecuting Armenian Patriarch. The second is entitled 'Rule of Faith,' and is a comparison of the respective claims of the Bible and Tradition. The third, entitled, 'Rites and Ceremonies,' is a brief historical account of the rise and progress of the various rites and ceremonies of both Eastern and Western churches, and is as neutral in its treatment as any Church history. The fourth is entitled, 'Papists and Protestants,' — a comparison of their doctrines. The last, published eight years ago, is a brief tract on the 'Claims of the Pope.' The last two have, as you will see, nothing to do with 'Eastern Christians' (Armenians and Greeks), and of course are not 'against' them. So that our tracts against the rites and beliefs

of the Eastern Christians, so far as they can be deemed at all controversial, amount to just three in a total of four hundred publications. Our religious books and tracts outnumber our school books, but as we print much larger editions of the latter, full one half of our printed matter is educational."

In regard to the standing and influence of Protestants the same authority states: "In many towns and villages [in Asiatic Turkey] the man of most influence in the place is a Protestant. One traveling to-day in European Turkey would find that in the elections of local officers now going on in the newly constituted Bulgarian principality, many of the most important offices are conferred upon Protestants, for the reason, as the electors say, that they are the most reliable men in the various towns. Nor is it true that the missionaries in Bulgaria, or anywhere in Turkey, urge strongly the formation of separate Protestant communities. Recourse is had to a separate organization of Protestants only when required to protect them from the persecuting spirit of their countrymen. When that persecuting spirit is not manifested a separate community is not organized."

Again: "Robert College has no warmer friends than the missionaries, though there may be differences of opinion among them as to the degree of religious influence which is, or can be, exercised by such an institution. Robert College is a noble institution, has already done great good, and has a splendid future before it. But when the opinion is expressed that the college is worth the Bible House and all the other establishments of the missionaries in Turkey, one is inclined to think the writer's studies of the moral and civilizing dynamics operating in Turkey have not been very profound."

Another writer says: "The conversion of Moslems is never absent from the thoughts and plan of work of the missionaries. . . . One missionary once wrote some tracts against the Eastern church, and his brethren have regretted it ever since. No such tracts have been published for ten years. . . . The Protestant member of the Cesarea government council has more influence than any other member. In Yamboul, in Yeni Zagra, in Sliven, in Tartar Bazarjik, and other places, all out-stations of the Bulgarian mission of the American Board, Protestants have been selected for offices of trust and influence in the new government. Emulation of the success of Protestant schools has advanced general education. In more than one place the standard of honesty and morality has been raised by the influence of the Protestant community. . . . Separate Protestant organizations exist in Bulgaria, in the field of the American Board, only in a very few places, where the Bulgarian clergy forced separation upon the people by making loss of civil rights the only alternative. . . . When the Turks left Samokov, and a strong hand was needed to gather up the reins of government, the leading Bulgarians of the place met to decide who should act as governor *ad interim*. Their choice fell upon an American missionary, Mr. Jenney, who was asked to take charge of the city. The appointments given Protestants in Bulgaria, as mentioned above, show sufficiently how the followers of the missionaries are regarded. . . . The course of study at the 'Home' embraces a plain, solid education, with instruction in sewing and household work, all for £25 per annum. French and the piano are, however, taught as accomplishments, to those who pay for them, and so would Italian be taught, I presume, although I have not heard of applicants as yet."

NEW MOVEMENT IN TINNEVELLY.

BISHOP CALDWELL, assistant bishop in Tinnevelly, Southern Hindostan, connected with the English Society for the Propagation of the Gospel, in recent letters reports a very remarkable and cheering movement in the field which he superintends. Not by scores and hundreds only, but literally by thousands, the people have been turning from their idols, sincerely, he believes, to the Christian religion. Writing on the 26th of February last, he quotes from a letter written in November, 1877, in which he had said respecting the famine, and the influence of efforts by Christians to relieve the distresses of the people: "On the other hand, we are daily receiving fresh accessions from heathenism; and of those who have not yet made up their minds to join us, and who, perhaps, will never join us, many are much impressed with the evidence in favor of the Christian religion furnished by the benevolent efforts to relieve distress that have everywhere been put forth. He would be blind indeed who did not see that no government but a Christian government has ever set itself, or would ever set itself, to save life, at whatever cost, as ours has done; and he would be equally blind who did not see that it is as Christians, believing in a loving Master, and adherents of a religion of love, not merely as English people, descendants of the race that conquered India, that the people of England have come forward so promptly, so nobly, to help the people of this country in their dire emergency."

He then states: "I am happy now to be able to say, that the actual result produced by English Christian kindness, in the shape of direct accessions from heathenism, has far exceeded my most sanguine anticipations. The number of villages in which no Christians whatever resided on the 30th June last year, but in which there are now congregations of persons who have placed themselves under Christian instruction and who meet together for prayers, is about 150. There have been accessions from heathenism in almost all the congregations already in existence, in addition to the new people in the congregations newly formed; and the number of souls added to the roll in both classes of congregations since the 30th June last has now reached 16,000. So great an increase in so short a time as this is quite unparalleled in the history of our India missions. In order to estimate it aright it will have to be remembered that the entire number of souls, baptized and unbaptized, in connection with our S. P. G. missions in Tinnevelly and Ramnad, on the 30th June last, before this movement commenced, was 22,866. . . .

"The principal motive by which these people have been led to join us is, I believe, without doubt, the favorable estimate of the nature and aims of Christianity, which the kindness shown them by European Christians in their distress has led them to form. No one has ever heard of any help being rendered to the famine-stricken by the Brahmins of any temple from one end of the country to another; but wherever a Christian missionary was stationed, there the people saw a sympathizing friend, who had been supplied with funds for their help by sympathizing Christian friends in England and in the English colonies. . . . Gratitude for the kindness shown the people by Christians has undoubtedly given an impulse to this movement towards Christianity; but even *before famine relief commenced accessions had begun to take place in*

various districts, and if it had not been for the zeal already awakened and the organizations already set on foot, it would have been found difficult to use the new impulse for any beneficial purpose, and impossible to make use of it on so extensive a scale."

He refers to three objects which, for the previous year, since his consecration as bishop, he had kept constantly in view in every district he had visited : 1. The deepening of spiritual life in the native clergy and all the mission agents, stirring them up to more earnestness in evangelistic work ; 2. Doing all he could himself, directly, in such work ; 3. Organizing in every district, and, if possible, in every village, bands of voluntary Christian workers. As a result of such efforts, he says : " The various districts in the mission were thus in a state of preparedness for any impulse they might receive from providential events, and for any movement that might set in. The wood was already piled on the altar, and ready to take fire ; and it did take fire as soon as it was touched by an influence from above, as soon as Christian beneficence opened the door to people's minds and hearts, and an opportunity of teaching them higher things on an extensive scale presented itself.

" I do not believe that in any considerable number of cases the motives of those who placed themselves under Christian instruction was to obtain help. They could always easily obtain help without doing so, without any condition whatever, so that there was no reason why they should put themselves to the additional trouble of changing their religion. . . .

" It is a fact worthy of being mentioned, also, that the movement still goes on, though famine relief has ceased. I was recently out on a tour for nearly three weeks, in the districts of Mudaloor and Christianagram, where all help had ceased long ago ; yet in every village I visited I found a number of persons waiting to receive me, who had made up their minds then and there to join the Christian fold. Whilst I am writing these sentences a letter has reached me from one of the northern districts, stating that two new villages, with ninety-five souls, were to be added to the list that was sent me from that district a few days before. . . . The Society will, I am sure, be happy to join us in our expressions of thankfulness. But it appears to me that the Lord of the harvest is calling upon it, by these events, not only to be thankful, but also to show its thankfulness practically, by rendering us whatever help our new circumstances require."

Such a movement, spoken of in one of the English missionary publications as " most unheard-of and utterly unexampled," may well serve to quicken not only missionaries abroad, in whatever field, but Christians everywhere, to more earnest, more prayerful, and more hopeful effort for the salvation of those around them, and of that " world " for which Christ died.

ANNIVERSARY MEETINGS.

A MEETING in behalf of the American Board was held in Broadway Tabernacle, New York, Sabbath evening, May 12th. Addresses were made by Dr. Bush, Dr. Clark, Foreign Secretary of the Board, and Dr. Chamberlain of the Arcot Mission of the Reformed Church. The audience was such as

to fill the large house, and the occasion seems to have been one of great interest. It is a pleasure to notice here the very acceptable and important services rendered to the Board by Dr. Chamberlain, of another society, not only on this occasion in New York, but recently at the Andover Theological Seminary, at Amherst College, in Boston, and at other places.

The anniversary meeting for the Board in Tremont Temple, Boston, May 29, was also well attended as compared with like meetings for a few years past; and after a few words from Secretary Clark, was addressed with great effect by Mr. Hartwell, of the Foochow mission, China; Dr. Gordon, of the Japan mission; President Clark, of the Agricultural College, Amherst, Mass. (who spoke most impressively of his experience during a year of teaching in Japan), and Rev. Mr. Chamberlain, of Norwich, Conn.

The Home Secretary of the Board has recently spent several weeks at the West, attending and addressing the meetings of five State Associations, speaking on several other occasions also; receiving everywhere a very cordial welcome; and gratified to find so much interest in and love for the "Old Board" and its great work.

THE PROPOSED MISSION TO CENTRAL AFRICA.

THE Herald for this month has a place for special contributions for a mission to Central Africa. The wide-spread interest in this suggested enterprise is manifest from the fact that the first donations acknowledged are from outside the usual constituency of the American Board. They are the more welcome since this new work must be taken up, if taken up at all, by the use of funds that would not otherwise find their way into the mission treasury. Much as the officers of the Board appreciate the importance of the proposed mission, gladly as they would join their English and Scotch brethren in thus turning to account the labors and sacrifices of the devoted Livingston and the heroic achievements of our own gallant countryman, and hopeful as they are that among our Lord's stewards some men and women may in due time be found to supply the necessary means, they would greatly regret to have a single dollar turned aside from the support of existing missions. Duty to the missionaries on the ground, to the native churches struggling under the burden of war and famine, and to the multitudes awakened to some sense of their spiritual needs, and eagerly turning to the Board for help, compels us to make this statement. The calls for aid have never been more urgent from Turkey, India, and China, — not to mention Japan, Mexico, Micronesia, and the North American Indians, — than they are to-day. Add to this the anxiety and earnest endeavor to avoid another debt, and we are sure all will appreciate the necessity that constrains the Prudential Committee to care first for the work in hand before assuming any new burdens, however important and promising the new work proposed may be.

ITEMS FROM THE MISSIONS.

THERE has been difficulty in obtaining permission for Misses Parmelee and Wilson to reside at Kioto, Japan. They went out last autumn to be teachers in the girls' school at Kioto, and it appears that the governor of that place forwarded the request for permission to the general government, with the suggestion that it be not granted, on the ground that Mr. Neesima was making use of the schools to promote Christianity. Mr. Neesima then went to Tokio on the business, but returned early in April, having gained no satisfaction. He found a difference of sentiment on the subject among officers in the Foreign Department, but left hoping that the desired permission would be given ere long. The government seemed unwilling to act against the wishes of the local governor at Kioto. — A conference of all the missions in Japan was called, to meet at Tokio, May 10, to consult with reference to the translation of the Old Testament Scriptures, and other matters.

MR. GOODRICH, of the *North China* mission, wrote from Tungcho, March 13: "The revival work in our midst, with its special fruit among the students, brings forward into prominence the peculiar importance of the training work at this station. It also brings before us our weighty responsibility for a deep spiritual life, and for faithful, effective work here. I must tell you that I am expecting that my own eyes shall yet see a mighty movement in this immovable land. Who can tell if the next quarter of a century may not hold quite as great things for China as for Japan?"

MISS PAYSON, of *Foochow*, wrote in April: "The boarding-school is prospering about as usual, although, as all the older girls have left us to be married, the remaining pupils are quite young. My two day schools for girls are, just now, more flourishing than they have ever been before, one numbering seventeen pupils, and the other nearly as many. Three of my former boarding pupils are now teaching day schools, and are giving good satisfaction. One of them has twenty-five pupils."

MR. WINSON, of the *Mahratta* mission, has been seriously ill. He wrote, April 27, with reference to what he had seen on recent tours: "If I only had the men and the means, I could establish a chain of schools in places which now open up as never before; and I should hope, in the course of two or three years, to see a great change in the thoughts, views, and desires of the people concerning the Christian Religion. Would that I had the means."

MRS. COFFING, of Marash, *Central Turkey*, sends the names of fifty native girls who have been engaged in teaching since leaving the school at Marash. All but six are members of Protestant churches; most of them were in the school at some expense to the mission, while getting their education, to the extent of 77 years in all, for the fifty; but they have already taught in different places in that mission field an aggregate of more than 139 years, and quite a number it is hoped will still teach, some of them for many years to come.

LETTERS FROM THE MISSIONS.

Japan Mission.

ITEMS IN REGARD TO SCHOOLS.

A LETTER from Mr. Leavitt, of Osaka, dated April 12th, notices a visit by him to Kioto, and mentions facts in regard to the schools there, and the girls' school at Osaka, which will interest those who are watching the progress of educational, as well as other missionary work in Japan. He writes :—

"Since my last I have spent three days attending examinations of the schools in Kioto, especially the training school. Everything indicates an earnest spirit of work on the part of the pupils, and large attainments. It is encouraging to think, that after a year more many of these young men will take the field, and have an influence which we cannot have with the natives. They realize to a large extent, I think, the responsibility before them, and are doing honest work to prepare for it. Of the girls' school there I cannot speak very fully from personal observation, as my time was occupied with the other. The new building for that school is advancing rapidly, and seems to promise excellent accommodations. The ladies are giving their strength to the school, which will give a rich return ere long. The school, as you know, is not yet very large, and has suffered during the year, as regards numbers, from the rule of the city in reference to pupils in the primary department. They must attend the government schools. But this rule is helpful rather than otherwise in the end."

A REACTION.

"They are feeling the reaction at that station, from their large efforts in the city. I am told that whereas there were upwards of forty places occupied each week by the students, as centers for presenting truth, with audiences always inspiring in number, now scarcely eight can be occupied with any encouraging number of hearers. In many places the houses are closed to the preachers. All this, of course, we expect, and it will in time be followed by another reaction.

"I note in regard to the training school that it is about full, having not far from one hundred pupils. It will be still a year before the first class graduates; what of the future? Shall we build more buildings, or shall we limit the school? For we cannot rent buildings in Kioto I suppose, especially near the present location. Of course the number of pupils must be limited soon, or that school will rival Cambridge or New Haven in the number of its students and in its needed outfit.

"In our girls' school at Osaka, we have now twenty-two scholars — five boarders. Several of these scholars are poor and supporting themselves. To this school, in the three months and more of its existence, we have given nothing; and it is rapidly approaching the point when it will need nothing from the churches. Scholars support themselves by their work, — work upon which prices are fixed, whether it be for us or for the natives, — fixed with the idea that we must open a market for school work which will last. The character of the girls develops rapidly under this independence, and more and better studying is done."

TWO FUNERALS.

Writing from Kioto, April 18th, Mr. Davis reports two funerals, of which he says :—

"Both were in the same family, both were of little girls, of about the same age, and both were attended by nearly the same company of foreigners and natives.

"The family was that of the ex-Daimio of the little province of Sanda, twenty miles north of Kobe, who moved to Kobe five years ago; and soon afterward the little five years' old daughter, O Cho (butterfly), suddenly died. The father desired to bury the little one in the American way, and we marked out a little casket so that the Japanese carpenters made it, and Miss Talcott and Miss Dudley lined and trimmed it, and laid the little body to rest in it.

"The family did not dare, however, to have any Christian services. There

was no service at the house, but the old retainers of the Daimio met at his house and followed the body to the grave, where the Buddhist priests chanted their long Sanscrit prayers and burned incense before the body. In this latter the friends all joined, the father bringing his little boy with him to put incense upon the fire, and, with the rest, worship the spirit of the departed, which now, after the prayers of the priests, was supposed to have become a god, according to the faith of this sect.

"Death has again come to this same family, again taking a little girl five years old; and now they sent fifty miles to get the missionary who, five years ago, soon after the death of the other little girl, invited the family to his home, and explained to them as well as he could what a Christian burial was, and some of the consolations of the Christian religion. This time the family desired a Christian burial, and when asked what kind of a service they wanted, the father replied: 'Such an one as I heard about from you five years ago.'

"About seventy of his old retainers and friends gathered at his house, and it was a privilege to preach the gospel to them, and urge them all to prepare to meet the two little ones who wait on the other side. Then, as by the light of lanterns we laid the little form away in the old Buddhist Cemetery, we sang in Japanese the hymn, 'Jesus loves me,' which the little girl had herself learned and loved to sing."

A CROWDED HOUSE.

"In Kioto our house continues to be crowded every Sabbath. The Sabbath school is divided up into six different rooms, and at the last preaching service we counted 131 persons in the sitting and dining rooms, which we throw together for this service. Nearly one hundred come into the public preaching place in the center of the city, and the first church has just opened a second public preaching place in the north east part of the city, which was filled last Sabbath."

THE WORK AMONG PRISONERS.

"The work in Otsu, under the direc-

tion of the converted prisoner, has enlarged, so that now there is a daily school for the non-commissioned officers of the garrison there, and on the Sabbath the truth is preached to them. It was my privilege on the last Sabbath to preach to about sixty of them. The commander of the garrison and three lower officers were present."

A NEW HIRED CHAPEL.

Mr. Learned wrote from Kioto, April 15th:—

"The First Church, which has been meeting in my house, moved to their hired chapel last week. The new place is more public than this house, and larger numbers come in. After the first Sunday the neighbors seemed to get a realizing sense of what was going on, and they were a good deal disturbed about it, fearing some penalty might come to them from the government; but Ichihara and the others have allayed their fears somewhat, and services were held there again yesterday."

North China Mission.

BAPTISMS — POVERTY — FAMINE.

WRITING from Peking on the 22d of March, Mr. Blodget says:—

"Yesterday I returned from a visit to my 'country parish.' While there I baptized three persons. I also baptized one just before going away from the city. There are now seventeen church members in three adjacent villages, not more than a mile apart, and others are expecting to join them before long. Why not, then, begin self-support,—building a chapel, and electing a pastor? For ten years the lands of this people have been in great part flooded, and now drought consumes the grain just as it starts from the ground, in the parts not flooded by water. Poor people! They are struggling for life. They live on the coarsest fare, and dig up roots from the earth for food, which in ordinary years are never used.

"These people, however, are well conditioned in comparison with those farther south. As I came out of an inn, start-

ing to return to Peking, I observed a company of refugees, evidently of the better class of the people. They had fled from their homes to save their lives. One lad of seventeen years, an only son, had left behind a widowed mother. He was a student, and I offered him a place in my school until the distress should have passed by. Another fine lad of sixteen wanted to come, and his father at once gave his consent. He also was a student. So, notwithstanding all that is said in China about 'digging out the eyes, and cutting out the hearts of the children' [by missionaries], I brought these two lads to Peking with me in my cart, and by the kindness of friends in America, who supply the funds, they are now in a Christian school. May God bless them, and those also who support them!

"The famine is making fearful ravages in Shansi. Five millions is a low estimate of the number of those who have perished, and the death rate cannot lessen for months to come. What with Shantung, Chili, Shensi, and Kansuh, the destruction of human life is appalling."

On the 4th of April Mr. Blodget wrote again: "Last Sabbath, the 31st of March, six of the school girls, and the matron of the school, were received to the church. One other of the girls was examined, and approved, but her mother refused to give her consent to her baptism. Much faithful labor has been bestowed on these children. May they become bright lights in the church!"

"Nearly \$50,000 have been received for the relief of those suffering by famine. True it is but a drop in the bucket; yet it shows that there are hearts that feel for these distresses. Relief is given in Shantung, in Chili, and in Shansi. Our own mission is engaged, with other missions, in this work. In a letter received last evening from Mr. Richard, in Shansi, he writes: 'The names of 15,000 are down at present' (for relief). 'The rule is 420 cash to each person. The distribution is once for all.' The sum mentioned, 420 cash, as silver now sells in Shansi, can hardly be more than 60 cents.

"In other places the plan is adopted of a daily rate, say one cent and a half per day, to each adult.

"As the season advances numbers of refugees from famine are flocking to Peking. No rain falls. The wheat crop comes in during the latter part of June, and unless there is rain soon this must perish."

"RELIEF WORK" BY MR. STANLEY.

A letter from Mr. Stanley, of Tientsin, dated "Pang Chia Tswang, Shantung, February 28th," states:—

"I left home on the 5th inst., and reached here on the 9th. I am stopping in the family of our preacher, Mr. Ho. We have *no chapel* or other building here,—no *expense* save for tours and labor of assistants. With propriety we may speak of 'the church in Mr. Ho's house,' as his room is the only place where a general gathering can be held. Since arriving, I have been to no other point, finding enough to do in getting the 'relief work' into systematic order, and with Ho's help, instructing inquirers—real or otherwise. Helper Chau has visited seven villages where there are Christians, and with their assistance and that of the local constable, or some other responsible person, has taken the names of the most destitute. I limit the number to be taken, so as to compel a sifting process, down to the very poorest. Chau returns, and I go over the list with him,—the why's and wherefores; a deputation of two comes the next day, and my teacher and I question them carefully, and arrange our list of beneficiaries. Those under fifteen years of age we reckon as children, and give daily to such eight cash; to adult's, fifteen cash. (Ten or eleven cash equal one cent.) I gave out the first cash (in this village) on the 11th, and worked up one village a day. Here we give five days' cash at a time,—to the more distant villages, ten days.

"Relief is now being given in seven villages, in 110 families, to 233 adults and 94 children,—327 persons. These were not all taken on at once, but gradually. I cannot add many more till I

hear whether more funds are at my disposal.

"To be of permanent benefit, this work must be carried on till the end of May or into June—till the earth produces. Many villages, the Chinese say more than half in the Teh Cho district, are one third or one half deserted, even the timber in their mud houses being all taken out and sold for fuel before the poor people went out to beg—to live if they could, and starve if they must. Many of them will never return. Several families would have gone from here had I been a day later with relief. They had got to the end of their means.

"Having got my work systematized, and a start made, I could, at the above rate, be the means of saving many lives, and aid eight or ten thousand people, had I funds. I shall send a messenger with letters and for more funds on the 4th of March, and *may* then be relieved for a time by Mr. Smith or Mr. Porter. There are a number of inquirers, some of whom appear sincere, but I shall not favor any *baptisms* till 'relief' is over, unless it be of some one not receiving or needing aid.

"Some of the Christians have shown a covetous spirit at first, but most of them have appreciated the fact that this money is not *church* money, but is to 'save life,' and have fallen into rank admirably, and taken their turn and place among the poorest. Some, though hard pressed, have rendered valuable aid in winnowing down to the poorest—the most needy—in their villages. We are started in this work in the best way, I think, and successfully; and if no mistake is made hereafter, I hope the work may be blessed of God to a great enlargement for the gospel."

Mr. Porter wrote from Tientsin March 11th:—

"It is heart-rending to see what we see, to hear what we hear, and to know of the sadder things which are beyond our reach. It is said that in Shansi two millions of people have perished,—a fifth of the distressed portion of the population. It is the current report that in that province it is now dangerous for a

man to travel alone. Hungry men would attack such an one, and save their own lives by taking his. I suppose we must believe that such instances have occurred,—the foundation for these horrid reports. Mr. Borrodale, of the London Society, returned on Wednesday from his country district. He has relieved, as best he could, 1,800 families. Mr. Stanley's messenger tells me that the people are eating chaff, corn-stalks, elm-leaves, and rushes dragged from the river bottoms, for which they pay almost as much as for flour and millet in good years."

BRIGHT FIRST IMPRESSIONS.

Mr. Ament, who joined the mission a few months ago, wrote from Pao-ting-fu on the 13th of March:—

"You spoke of the shock to the nervous system which one is apt to feel on coming for the first time into the midst of heathenism. We have felt very little of this revulsion of feeling, owing, perhaps, to the fact that everything surpasses our expectation,—especially the character of the people. I am pleasantly surprised at the intelligence of the common people and their moral standard. Perhaps a longer acquaintance may prove me deluded, but I shall be slow to be convinced. Considering the government, the false systems of morality, and the desperate struggle for mere existence which life entails, the miracle to me is that there is any standard of morality, or attractiveness of character surviving. I think I shall prove to be a great admirer of the Chinese, and, I sincerely trust, a successful harvester of souls.

"The work in Pao-ting-fu seems to have made a very auspicious beginning. Our helpers seem to be good Christians and efficient men. We groan that we are mute [ignorant of the language] when a dozen or more women call upon us and give us such splendid opportunities to preach the gospel. Our helper's wife, a woman of considerable intelligence and great worth of character, has been an invaluable aid to the three mute ladies in our compound. The ladies would sing a hymn in Chinese, and then she would seize the opportunity to announce our

mission and the gospel we desire to teach. Often her face fairly glows with enthusiasm, and the Holy Spirit evidently delights to use her as his medium of communication. We receive many calls from leading business men, actuated, no doubt, by motives of curiosity. Our organ and sewing machine are great magnets. But occasionally a visitor comes anxious to know the truth. One such man, from a village some miles distant, after an investigation of the doctrine for several days, decided to accept the truth and desired baptism. We have received into the church a man who was formerly a physician, and who has been honored with a title by the government for efficient aid during the great rebellion. He proves to be a very active Christian, and through his agency his wife, and sons, and several relatives desire to be taken as probationers. My limited experience does not tell me that these are unusual evidences of interest, but, at least, they convince me that a great work is possible among the Chinese. Why should not extensive and thrilling revivals sweep over North China, as well as Japan and the islands of the sea? Is the Holy Spirit limited to places?"

THE LANGUAGE.

"I am learning, as Dr. Milne said years ago, that 'To acquire the Chinese language is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselahs!' I have better facilities for study than Dr. Milne had and enjoy the language very much, though, as yet, my progress has been very slow."

RESUMING WORK JOYFULLY.

Mr. Pierson, just returned to China after a visit in the United States, writes from Pao-ting-fu, March 15, in an equally cheerful and hopeful strain. He says:—

"I find myself here, taking up my old duties just as though there had been no break. That they are more numerous and engrossing than before I cannot deny, but they are vastly more congenial and happy. The ladies are studying hard

at the language, and will soon be able to do good work in it.

"We have had a goodly number of inquirers during the winter. We have baptized two men, and have received to probation, or 'the Christian congregation,' seven more. If I can get away next week I may be able to baptize two or three more at Tùng-fēng (sixty miles south of here), and receive to the congregation three or four beside. I find my hands tied as yet, as to touring, for it has been impossible to leave the place to Brother Ament, without a tongue, and no one could be spared from other stations. But there is a good time coming; Oh, how I long for it. This whole district ought to be visited over and over again, and the time is ripe for it. We meet very little abuse in the city, and very little in the country wherever we go. Never were the people in this province more ready to hear. If we had ten men here they could work to the best advantage. We have never had any difficulty with people or officials here save their passive reluctance to give us houses. Now we can get all we need. We ought to have a chapel on the main street as soon as Brother Ament is able to do regular preaching, and I presume the Lord will grant it in time. He always does give us what we really need.

"The Tùng-fēng brethren now number more than twenty, and they have been saving their contributions to build a church. They sent a committee asking help, and expected considerable. I was obliged to decline, and to turn their minds to the spiritual church and their duties to it. If we were to give to one we should have trouble with others, and do the one no real good. I dissuaded the brethren from asking help from other native churches also, and urged them to build when they were able and according to their means, — a humble but sufficient house. This year is a hard one for all the people of this province, and should their crops fail, they would be in dire distress. As it is, hardly a village has escaped without the death of several by starvation. In some the number has been fearfully large, and sad, heart-rend-

ing stories come to us daily. We see the distress all about us. The poor and the dying are before our eyes every time we go upon the street. A few days since my wife and I were walking near the city moat, and as we passed a few nameless graves, we caught sight of a wolfish-looking dog gnawing on a fresh human skull! How revolting, but in many respects typical of this people. We dare not think much of the death and corruption about us, but rather of *what will be by and by*; and we thank God that he has sent us here with his light. Had we not come the death and corruption would have prevailed the same; but with us God has sent his light and his truth, and *it will shine.*"

INDICATIONS OF GOOD AT KALGAN.

Mr. Sprague, of the Kalgan station, wrote March 31st: —

"Of course you have heard much of the glorious work of grace in Tung-cho. We rejoice in having three of our church members in school there this year, and to know that they are untiring in prayer for us. The Lord is working in some hearts here also. On the very day we heard of the beginning of the movement in T. two of our station class students rose and said they wanted to be Christians. At a following meeting our school teacher asked prayers for his son; and at another meeting the son rose and confessed his sins, and asked us to pray for him. At the same meeting three other young men asked prayers. Our hearts are greatly rejoiced. We had been praying for some of these persons daily. And to-day my teacher tells me that his heart has been greatly disturbed for a long time, and now he is determined to be a Christian. This is about the best of all, if he sincerely gives himself to Christ. It is almost more than we had dared to hope, though he has been the burden of our daily prayers. He is a young man sent to me from Tung-cho last November by Mr. Goodrich, — a fine scholar, and a very pleasant man. This is all the Lord's doing, and 'it is marvelous in our eyes.' I hope we may be able to tell you of all these becoming sincere Christians. One

of them is the third one to come out from our boys' school, and all the four students of the station class have professed Christ; but I am sorry to say that one, a man of forty, has proved dishonest and gone to his home. We have had a bookseller on the street over three months, beside the regular opening of the chapels by the helpers. It is safe to say that several thousand books and tracts have been sold on the streets of Kalgan this winter. And, strange to say, we have lately received calls from several of the official class. Altogether the work of the year strengthens our faith that the Lord is preparing the way for better things in North China."

Foochow Mission — Southeastern China.

THE HOSPITAL — OPIUM SMOKERS CURED — NEW BUILDING.

DR. OSGOOD wrote from Foochow, March 13th: —

"Of late I have had a large number of Chinese patients, who come to be treated for opium smoking. I require such person to bring two dollars as an entrance fee. If they remain until they are honorably discharged they have one dollar returned to them. The other goes into the hospital treasury. In a financial point of view this work pays, and it is doing much to create a friendly feeling around us. There are about eight reformed opium patients who are now observing the Sabbath.

"Of late there have been several patients from various parts of Tiong Loh, or Chang Lo, a field where we have expended much money and labor. Mr. and Mrs. Hartwell have worked long and earnestly there, but the results have been small. Several of these patients knew of Mr. Hartwell. One old man said Mr. H. had frequently been at his house, and he had a fair knowledge of the truth. For some years past he had been engaged in the sale of opium. He had an only son, aged twenty, who having lost an opium pipe received a severe scolding from his father. He was angry, and swallowed opium, from which he soon died. This led the father

to come to Foochow seeking to be cured of his opium habit. He left with a good prospect of a permanent cure, and said that he should change his business.

"Another case of interest is that of Mr. Ko, a young man who had double cataract, and was totally blind. I operated upon each eye, he regained his sight, and now seems to be an honest inquirer.

"I am glad to report that at last a good hospital building is nearly completed. It is near our Ponasang compound, so that we can visit it daily. I have nearly funds enough to pay for it. Some six years ago a merchant gave \$500, which was placed at interest, and has served as a nucleus around which other sums have gathered. With this new hospital as a centre I hope for greater spiritual results. Yet I am more and more impressed with the thought, that whatever the kind of agency used, the result is alone from the Holy Spirit."

Mahratta Mission — Western India.

A CONVERT AND HIS TRIALS.

MR. BISSELL wrote from Ahmednugur, April 6th:—

"A young man of the carpenter caste has recently united with the church here, and has shown himself remarkably firm under trials. The first time I met him he came to purchase a Marathi Bible, and paid the full price without any higgling, — an incident worthy of record here. He said he had been accustomed to buy and read Christian books ever since he learned to read in the government Marathi school. In this way he had learned the principal truths of the Bible, and believed them. He seemed so simple-hearted, intelligent, and free from sinister motives, that the church received him upon a very short trial. But he was the only son of his parents, and when they learned that he had been baptized, they were inconsolable. His father is a man of considerable property, and the mother asked her son, 'What was wanting in our house that you have left us?' — 'God was wanting, and religion was wanting,'

he replied. After giving vent to her grief, she went away beating her breast, and crying out that they were disgraced. The next day both father and mother came repeatedly, and urged the young man to go to their house. We were afraid to have him put himself in their power, but overcome by their tears and entreaties, he at last said: 'Let me go. You need not fear that I shall give up my faith?' He went, and came back the next morning saying that he had not been maltreated; but after that he was missing for nearly a week. A friendly neighbor whispered that he had been sent to Barsi, a hundred miles away. We afterwards learned that his parents took him there, and were consulting with friends about the expense of restoring him to caste again. The opinion was expressed, that inasmuch as he had only had water sprinkled on him, but had not yet drunk from the cup, the restoration would not be difficult. But the lad watched his opportunity, found his way to the railroad station, some twenty miles distant, and the next day came to us again. His parents followed him, but have now given up seeking to get him back. The mother once invited him home, and even gave him a dinner; though she was careful that he should not eat with the others, nor even out of their dishes, 'lest they should be defiled.' The father will not give him any of his clothes but those he had on when he left, nor any of his tools, that he may earn a living. But he is getting a few tools, and has commenced work. He shows a cheerful spirit, and is disposed to be industrious. We trust he will endure, and that many others may follow his example."

Eastern Turkey Mission.

LETTER FROM ERZROOM — MISS NICHOLSON — THE WORK.

MR. COLE wrote briefly to the Secretary of the Board, April 24, sending more extended letters to the friends of Miss Nicholson, in regard to her sickness and death, noticed in the last num-

ber of the *Missionary Herald*. In this, designed only as a brief note, he says:—

“This death is indeed a very sad providence. We know not how it will be looked upon, but as our letters show, we have done all we could to get her away, even though *we* could not move. She seemed to be pleased with our work of the winter, and, brave girl that she was, in this case beyond wisdom, she talked of holding on even though we left. Against this both Mr. Parmelee and I protested.

“Of the benefit of our stay here it hardly becomes us to speak. Yet now that this sad event has come upon us, many will cry out, no doubt, as has been heard before, — ‘Why all this waste?’ Though they may not have thought so much of the deep sorrow to our hearts in the death of our darling boys, this last trial will arrest their attention, and, perhaps, turn upon us some words of stricture. If such persons could only get at letters which I am sure the deceased must have written respecting the winter’s work; if they might but see as we have seen, and hear as we have heard, they would think differently. If you could hear some of the words of the hundreds and even thousands that have been fed from our doors, — not a few are *still* fed; could read the letters of high appreciation of this work from surrounding provinces; it would do your soul good; I am sure. ‘You have bought me, my wife and children,’ said one of our poor yesterday, as he came to kiss our hands and bow to the ground for what we had done for them. ‘We should have been dead long ago,’ he said, ‘but for you.’ And this we hear many times every day when the poor come.

“But aside from this, as to the missionary work proper, you ask What? Some would say it is madness to hold on now. But the truth is, as indeed the native preacher expressed the other day, we are holding our timid people in their places. If we were to desert our post, they would scatter like sheep among wolves. Even the preacher thought he should leave if we did. The people, poor oppressed ones, from Khanoos, Pas-

sin, Geghi, etc., come and pour their troubles into my ears. I encourage them and turn them back to hold on, as we are doing. I write them to hold on, as we do. The force of the example you will see. Would that I were not alone, that I might tour some. It is a golden opportunity for the work in these parts, and I am very restive. I think now is the time for Kars. Hope to write you more of this next time.

“We expect to move out to a monastery, five miles away among the mountains, in a day or two. Should have been there sooner but for this sad, very sad event. Miss N. could not be persuaded even to go to the monastery till it was too late.”

Western Turkey Mission.

A TOUR—CIRCASSIANS—DISTRESS.

WRITING from Constantinople on the 29th of April, Mr. Hitchcock reports a tour in the Bardezag (Nicomedia) portion of the field. Some extracts from his letter will bring to view results of the war and the present condition of the people, as well as prospects of the missionary work. He writes:—

“Soon after my last letter to you, of March 28, I asked Major De Winton to relieve me of the care of the Refugee Asylum. I arranged my accounts, and on the 11th of April went to Bardezag to make a tour with Mr. Parsons. . . . The time was thought to be very unpropitious — never more dangerous. The Circassians were robbing on every hand, and murdering also. But the wretches do not molest armed men, and carrying pistols, always in the company of from two to ten men, and not forgetting our hats, we went the entire circuit unmoled. Indeed we heard of no outrages on the roads where we went. Either in deference to the many and indignant complaints which have gone to Constantinople, or because they are glutted with plunder, there was a time of quiet. It would be difficult for you to understand the utter prostration and paralysis of industry and trade. A large portion of the people in the Armenian villages, and Ada-

bazar, are engaged the greater part of the year in going from village to village, especially to the Turkish villages, for trade; carrying manufactured articles and receiving produce. For this almost every man kept a horse. Now, in Adabazar there are only about 100 horses, where one year ago there were 1,000. In Armash, instead of 120, now 12. In Hascal, instead of 38, not one, etc. But we saw droves of good horses at the Circassian villages, and every Circassian is riding one!"

SCHOOLS—A NEW VILLAGE.

"We visited eight villages in an absence of eleven days, besides Adabazar, and Geiveh. Visited also seven schools, of which three are taught by graduates from Miss Farnham's school. The teacher of the seventh is from Miss F.'s school. She is also doing an excellent missionary work, and her school is the best native school I have seen in Turkey. It would compare favorably with common schools of the best sort in New England. These schools are really the life and the centre of interest in the work in their respective villages.

"We visited Kara Geul, a new village of seventeen houses. The people are very poor, living in little huts, eating corn meal bread. When the village was first commenced, Protestants were persecuted. The Armenians said: 'We won't have one here.' Now all but one or two families unite in asking us for a teacher and preacher. We promised them help for nails, tiles, and window glass, if they would put up a room for worship and a school. We hope to take possession of the village in the name of the Lord."

AN EARTHQUAKE.

"An earthquake on the 19th, at 9 o'clock, P. M., reminded us of the chronicles of old times concerning this region. At Labonja three houses were thrown down, in one of which a mother and two children were killed, and in another seven animals. In Ichmeh, across the lake, forty houses were destroyed, with a loss of eighteen lives. In Adabazar and Nicomedia, much injury was done to build

ings. Mrs. Parsons' milk was quite half slopped out. You may judge that we all got a thorough shaking, and the people generally a good deal of a fright. It is a kind of experience that, like the telescoping of railroad cars, one does not wish for the second time."

HOSPITAL WORK.

"Arrived at Constantinople I found the Asylum again on our hands. The Englishman who took my place died of typhoid after a short, sharp illness. I expect to spend some time there now. The work had become so well systematized that our employ  es manage well with a little supervising.

"The political outlook is dark in the extreme. What will become of this wretched country? The most singular part of it is, that the Turks do not learn anything."

European Turkey Mission.

MR. CLARKE, of Samokov, who has before, in 1876 and 1877, given so much time and strength to efforts for the relief of the plundered and starving Bulgarians and others, has been of late again occupied with like labors among the perishing victims of the war. A letter of some length has been received from him, written at various times and places, the first date being "Turnovo, on the Railroad, March 27," in which he makes some report of what he has seen and learned, and gives impressions in regard to prospects for the future in Bulgaria, as to religious liberty and opportunity for Christian effort. Omitting here the terrible details presented of massacres and sufferings in specified places, it may be well to give some of his general statements:—

SUFFERINGS OF BULGARIANS.

"Between February 13 and March 8, I again visited the places where most of my relief work was done in November and December [1877], also Samokov and Kuzanluk. Instead of giving a journal of the tour, I will gather together sundry items.

1. "The sufferings of the Bulgarians, especially during the past two years, have not been overestimated. We have from the first known that there was such suffering, but the difficulty of getting reliable information has prevented much reference to it. No passing traveler can realize, no pen describe, the horrors of the recent massacres. The cruelties perpetrated in Batak, by an unrestrained horde of ruthless freebooters, in connection with the slaughter of over 500 men, 250 women, 225 boys, and 700 girls, and the burning of every house (587 in all), seemed too appalling to be believed, but they have been exceeded during the past year. Regarding the Bulgarians as the cause of the Russian invasion, vengeance has been meted out to them as if every individual was personally and actively engaged in rebellion. 'The Russians may be able to take the garden, but they will find it without trees,' has seemed to be the principle on which the dominant Turkish party has acted. A Turk in a coffee-shop in Tartar Pazardjik, said: 'Can a sheep live with a swine.' The military governor of Adrianople told me last November: 'We do not wish to destroy the Bulgarians; we wish them for artisans, husbandmen, and servants.' That this subject, inferior race should be on an equality, should be rulers, should bring upon them the hostile armies of their old enemies, and cause the slaughter of so many of their people in the war, has aroused the rage of the masses of the Turks. The desire for plunder and the gratification of lust, have been still greater inducements. Nearly all government officials have urged on, or at least encouraged, brutality and destruction.

"I give sketches of places I have seen and known for years. In the Eski Zagra district, an area of some forty miles long by twenty-five miles wide, reaching from the Maritza to the Balkans, was almost completely destroyed. For months it was not possible for a Bulgarian to be safe in that region. I saw bands of soldiers hunting up fugitives, and dead bodies of Bulgarians lying unburied by the roadside."

SUFFERINGS OF THE TURKS.

2. "Few can believe how much the Turkish populations have suffered. The Bulgarians do not claim to have acted according to Christian principles in taking vengeance on the Turks. Had Turks remained at their homes, the Russians would have protected them so far as possible. This is the report brought us by the Turks themselves from the first to the present time. Perhaps one in a hundred, or more, of all those who had been engaged in the massacres, would have fallen secretly or openly by Bulgarian avengers. The rest would have been protected and would have lived in quiet. But the first atrocities of the Bulgarians, and fear of well deserved vengeance on the part of many, has caused a general stampede before the advancing Russian armies. So far as I can judge, not more than one fiftieth of the Turks remained. Some hundreds, perhaps thousands, were overtaken and quietly sent back to their homes by the Russians, yet whole wards of Philippopolis, and whole villages elsewhere, are entirely deserted. I have passed from house to house, through the little 'neighbor-doors' which connect almost all adjacent dwellings, and everywhere were evidences of a hasty flight. Now the dwellings are being torn down for firewood, which, in the lack of cattle, has become very dear. Occasionally Turks are now secretly killed by Bulgarians, but the Russian authorities are severe against all convicted offenders."

THE FUTURE?

3. "What is to be the future of this country? It seems certain that a considerable degree of freedom will be given to Bulgaria, whatever shall be its limits. I feel much confidence that the Bulgarians will show themselves capable of taking a fair position from the first. *Education* has done much to prepare the people for self-government. The vice-governor of this place, a Bulgarian, who has spent many years in Russia, expressed to me much surprise at the fact he found so generally true here, that in all the larger

places, and many small ones, a large proportion of the people could read and write well, while many had a good education.

"*The Bible* has, it seems to me, done more than education. All educated persons are not trustworthy or trusted, but the followers of Evangelical truth here have mostly proved themselves true men. In Tartar Pazardjik and Yamboul, and in smaller places, Protestants have had a leading influence. In this city they are few in number, but they have influence. There is much of good salt of truth permeating thinkers all through the country. The 'Zornitza' [the mission Bulgarian paper] is valued chiefly for its political news, but many value also its moral and Christian influence. In capability, in self-dependence, the nation has developed wonderfully in the last twenty years. There will, of course, be much evil, but the people are apt learners, and they have some true men who will be good leaders, seeking unselfishly the real good of the nation."

RELIGIOUS LIBERTY?

4. "What are the probabilities as to the circulation of Christian truth? When all was conjecture, there was much doubt whether freedom of conscience would be allowed. But thus far the evidence that all creeds will be free has been on the positive side. I have had business with the highest Russian officials in Adrianople, Philippopolis, Samokov, Kuzanlik, Carlovo, Yamboul, and Tartar Pazardjik, in connection with relief work, and in the latter place, to obtain certificates to enable two Protestant workers to labor in Panagureshte and Tsarovo, 'for the spiritual good of Protestants in these places,' and though my passport, shown everywhere, describes me as an American missionary, there has never seemed to be any hesitation in granting all I wished. As an American there has usually been a special cordiality shown me. Protestants, without exception, speak in the same way of their intercourse with Russian officials. In Yamboul the teacher was told by a Lutheran officer that he formerly had suffered much in the army

on account of his faith, but in the last few years there had been perfect freedom. His fellow soldiers had beaten him to make him conform to the forms of their church, but as soon as he was able to report the case to a superior officer, the aggressors were imprisoned for months. 'Go on,' said he, 'to follow the gospel. The Russians have not come to meddle with religion but to free the Bulgarians.' In the same place the rain drove us into an unoccupied shop. Five Russian soldiers came in, and from conversation with them, I learned that four of the five had the Russian Testament.

"I saw a servant of the Russian commander at Tartar Pazardjik give a Russian Testament to a Bulgarian boy. When asked if he had another to sell, he answered, 'I have another, but I wish it for myself.'

"I am glad that I have had so much opportunity to see Russians in various circumstances. My share in relief work is somewhat known among them, and may have some influence, but I have strong hope that religious freedom will be granted to all. Whatever may be the aim of men, the power of the Highest controls all hearts, and it seems to me our duty is to press on earnestly in preaching the Gospel of Jesus Christ."

THE RUSSIANS AT ADRIANOPLE.

A few sentences from a letter from Mr. Dwight, of Constantinople, dated April 22, may be fittingly appended to the foregoing from Mr. Clarke. He writes:—

"The Protestant preacher from Adrianople is just in. He is quite enthusiastic over the Russian administration in that city. The governor of Southern Bulgaria, who resides there, is a Russian general, and is a strong Protestant. He has Protestant service (conducted by his chaplain) every Sabbath, at the government house, and has invited our friends to be present. Next Sabbath the Lord's Supper will be celebrated in that ancient palace of the Turkish governors. If a man had told us a year ago that such a service would be held in that house, we should have declared that a miracle alone could bring it about. The governor in-

sists on the observance of the Sabbath by the whole city. The police prevent all outdoor labor, and keep the shops shut on that day.

"It is utterly impossible to supply enough Bibles and Testaments for the demand of the Russian army. Mr. Bliss sends box after box to Adrianople, as fast as he can get them from Europe, and a box is almost always sold off within forty-eight hours. The soldiers seem ready to pay anything for the books. God grant his blessing to this seed sowing, so that a result unexpected by the Russian diplomats may come from the prolongation of the crisis here."

Dakota Mission.

SEVERAL LANGUAGES.

MR. HALL wrote from Fort Berthold, the new station, on the 9th of May:—

"We are trying to do some good, and to get some better knowledge how to do it, with the use of *four* languages, two of them unwritten.

"The Ree language is most difficult. Like the Greek, the *verb* in Ree is the part of speech subject to most change. There is a singular, dual, and plural number, for all three persons; and there are distinct forms for the singular and plural *object*; present, future, and past tenses. Particles, and objective nouns and pronouns, are incorporated in the verb with euphonic abbreviations. These things I have to unravel from the speech of ignorant heathens, who have no idea of analysis. The Gros-Ventre is easier, probably because more like the Dakota.

"I have corresponded with Professor Dunbar, of Topeka, Kansas, whose father was among the Pawnees, and I find some points of resemblance. In fact the *construction*, or syntax of the two languages, is alike; but the Pawnee of forty years ago is obsolete now. So with the languages here, and old people speak of obsolete expressions. If I could confine my attention to one language I might speak it with some freedom; but every day I have to make use of four, to some

extent,—Gros-Ventre, Ree, Dakota, and English. This makes the work slow."

INTEREST IN RELIGION.

"We have been very much encouraged lately by the interest in religious things here. The white employées of the agency are nearly all Christians, two who were not so have joined us in confessing Christ; others have expressed their desire to be Christians, and some white men with half-breed families are awakened. The Indians see that the white men are in earnest in their belief. Some who scoffed and swore now act differently. The Indian attendance and attention at Sabbath morning Bible exercise, and at all other meetings, are encouraging. We talk in Dakota, which a good many understand more or less perfectly, and there are generally some to interpret into the other tongues. I have copies, on glass, of photographs from the old masters—Biblical pictures. These are very attractive, and have made the story of the cross very vivid to many minds."

THE SCHOOL.

"The school keeps on quite well for spring planting-time. We give a meal every Friday to the *regular* pupils, and every month an entertainment. Dresses and shirts have been made for the faithful ones this winter, *i. e.*, the girls have been taught to make them. The government coöperate well with us at present. Their teacher is an excellent Christian lady, with a true missionary spirit, and we have her with us in the house."

FEARS AND HOPES.

"But a change is coming, and we do not know what the result will be. The appointment of the American Missionary Association may be overruled. May the Lord spare to us the present employées, who have rejoiced together with us in the Lord. God sent several friends of our agency neighbors to be with us this winter,—Christian people who brought and carried away a blessing. We are grateful for what the Lord has done for us and our neighbors, white and Indians. O, for more! It must and will be granted.

"But O that the Indians were under law! Here it is again,—Dakotas stealing horses from here continually. This people's patience exhausted, they start out on the war path, seize other horses from innocent Indians, and then come home expecting a return Sioux raid here.

"Our Indians are industriously at work, that is, the women are, putting in their corn, potatoes, beans, and squashes. They are doing very well this year; and it is pleasant to look out over the farm in every direction, as we can from our house, and to see the changes that many busy hands are rapidly making. We pray God to send us an agent who will be wise and

active to help this people to help themselves.

"*'Wherever the gospel has been faithfully preached among the Indians, there have been results,'* says General O. O. Howard. We will labor and wait. Miss Calhoun learns the Gros-Ventres language readily, and *attracts* the women and children to her.

"The Sabbath day is a different day here from what it was a year or two ago. I think the people all feel this, and they are asking what these things mean. There seems to be something wonderfully attractive and awakening in the story of the cross."

MISCELLANY.

LETTERS FROM SCHOOL BOYS AT HARPOOT.

SOME of the pupils of the Normal department of Armenia College have been writing letters to their benefactors, brief extracts from a few of which may not be uninteresting. It will be borne in mind that they are but beginners in English, and write their letters unaided.

Bedros Kazanjian (Peter, son of the Coppersmith), says: "We are confident that you will receive the double of your made benefits from the Lord Jesus. It is true that you have subtracted the veil of darkness partly, which had been drawn against the eyes of our nation; but again she has a miserable condition. Only the half part of Harpoot itself has been lightened, but the other has sunk in the ocean of darkness till its lips. [His figure is that of a man whom a flood is engulfing, and is within an inch of drowning.] And if the condition of the city is this, what will that of the villages be. You can think. When I heard that Mr. Wheeler has assembled moneys for a college, and is collecting, I rejoiced very much, and thus, also, every listener. Many persons are praying for the construction of this college; and when it will be built, they will be ready to help according to their competence. You who have begun a good work in this nation, it is well that you finish it. Know you that you are

doing good to such a nation, many of whom have been tormented and killed by their neighbor nations, for the name of Christ, till now, and now also. Then remember the talk of the Lord, which says: 'Give and it shall be given unto you.'"

Mesrop Yeshilian is from Palu, a city of about 8,000 people, on the Euphrates. He writes:—

"I am wondered for nothing so much as for this, that I was once one of the ignorant boys of the little town of Palu, and that my citizens and friends are and were nearly destitute of knowledge, but I am now a scholar of the normal school where some sciences are learned. I know very well that at first the mercy of God, and afterward your devotion did so. For this great benefaction, with all my heart I thank you, and all them who have any participation in this benefaction. Our school is now filled with pupils, and their number is increasing. The greater part of them, with all their hearts, have given themselves to the Lord's work, and are now preparing themselves to work hard in this work in teaching or preaching. When I hear of the benefactions that you do and have done for us, my heart is full of joy, gratitude, and love; but I can compensate nothing for your

benefactions, except my broken prayers for you. Please pray for me, to be a useful tool in the work of God."

Hachadoor Nahigian, of Husenik, says:

"I know that, if it were not the mercy of God and your benefit, the more ardent Christians here would be ardent evils.¹ I also should be one of the first class evils instead of being one of the first class in the Normal School. Thank you, thank you again. . . . Help our nation, and God will help you."

Says another, — the Deacon's son, mentioned on page 59, of "Daughters of Armenia:" "My heart was filled with joy when I heard that you wish our nation to advance in knowledge, and are giving help for Armenia College. We thank you for your help. Your country is one of the most enlightened countries in the world. Ah! when will come that day in which it can be said Turkey is an enlightened country too. Help us, our brethren, help us, so that we may be able to help others. Though you are unknown to me and I to you, we have a great hope that some years afterwards we will be acquainted with each other before the throne of our Saviour, where we will praise this holy name forever.

Your servant in Christ,

HOHANNES GARABEDIAN,

(John, Son of Forerunner)."

A CALL FROM THE DYING BED.

WRITING from Trebizond on the 3d of May, Mr. Parmelee says: —

"We mourn sadly the loss of our dear Miss Nicholson. Personally she was very lovely. She was also very discreet, and full of zeal for the cause. She had set her heart most earnestly to work for Christ in Erzroom. When the missionary families left the place last spring she wished to remain alone. Again this spring, when it seemed necessary that the missionary family should leave a second time, she proposed to remain behind. And when, just before her sickness, it

was planned to remove a short distance to a monastery, for health, she was very firm in her purpose to stay in the city, and open her school.

"All this showed a brave determination to stand at her post, no matter at what cost. She seemed to forget that she was a frail mortal, her limited powers lodged in a body that must be watched and carefully preserved. Truly she might have said, 'the zeal of thy house hath eaten me up.'

"And when she saw she would be unable to do the work she had laid out for herself, her thoughts still ran on its accomplishment by other means. On her dying bed she said, 'I hope many of the girls from the West will come out here. Tell them there is a great deal to be done here. Tell them in America they don't know anything about how it is here. Many workers are needed, but there are only a few. I hope the West will supply very many, especially Nebraska.'

"We shall sorely miss Miss Nicholson in our circle; we shall miss her pleasant society; we shall miss her much needed help; our children will miss the kindness and love she always showed them; but if her dying voice is heard by many others, and they are thus led to consecrate themselves to this work, we shall be content."

GLEANINGS.

THE Presbyterian Board of Missions was again seriously embarrassed by a debt of \$17,929 at the close of its financial year, on the 6th of May. It is to be hoped, surely, that relief will again come very soon.

— It is stated that the export slave trade from Eastern Africa has been nearly if not quite suppressed by the Sultan of Zanzibar and the watchful efforts of the British squadron, but would soon revive if vigilance were at all relaxed.

— Efforts have been made in England to give a wide circulation to the paper read by Dr. Alden at the last meeting of the American Board, on the question "Shall we have a Missionary Revival."

¹ In the Lord's Prayer in Armenian, "evil" has the article, and means the evil one.

— Pope Leo XIII. is said to have sanctioned a plan for the conversion of Central Africa to the Romish faith. Twelve missionaries have left for Zanzibar and the interior.

— The London Missionary Society is extending its operations in New Guinea, among the Malay population eastward. Three new "central stations" have been taken recently, with good prospect of success, at previously "unknown places, and amongst unknown savages," by English missionaries and Barotongan and Loyalty Island teachers.

— The work of the British and Foreign Bible Society among Russian and Roumanian soldiers in the present war, had amounted, up to the 9th of February last, to the distribution of 135,249 copies; 44,407 of which were sold.

— In Siam the missionaries labored twelve years before a single convert was baptized. The first twenty years of labor "seemed almost a blank." But during the last year reported, fifty-two were received to the three churches of the Presbyterian mission.

— In coöperation with Rev. Mr. M'All, chief of the Mission to the Working Men of Paris, the Evangelical Alliance has erected, near the entrance to the Exhibition, a *Salle Evangélique*, where provision is made for the daily preaching of the gospel in the languages of the various nations frequenting Paris, from May till October of the present year.

DEATH.

MRS. SUSAN H. MORGAN, widow of Rev. Homer B. Morgan, formerly engaged in the missionary work in Turkey, died at the house of her father, Rev. H. H. Kellogg, in Chicago, on Tuesday, April 30. She was buried on the following Thursday, at Galesburg, Ill., where her father was formerly pastor of the First Presbyterian Church, and the first President of Knox College; and a memorial service, of much interest, was held at Galesburg on Sabbath evening, May 5. Mrs. Morgan left the United States for Turkey (Marsovan), in 1851,

as the wife of Rev. J. W. Sutphen. After his death she was married to Mr. Morgan, in 1853, spending with him several years of missionary life at Salonica, Smyrna, and Antioch. The death of Mr. Morgan, in 1865, left her again a widow, and she returned, with her three surviving children, to the United States, and soon found a home at Watertown, N. Y., where her husband's friends resided. Here she cared for her children, as a devoted Christian mother, till near the time of her death; going at last, after severe illness, to her father's home, in Chicago, only to pass on very soon to that better mansion in the Father's house above, which Christ had prepared for her.

ARRIVALS.

MR. AND MRS. FARNSWORTH reached Cesarea, their station, safely, on the 19th of April.

Captain Isaiah Bray, from Boston, who is to take command of the *Morning Star*, arrived at Honolulu, with Mrs. Bray, April 22d (or 23d — about midnight).

DEPARTURE.

MISS ESTHER F. MALTBIE, of the European Turkey mission, left New York, by steamer, May 18th, returning to her field.

SUBSCRIPTIONS FOR ARMENIA COLLEGE.

THE account upon the third and fourth pages of the Herald cover hints how extended have been the travels and labors of Mrs. Wheeler and myself, and how long the list of contributors for Armenia College promises to be. Wearying as such solicitations are to both body and soul, they have a compensation in the interest and prayers of so many stockholders.

To give the communities reported due credit, it should be said that in them interest is paid upon the following sums, which, till paid, cannot be credited by the Treasurer: Ann Arbor, \$80; Des Moines, \$50; Galesburg, \$475; Cleve-

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so.	171 00
Orleans, Cong. ch. and so. m. c.	20 00—191 00
Berkshire county.	
Hinsdale, J. Hosmer,	1 00
Lenox, Mrs. Amanda Washburn,	10 00
Lenox Furnace, Mrs. Emily Washburn,	15 00
Peru, Cong. ch. and so.	21 00
Pittsfield, Mrs. Phineas Allen,	50 00—97 00
Bristol county.	
Easton, Ev. Cong. ch. and so.	40 83
Brockfield Ass'n. William Hyde, Tr.	
Brookfield, Mrs. A. W. Reed, to const. SUMNER H. REED, H. M.	100 00
West Brookfield, Cong. ch. and so.	11 34—111 34
Essex county.	
Andover, South ch. and so. (weekly offerings), 400.00; Chapel ch. and so to const. Rev. FRANCIS B. DENIO, H. M. 327.00;	727 00
John Howard,	600 00—1327 00
Essex county, North.	
Ipswich, 1st Cong. ch. and so.	23 00
Newbury, 1st Cong. ch. and so. m. c.	10 50—33 50
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so.	9 32
Danvers, Maple St. ch. and so.	88 83
Marblehead, 1st Cong. ch. and so.	100 00
North Beverly, Mrs. Rebecca Conant,	15 00
Salem, Tabernacle ch. and so. (of wh. 45.57 m. c.),	650 05—863 20
Franklin co. Aux. Soc. William F. Root, Tr.	
Ashfield, Cong. ch. and so.	31 35
Conway, Cong. ch. and so.	31 36—62 71
Hampden co. Aux. Society. Charles Marsh, Tr.	
Longmeadow, Cong. ch. and so. m. c.	19 79
Springfield, 1st Cong. ch. and so.	84.39; B. F. Peirce, 90c.
Westfield, 1st Cong. ch. and so. 9.21; do. N. T. Leonard, for the Eastern Turkey mission, 34;	47 21
West Springfield, Park St. ch. and so.	34 75—187 04
Hampshire county. Aux. Soc.	
Amherst, No. Cong. ch. and so.	65 00
Hadley, Russell ch. m. c.	15 22
Northampton, 1st Cong. ch. and so.	18 57
9.57; B. 9.00;	10 00
South Hadley, 1st Cong. ch. and so.	49 00
South Hadley Falls, Cong. ch. and so.	24 61—152 40
Middlesex county.	
Bedford, Thank offering,	20 00
Cambridge, A friend,	50 00
Everett, 1st Cong. ch. and so.	34 00
Lowell, Eliot Cong. ch. and so.	33 00
Melrose, Ortho. Cong. ch. and so.	35.38; do. m. c. 12.63;
North Reading, Cong. ch. and so. m. c.	7 75
Reading, Old South ch. 31; Cash, 5;	36 00
Somerville, Prospect Hill ch. 8.00; Franklin St. ch. and so. 6.33;	14 33
Woburn, North ch. and so.	11 61—254 78
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so.	18 00
Westford, Rev. E. R. Hodgman,	2 00—20 00
Norfolk county.	
Foxboro, Cong. ch. and so. 58.92; D. Carpenter, 100;	158 92
Hyde Park, 1st Cong. ch. and so.	42 06
Norfolk, Mrs. J. H. Robinson,	50 00
Wollaston Heights, Cong. ch. and so.	6 00—256 98
Plymouth County.	
Hanover, 1st Cong. ch. and so.	4 10
Middleboro, Central Cong. ch. and so.	6 00—10 10
Suffolk county.	
Boston, Shawmut ch. 1,000; Central ch. (of which 55.17 m. c.), 555.17; Old South ch. 4.00; Walnut Ave. ch. 334.32; Phillips ch.	

200; Berkeley St. ch. 189.13; Park Street ch. 107; Eliot ch. 17; Immanuel ch. 15; Holland ch. 8.10; A friend, 30; Anonymous, 10. L. C. & A. W. 5;	2,931 22
Chelsea, Central ch. m. c.	8 85—2,935 07
Worcester county, North.	
Winchendon, North Cong. ch. and so.	128 33
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Rutland, Cong. ch. and so.	7 00
Shrewsbury, Cong. ch. and so.	33 00
Worcester, Central ch. m. c. 23.46; Mrs. A. H. W. 20;	43 46—83 46
Worcester co. South Conf. of Ch's William R. Hill, Tr.	
Grafton, Ev. Cong. ch. and so.	73 27
Milbury, 2d Cong. ch. and so. 20.50; A friend, 5;	25 50
Westboro, A friend,	10 00
Whitinsville, Cong. ch. and so. for Papal Lands,	563 50—677 27
	7,461 98

Legacies.—Mansfield, Samuel Storrs, by R. P. Barrows,	
Milford, Mrs. Ruhama Johnson, by Newell L. Nelson, Ex'r,	95 00
Newton, Mass. Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'r,	100 00
	152 03—347 03
	7,809 01

RHODE ISLAND.

Barrington, Cong. ch. and so.	50 00
Central Falls, Cong. ch. and so.	55 11
Providence, Central Cong. ch. and so. 2,100; Union ch. A member, 6;	2106 00—2,211 11

CONNECTICUT.

Fairfield county.	
Fairfield, Cong. ch. and so. m. c. 37.72; do. for Papal Lands, 23 31;	61 03
Westport, Miss'y Band of Cong. ch.	40 00—101 03
Hartford county. E. W. Parsons, Tr.	
Hartford, Theol. Seminary m. c. 29.40; Mrs. John Olmsted, 10;	39 40
Litchfield county. G. C. Woodruff, Tr.	
Northfield, Cong. ch. and so.	45 15
Th-maston, Cong. ch. and so.	21 96—67 11
Middlesex co., E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	12 10
Durham, 1st Cong. ch. and so.	24 21
Middlefield, Cong. ch. and so.	45 00—81 31
New Haven co. E. T. Jarman, Agent.	
Guilford, 1st Cong. ch. and so.	27 00
New Haven, S. Wells Williams,	160 00
North Haven, E. Dickerman,	2 00
West Haven, Cong. ch. and so.	11 91—220 91
New London county. C. Butler and L. A. Hyde, Tr's.	
Hanover, Cong. ch. and so.	16 68
Tolland county. E. C. Chapman, Tr.	
West Stafford, Cong. ch. and so.	10 38
Windham county.	
East Woodstock, Cong. ch. and so.	20 00
Westford, Cong. ch. and so.	7 00
Woodstock, 1st Cong. ch. and so.	25 34—52 34
	569 16
Legacies.—Norwich, Samuel C. Morgan, by Lewis A. Hyde, Ex'r,	
	1,250 00
	1,819 16

NEW YORK.

Belmont, Lewis A. Hickok, to const. Mrs. HETTA SANFORD, H. M., 100; Mrs. Mary L. Hickok, to const. WHITEFIELD SANFORD, H. M., 100;	
Bethel, 2d Cong. ch. and so. 19.81; W. R. Thomas, 10;	29 81
Brooklyn, Clinton Ave. ch. 562.65; Rev. W. I. Budington, D. D., 50; New England ch. 13.22; Park ch. 10;	635 87
Buffalo, R. W. B. 250; George W. Cotton, deceased, 10;	260 00
Clifton Springs, W. W. Warner,	15 00

Cutchogue, Mrs. S. D. Whaley,	5 00
Durham, William Crawford,	3 90
Gilbertsville, A. Wood,	15 00
Groton, Cong. ch. and so.	53 66
Morristown, Cong. ch. and so.	10 00
New York, Broadway Tab. ch., Chas. S. Smith, to const. S. W. and KATE W. SMITH, H. M., 200; Mrs. Hannah Ireland, 100; Isabella Johnston,	
10;	310 00
Nineveh, Reuben Lovejoy,	300 00
Patchogue, Cong. ch. and so.	20 00
Remsen, 1st Cong. ch. and so. 13.81;	
Miss Jannet Williams, 10;	23 81—1,882 05

Legacies. — Brooklyn, Lewis Chichester, by J. M. Stearns and E. C. Wadsworth, Ex'ts,	
Crown Point, Mrs. Phebe S. Goodale, by John C. Burdick,	594 00
New York, Edwin S. Dewing, by S. M. Dewing,	200 00
	200 00—994 00

2,576 05

NEW JERSEY.

Beverly, Rev. R. Taylor,	600 00
Bridgeton, Rev. H. H. Beadle,	3 90
Newark, S. B.	4 00
Orange Valley, Cong. ch. and so. m. c.	30 17
Princeton, C. H. H.	5 00—643 07

PENNSYLVANIA.

Audenried, Welsh Cong. ch. and so.	5 00
Philadelphica, Central Cong. ch. m. c.	
6.03; T. B. C. Burpee, 2;	8 08
Yorkville, Welsh Cong. ch. and so.	5 00—18 03

VIRGINIA.

Hampton, Bethesda ch.	40 00
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OHIO.

Bryan, S. E. Blakeslee,	11 00
Cleveland, Franklin Ave. ch. and so.	9 10
Evansport, Mrs. H. C. Southworth,	5 00
Florence, Cong. ch. and so.	3 12
Hudson, Cong. ch. and so.	3 00
Oberlin, 2d Cong. ch. and so.	28 61
Orwell, Rev. W. T. Richardson,	1 00
Sandusky, A friend,	25 00
Springfield, 1st Cong. ch. and so.	9 53
Toledo, 1st Cong. ch. and so.	27 00—147 36

ILLINOIS.

Buda, Cong. ch. and so.	20 00
Bunker Hill, For the "forward movement,"	5 00
Chicago, Lincoln Park ch. 15; Rev. E. W. Clark, 9.50;	24 50
Elmwood, Cong. ch. and so.	33 92
Kankakee, Cong. ch. and so.	2 11
Lawn Ridge, A. Crawford, 5; D. R. Crawford, 2;	7 00
Lee Center, Cong. ch. and so.	18 00
Marysville, C. T. Morse,	90
Millburn, Cong. ch. and so.	7 00
Onarga, Mrs. L. C. Foster,	100 00
Peru, Cong. ch. and so.	18 00
Pittsfield, Cong. ch. and so.	21 50
Polo, Robert Smith,	1,000 00
Quincy, R. McComb,	3 90
Ravenwood, Cong. ch. and so.	22 25
Seward, Seward Cong. ch. and so.	45 10
Snellfield, 1st Cong. ch. and so.	25 00
St. Charles, Mrs. Westholm,	1 00
Wayne, Cong. ch. and so.	5 50—1,360 58

MICHIGAN.

Armada, S. J. E.	10 00
Augusta, Cong. ch. and so.	5 00
Battle Creek, A friend,	1 00
Bellevue, Cong. ch. and so. m. c.	5 35
Hersey, Cong. ch. and so.	7 09
Ludington, Cong. ch. and so.	20 00
Royal Oak, Cong. ch. and so.	5 00
St. Clair, Cong. ch. and so.	35 55—88 99

MISSOURI.

Jakes Prairie, Jonas Denton,	4 00
St. Louis, C. H. Pond,	10 00—14 00

MINNESOTA.

Duluth, Pilgrim Cong. ch. and so.	10 00
Minneapolis, Plymouth Cong. ch. and so. 27.36; Pilgrim Cong. ch. and so. 1 66;	29 02
Morris, Cong. ch. and so.	2 50—41 52

IOWA.

Belmont, A friend,	5 00
Chester Centre, Cong. ch. and so.	22 00
Council Bluffs, Cong. ch. and so.	34 40
Green Mountain, Rev. Henry L. Chase, for Japan,	50 00
Jamestown, Cong. ch. and so.	22 50
Mason City, 1st Cong. ch. and so.	14 26
Oskaloosa, Asa Turner,	10 00
Red Oak, Cong. ch. and so.,	10 60
Waterloo, Rev. M. K. Cross,	15 00—133 76

WISCONSIN.

Dartford, Cong. ch., J. Curtis,	2 00
Fort Howard, Mrs. C. S. A. Taube,	1 80—3 80

NEBRASKA.

Omaha, Cong. ch. and so.	26 50
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CALIFORNIA.

Oakland, 1st Cong. ch. and so. 45.00;	
Plymouth Ave. ch. and so. 19.15;	64 15
San Juan, C. G. Casgill, M. D.,	20 00
Sonoma, Cong. ch., Rev. F. B. Perkins,	20 00—104 15

COLORADO.

Hahn's Peak, George H. Holt,	100 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

England, William S. Lee,	20 00
Zulu Mission, Indunduma, 10.50; Umvoti, 30; Mapumulo, 15.69; Umsunduzi, 25; Adams, 41 10; Umtwalumi, 16.12; Lindley, 18.27; Ifumi, 25; Umzumbi, 18 94;	200 62

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer*.

For several missions, in part, 6,053 96

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Mrs. Francis Bradley, Evanston, Illinois, *Treasurer*,

(Of which from Rev. Dr. Martin, Peking, China, for the Bridgman school, 32.82) 1,632 82

MISSION SCHOOL ENTERPRISE.

MAINE. — East Machias, Cong. s. s., for India, 11; North Waterford, Cong. s. s. 6;	
NEW HAMPSHIRE. — Alstead, 2d Cong. s. s. 10; Keene, 2d Cong. s. s. 35; Lebanon, Mrs. Abby H. Turner, for pupil in Young Men's Training School, South Africa, 30; Sanbornton, Cong. s. s. 26 34;	
VERMONT. — Brattleboro, Cong. Cong. s. s. 30; Bristol, Children's minister, 1; Mr. Wilds, 1; Enosburgh, Cong. s. s. 5.35; Lunenburg, Cong. s. s. 8.25; Norwich, Cong. s. s. 25 25;	
MASSACHUSETTS. — Auburndale, Cong. s. s., for Satara, 40; Boston, Old Colony s. s., for Mardrosian, Harpoon, 3; Milford, Cong. s. s. 32.90; Peru, s. s. penny contribution, 3 50;	
CONNECTICUT. — Cromwell, Cong. s. s. 29.30; North Stonington, Cong. s. s. 30; South Norwalk, Cong. s. s. 50;	
PENNSYLVANIA. — Gould Town, Cong. s. s.	
OHIO. — 1st Cong. s. s.	

Donations received in May, 23,869 85

Legacies " " " 2,766 28

26,636 13

Total, from Sept. 1st, 1877, to May 31st, 1878, \$315,732.23

THE MISSIONARY HERALD.

VOL. LXXIV.—AUGUST, 1878.—No. VIII.



WHY SEND THE GOSPEL TO JAPAN?

BY REV. M. L. GORDON, M. D.

IN answer to this question I reply :

1. *Not to civilize its people* ; although Christianity is giving, and will more and more give to even this, one of the most civilized of heathen nations, a far higher civilization than it has yet known.

2. *Not to give them Western science* ; although Western science, the product of the free institutions and free thought which Christianity more than any other religion fosters, is almost infinitely superior to anything of the kind which Japan possesses.

3. *Not to teach them agriculture, engineering, mining, navigation, and similar arts* ; though Christian men have been their best and most honored teachers of those arts.

4. *Not to give them telegraphs, railroads, steamships, light-houses, docks, arsenals, a mint, educational, postal, and police systems* ; although all these things have been adopted, almost without modification, from Christian nations.

5. *Not to teach etiquette to this people, in a sense justly called the politest people on the globe* ; though a pure Christianity will add to Japanese etiquette the two essential elements of true politeness, — unselfishness and sincerity.

6. *Not merely to give them a higher system of morals* ; although the, in many respects, admirable codes of Buddha and Confucius are acknowledged to be inferior to that of Jesus Christ, and to-day the professors and text-books of moral philosophy in the imperial Japanese schools are from Christian lands.

7. *Not to quicken the hearts of Christians at home* ; though experience has shown that there is nothing better for the spiritual life of the churches than activity in foreign work.

Why then send the Gospel to Japan ? — *Why send it anywhere?* Largely on account of three facts :

1. Because the human heart is everywhere deceitful and desperately wicked. The Japanese have culture, refinement, and politeness in a high degree ; but

these qualities are, in Japan, as well as in ancient or modern Athens, often associated with great personal corruption. A young Japanese, with a motive to an extent avowedly selfish, promised a friend to give Christianity a candid examination. Circumstances threw upon me the responsibility of guiding him in that examination. After some doubt, hesitation, and prayer, as to the best course to pursue, I began with him the third chapter of John. Those two grand chapters, the third and fourth, took hold of him as with divine power. I well remember him, as he came in the prime of youthful manhood. He had rank, position, a handsome face and form, a pleasing address, a cultured mind. He spoke the English language with fluency, and he would have been acknowledged a gentleman anywhere. And yet I remember, also, that as we took up verse after verse of those searching chapters, the first strong exclamation that burst from his lips was, — "Oh, sir, we Japanese are guilty of things of which it is a shame even to speak in the presence of you foreigners!" And I have good reasons for believing that it was the sins of his own heart and life that he was confessing.

2. A second fact is the necessity, for the life that now is and especially for that which is to come, of a change in these corrupt hearts.

Let me call another witness from Japan, the blind Yamamoto, of Kioto, one of the best and wisest men, and one of the purest patriots in the empire. Although perfectly blind, and so lame that he cannot walk a step, he is the honored friend of some of the first men of the land. Go, as I did three years ago, to his humble dwelling. He is brought in from an adjoining room and set down on a chair near you; and he at once begins to speak of his hopes and desires for his beloved country.

"I like," he says, "your railways, your telegraphs, your steamboats, and all your wonderful machinery. I rejoice that your science and philosophy are being taught in our schools. I long to see the day when your humane laws shall be in force throughout the empire. But Japan needs more than these things. *The hearts of the people must be changed. The hearts of the people must be changed.*"

Nor did he stop here. His mind at once went on to the third fact, which I desire to mention as a reason for sending the gospel to Japan, namely, —

3. Christianity alone has power to change the heart.

"Buddhism," said Yamamoto, "is a bundle of lies; and admirable as are the teachings of Confucius, they are insufficient. I believe that Protestant Christianity alone has power to change the people's hearts."

Who will say that he is not right? And who will say that we have not here good and sufficient reason for sending the gospel to Japan?

A few weeks ago I heard one of our most honored preachers tell the young men of Boston that there are two thoughts which Christians of America must wholly eradicate from their minds; and I want to repeat his words here, with a still wider application. The first is, that there is anybody, anywhere, too cultured and refined to need the gospel. The second, that there is anybody, anywhere, too low and degraded to be reached and saved by the gospel.

We send the gospel to Japan, then, for no new, no temporary, no local reasons, though such reasons could be easily named. We send it for reasons as old, aye older, than man himself. We send to the Japanese the gospel of

Jesus Christ for the same reasons that our infinitely loving Father sent his only begotten Son into the world, — “that whosoever believeth in Him may not perish but have everlasting life.”

THE PRIDE OF THE CHINESE OVERCOME BY WESTERN SCIENCE.

BY REV. CHARLES HARTWELL.

THE national pride of the Chinese rests on a natural basis. They are more numerous than any other nation on the globe. They are a very ancient people, have had a remarkable history, and have a language and literature peculiarly their own. And besides these sources of pride, patent to all, the Chinese are proud of the type of their material civilization. Soon after I reached Foochow, a native teacher told me that the Chinese were accustomed to regard themselves as superior to other nations, because, while other nations ate with their fingers, the Chinese ate with chopsticks! Now we may think silver forks an improvement on chopsticks, but the Chinaman was correct in considering his civilization higher than that of the Brahmin of India who eats with his fingers. And perhaps there are some among us who decry the low social standing of the Chinese, who would do well to recollect that while our ancestors were still rude enough to take up their food with their fingers, the ancestors of the present Chinese were cultivated enough to eat in a more civilized manner.

But the Chinese are proud also of their bedsteads. They sent one, elaborately carved, to our Centennial exhibition two years ago. I have seen one belonging to a wealthy man near Foochow, said to have cost about seven hundred dollars. Poor people there, who cannot afford from five to fifteen dollars for an ordinary bedstead, with rattan bottom, have two wooden stools with boards upon them, on which they spread their beds and mats to sleep. Those who are unable to purchase good chairs, have bamboo or wooden stools to sit upon. They do not sit or sleep upon the floor, as do the people of India on the one hand, and the Japanese on the other. Not only are the Chinese the only heathen people in the world that use chairs and bedsteads, but they have the highest type of civilization found on the continent of Asia, excepting where European civilization has been introduced.

The Chinese, too, are a good people physically and mentally. When they emigrate to the countries and islands south of China, they go as merchants, and often monopolize the trade. During late years I have often been asked if the Chinese who came to America were merchants here also. And now that they have come in contact with people from Christian lands, they do not find themselves very much our inferiors in native mental ability. The Chinese diplomatists have, thus far, generally found themselves able to cope with the representatives of western nations, — and the boys who have been sent to this country for education take good rank in our schools in the valley of the Connecticut. It will thus be seen that the Chinese have reason to congratulate themselves on their mental ability.

In view of all these facts, it is very natural for them to be proud of their position on the Asiatic continent, and of their cultivation as a people; and thus to be in an attitude of mind peculiarly unfavorable for their reception of the gospel at the hands of foreigners. I have frequently heard of literati who have said that the teachings of Christianity are good, "but the difficulty is that it is brought to us by foreigners." It is an offense to them that they have to receive the truths of the gospel from foreign missionaries.

But the introduction of western science and improvements tends to overcome this prejudice. Not only, as in other countries, will western knowledge correct false views of physical science, and heathen ideas of divine providence, but it will convince the Chinese that there are points in which Christian nations are superior to themselves, and so will help to make them more willing to receive the truth from us. After China had been forced open to foreign intercourse by war, and especially after their fifteen years' rebellion had been suppressed by foreign arms in the hands of soldiers drilled and led by foreigners, they saw the value of our military science; and in several places established armories, arsenals, and ship-yards, under foreign superintendence. At Foochow, last June, they launched their twentieth steamer. One, a frigate, has been under command of a captain in the British navy, in the employ of the Chinese government, with another British naval officer to aid him. The gunboats have Chinese officers, as well as men. Steamers, too, are taking the place somewhat of the traditional junk, for commercial purposes. A year ago the China Merchants' Steam Navigation Company had thirty-three fine steamers running up and down the coast and up the rivers of the empire. At Foochow they have an English school to train young men for the Chinese navy, and a French school to teach different branches of civil engineering. A torpedo school was established there some three years since, to instruct in the manufacture and use of naval torpedoes; but this was afterwards removed to Tien-tsin. We had a school of telegraphy there for a year, but it has been given up. The telegraph line on the island of Formosa, opened last October, was operated by Chinese taught in the telegraph and torpedo schools, and they were able to send messages in both English and French.

Some complain that the Chinese are slow in introducing foreign improvements; but they are a practical people, and will introduce them as fast as they see how to utilize them.

These improvements will not convert the Chinese to Christianity, but they will open the way for them to receive the gospel. A little over a year since, after I had held a conversation with an educated Chinese, he told a native preacher that in former years, when missionaries came to his city to preach, and sometimes told of railroads, balloons, and telegraphs in foreign countries, he did not believe a word of what they said, — he thought it was simply boasting on their part, — but now he knew that their statements were true. And this man, as the preacher thought, but represented the former general skepticism of his countrymen respecting the superior knowledge of Christian nations. Yet the Chinese are now sending students abroad. They have one hundred and twelve in this country, who are being educated to introduce western science into China. And some two years since they selected about

thirty of the graduates of the English and French schools at Foochow and sent them to England and France to complete the education. Those sent to England are to study two years, and then serve two years in different ships of the British navy, to fit themselves for naval commanders. Those sent to France are to have four years of instruction, to perfect themselves in different branches of civil engineering. The Chinese, too, are sending ministers and consuls to foreign countries, and this will result in much good.

But, to show that all the skepticism as to the superiority of Western nations over themselves has not been removed, it is reported in late papers from China that after the government had ordered an edition of several thousand copies of the report of their minister to England to be printed for circulation among officials, before half of them had been distributed a censor memorialized the throne recommending that the publication be suppressed. He said that the representations given of foreign countries were so complimentary that the statements of the minister would tend to make the people of China think less of their own government than they had done, and so the public good required that the circulation of that report should be discontinued.

But the Chinese government is much better disposed towards the residence of foreigners in their country, and towards the work of Protestant missionaries, than formerly. They now begin to understand that our aims are different from those of the emissaries of Rome; although, officially, they cannot discriminate between us and them in their general mode of treatment. The murder of Mr. Margary, a gentleman connected with the British consular service in China, which occurred a few years since, and was probably instigated by Chinese officials in the southwestern province of China, nearly led to a war between Great Britain and China; and since the arrangement of the difficulty the government officials generally realize more than formerly the necessity laid upon them to protect all foreigners under their jurisdiction.

A year since missionaries were assured, by officers of foreign governments, that now is the time to enlarge missionary operations in China. For the present, at least, we may expect few impediments to be thrown in our way by Chinese officials, and the country is comparatively open before us. Now is the time, therefore, to increase our efforts to give the gospel to the many millions of that empire who have as yet never heard it.

EXPENSIVE CHARITIES!

SOME time since a young Armenian called at the rooms of the American Board, to obtain a recommendation to the churches and friends of missions for aid to enable him to return to his own country. He had been here eleven years, wholly supported by the charity of Christian friends, save as he had collected some small sums by occasional lectures on the manners and customs of his people. After preliminary studies he had been through college, a theological seminary, and a medical course, at an expense to the Christian public of from \$300 to \$400 a year, or, in all, of from three to four thousand dollars.

He was now planning to return to practice medicine for a livelihood, but must have help to get back. He had been aided largely by friends of the American Board, in view of his intention to return as a preacher, and was still professing this purpose, while intending to use his medical knowledge to secure the necessary means of support. Without questioning his good intentions, or noticing the failure of others who have made like professions and received similar aid, it is well to look carefully at this sort of charity.

This man had received aid from the friends of missions that he might preach Christ to his fellow-countrymen. The amount spent on him would have sufficed to carry fifteen or twenty picked young men through two years of preparatory studies, and three years of special training at one of the mission theological seminaries, — either at Marsovan or Harpoot, — and would have sent them out thoroughly grounded in a knowledge of the Scriptures, and in the first principles of science and history, and relatively as well fitted to preach to their countrymen as the graduates of our seminaries here are to address American congregations. Admitting that this Armenian managed to get along on \$200 a year, his eleven years would foot up \$2,200, and he had still to find money to pay his expenses home. But the expense of a student at Marsovan or Harpoot is only \$40 a year, and for five years of study is only \$200. Which, then, is the wisest economy, to educate eleven men on the ground, or to support one man here, with all the uncertainties of the case?

But it may be said there are great advantages to be gained by students here aside from mere book knowledge. Yes; and great disadvantages, too, — from the adoption of American habits and style of living, such as will separate them from their own people and disqualify them for humble, self-denying work in their behalf. In some instances, men who have *completed* the ordinary course of study at our mission schools, and have given evidence of marked ability and ripe Christian character, are advised by the missionaries to come to this country for a year or two of special study, just as graduates here go to Germany, in order to prepare themselves to take positions in our colleges and seminaries. These are exceptional cases, and, in such cases, any assistance given is wisely bestowed, and is in accordance with the judgment of those most familiar with the wants of the field. A few others there are, who come here at their own charges, or who are ready to work their own way, asking nothing in charity, and these are deserving of respect and esteem. But not so the crowd of irresponsible adventurers, on whom funds are too often wasted, or at least in great measure lost to the good cause.

Another expensive charity is the aid given to irresponsible individuals, who, not content with receiving their proportion of the funds at the disposal of the missionaries, come here to ask for special contributions for some particular church or community. A strong case is made out, sympathy is awakened by the personal appeal, money is given, and one native church or community out of *hundreds equally deserving* is helped, and *really at the expense of all the rest*. Funds are thus kept from going into the treasury of the Board, and from a wise and well proportioned distribution by the missionaries in charge. But this is not all. Much that is given is required for the expenses of the collector, or wasted on ill-advised enterprises; and other communities are made dissatisfied, and led to send off their agents to get aid in the same way, instead of

trying to help themselves; or worse, perhaps, they complain of the missionary for holding back the funds that "the rich churches" in this country are ready to give for the asking.

In these times, when our missions are suffering for the want of means to help the most deserving objects, and are too often hindered in their plans and efforts by the retrenchment insisted on by the churches acting through the Board, it is simply too bad to see this unwise expenditure, not to say waste of funds. More than this, it demoralizes the native communities, and tends to thwart the efforts of missionaries to build up vigorous, independent, self-supporting churches of Christ.

A VETERAN WORKER.

REV. TITUS COAN, of Hilo, Sandwich Islands, writing to the Secretary of the American Board, on the 18th of March last, says of his strength in old age, and his continued labors: "Though I am seventy-seven years old, my strength has been wonderfully preserved. As I may too often have said, — I hope and trust without boasting, but to magnify the grace of God towards one who is 'less than the least of all saints,' — I am still able to preach three times on the Sabbath, besides spending an hour or more in Sabbath school, and another hour in my church session; and if it were called for, I could preach twice on every day of the week. I usually rise at about six o'clock, A. M., and retire about ten P. M., and during these sixteen tropical hours I am constantly busy about something, very rarely lying down, or taking a siesta during these hours. I love preaching, teaching, and laboring in pastoral duties. These are my *life*, and I verily believe that, to be 'laid on the shelf,' or 'honorably retired,' or, in other words, 'to rest during the balance of life,' would only be to shorten that balance, and to render it restless and unsatisfactory. My conscience, my reason, my observation, my Bible, my experience, and, if I mistake not, the voice of my beloved Lord, all call me to 'work while the day lasts,' and to 'do with my might what my hands find to do.'

"For more than thirty years we have watched, and prayed, and fought the Romanists in this field, not with 'carnal weapons,' but with 'the weapons of our warfare;' and many of their strongholds have come down. Their little grass hovels and school-houses in Hilo and Puna, dedicated to their calendared saints, and proclaimed in Lyons, and over the world, have, in many cases, been 'blown away as dust.' In our town the Papists have made many and earnest and continuous assaults upon us, and they are still using all the arts in which they are trained to make proselytes; but I am not aware that they have taken one member from the church of Hilo for five years. Nor do they gather in members of Protestant families that are out of our church. They labor hard to draw in any members of our church who are under discipline, or who are cut off from our communion, but even here they usually fail. For a long time they have had three priests in our town, — a trio made up of a Frenchman, a German, and an Irishman, — and at present they are hunting and fishing hard to draw the children from our government school. They flatter, make great promises and bold assertions, and they succeed in persuading some of our fool-

ish parents that their children will learn English much faster and better in their school than in ours, while they promise not to interfere with their religious principles. They are here, as everywhere, very subtle, and they get some of our children to *try* their school, while they do not attend their church; and some of these children have come back to our schools. This schooling is an old trick of theirs; but it has never succeeded to any great extent, and their school is now small as compared with ours. We have in our town about 240 Protestant pupils in our schools, while they, as I am told, have about forty, and their congregation does not begin to compare in numbers with ours, to say nothing of the strength and intelligence of our foreign church and congregation.

“Not unfrequently strangers come into our assembly on the Sabbath, and leave with the remark, ‘You have a large congregation;’ and even one of our own brethren from another island, and one who is inclined to see clouds, observed to me as he came out of church, ‘Why! Brother Coan, I had no idea that you had so large a congregation.’ Our outside chapels are usually well filled also, sometimes crowded at four o’clock, P. M., on the Sabbath. Of these chapels we have six within four miles of us, besides the prison, and several other places where we have occasional meetings. In our several Sabbath-schools we have about 150 pupils.

“Our monthly contributions continue to come in well. For the first quarter of this year they read thus: January, \$122.90; February, \$118.80; March, 110.00; total, \$351.70.”

Mrs. Coan, adding a few words to her husband’s letter, says: “I think if you could see the vigor of this man; could follow him in his daily walks among his flock; could hear the strong voice and the earnest words he utters on the Sabbath (only two Sabbaths in all these forty-three years has he failed in Sabbath duties, and then from temporary illness); could know of his constant oversight of his parish; you would marvel, and bless the Lord that such a measure of strength and grace has been given him for the work he loves.”

A MOST PAINFUL ANNOUNCEMENT.

“THE Foreign Missionary,” of the Presbyterian Board, for July, states:—“Several young men, impelled by the Holy Spirit and a sense of duty, have offered themselves to the Board to go to different fields as laborers. These are choice young men as regards ability, earnestness, and devotion. They are greatly needed in the places to which they have been designated. The hearts of the weary and the wan have been rejoiced at [the prospect of] their coming, and a waiting work is ready to welcome them. Preparation, on their part, has been going on for an early departure after finishing their theological course. Their thoughts and plans, and those of their friends, have been directed to this; but as the time has drawn near for leaving home and dear ones, they are met with the unexpected announcement that there are *no funds in the treasury to send them, and that they cannot go to their chosen work.* This is to them an unanticipated and sad blow, but it tells of a sadder state of things in the church at large.

"The Board, in view of a heavy debt, and no light from the Assembly as to its removal; in view of the great falling off in receipts, and no cheering signs from the churches and the ministry, of improvement; and in view of the continued financial depression in the country, and the heavy losses experienced by many of the best friends of the cause, has, after due and painful deliberation, concluded to send out no new laborers unless special funds are provided for the same.

"This is a new chapter in its history since the reunion. The voice of the Church, and that of Providence, has been to go forward, and when suitable candidates offered, to commission and gladly send them forth where they were so much needed. This is now arrested. Several have died at their post, but their places cannot now be filled; others have had to retire from the field to rest or to remain at home, but the vacancies thus made cannot be supplied. The Church is unable or unwilling to furnish the means, and by this act of the Board, contraction, not expansion, is now the governing law of its great missionary operations, unless a more liberal spirit is speedily witnessed, and a grander loyalty to the cause is displayed on the part of the people of God.

"The Board, in view of the great deficiency of the past year, is unwilling to assume the responsibility of sending out the noble men and women who are under appointment; it is therefore thrown upon the churches to say whether they shall go or remain at home; whether the work abroad shall be arrested, and the cause suffer an irreparable loss. . . . This simple statement of facts is an appeal in itself—an appeal that should reach heart and conscience, and an appeal that should be prayerfully weighed."

SHALL WE CLOSE THE YEAR WITH ANOTHER DEBT?

THE answer to this question depends upon the wishes of the churches as expressed in their regular donations for the financial year terminating August 31st. Those whose contributions equal or exceed their average for the last two years, vote "No." Those whose contributions fall below this average, vote "Yes." So many churches are unable to make complete returns to the treasurer until the month of August, that it is not easy yet to predict the result. We can only report that for the ten months closing June 30th, our total receipts, after cancelling the debt, are about \$15,000 less than for the same period last year.

When we remember that the regular donations last year fell below those of the preceding year \$16,663, and that this constituted the increase of debt, it does not seem to be the appropriate method of expressing gratitude for the great deliverance at Providence to permit the regular donations for the present year to drop to a still lower point, thus making another debt almost inevitable. It is easy to prevent it. *If the pastor and officers of each church will make it sure that their own church contribution equals or exceeds that of preceding years, all will go well.* There are reasons for such a movement as this more potent than those which are connected with the amount of money received into the treasury. A general decline in benevolence continued for two or three years, and extending through a considerable number of the

churches, notwithstanding the imperative calls of divine Providence summoning us to advance, is ominous as related to the future.

If gifts do not increase somewhat in proportion to the expansion of the work committed to our trust, we must contract the work to the narrowness of the gifts, with what serious damage both to the missionary work abroad and to the Christian character of churches at home, who can tell?

On the other hand, should we be able to report this year that, notwithstanding the stringency of the times, there has been a general advance in the regular contributions of the churches, in addition to the extinguishment of the debt at the commencement of the year, so that no new debt has been incurred and we are prepared to move forward with good courage toward the waiting future, will not the animating impulse be felt throughout all the churches both at home and abroad?

Dear brethren of the ministry and of the churches, may we rely upon your fidelity to make this result sure as far as your responsibility extends in your own churches? Permit us to record your answer to the question at the head of this article by such an advance in this year's donations as shall constitute an emphatic "No."

ITEMS FROM THE MISSIONS.

MR. LOCKE, of Samokov, *European Turkey*, announces the return of Mr. House and family of that city, on the 15th of April, after an absence of 212 days. Mr. and Mrs. Clarke returned on the 18th of April, they also having been absent 212 days. Owing to the presence at Samokov of Messrs. Locke and Jenny, while all others of the mission circle were away, the property, both of the Board and of the missionaries there, had been kept in safety, — "neither destroyed nor stolen." One new member was received to the church at Samokov in May, from Tartar Pazarjik. Two were received in January, from Kastenets.

DR. RIGGS, the venerable translator at Constantinople, states in a letter dated May 28th: "I am happy to say that through divine favor our committee have been brought to the conclusion of its work in preparing the manuscript of the Turkish Bible for the press. On Saturday last, after finishing the revision of Malachi, we united in a prayer of thanksgiving, committing our work to the blessing of the author of the Bible. To this our Turkish helpers responded with an audible Amen. I asked them, in view of our having gone together over every sentence in the Scriptures, whether these appeared to them like the words of men or of God. They responded promptly, 'Of God.'

"The printing, both in the Arabic and in the Armenian character, has reached the latter part of Isaiah, the New Testament being already printed, so that we trust the entire Bible, in both characters, will be published in September. Another edition in the Armenian character, in larger type, with references, is in press, and has reached the latter part of Deuteronomy."

MR. MONTGOMERY wrote from Marash, *Central Turkey*, April 26th: "The state of the country is deplorable. The government seems paralyzed, or wholly in the hands of unscrupulous rings, who do nothing but plunder the people. Every road leading out of Marash is infested with robbers, and robberies and murders are reported almost every week. I am afraid we shall not be able to make our tours to the mountains again this year."

A BRIEF note from Dr. Thom, of Mardin, *Eastern Turkey*, dated April 30, says: "I wish I had time to write, and you had time to read, about the work as it is opening up in Jebel Tour, and the persecutions the people have to contend with from those around them. If we were able to give protection to those who have declared themselves Protestants, the whole people of Jebel Tour, it would seem, are ready to come over, — Mussulmans and all."

MR. JAMES E. TRACY, of the *Madura Mission*, wrote from Tirupuvanam, April 17: "In several villages new congregations are offering themselves for instruction; they come faster, indeed, than I can get men to teach them. A catechist told me a few days ago, that in a village four miles from Essaly, nearly twenty families were eager for instruction. So it is. The work is growing, and the great need is of faithful pious men, to go in and occupy the field." On the 4th of May he wrote again: "I cannot tell you how thankful I am that my Tamil is coming back to me so fully. The last Sabbath at Tirupuvanam, just four months from the day of my father's death, I preached in Tamil, and administered the sacrament of the Lord's Supper, after receiving to the church, on profession of their faith, six persons."

MR. DAVIS, of *Japan*, wrote from Kioto, May 13, respecting the refusal of officials to give permission to the new lady teachers to reside there, saying: "I write simply to state, that the situation remains unchanged here, so far as the opposition of our heathen governor is concerned; but some of the most influential men in the empire are at work to overcome that opposition, and it is only temporary. Even should it last it can make but little difference to us. In fact, I think that it will advertise our schools and Christianity, so that we shall gain more than we shall lose. The city is virtually open to foreigners. . . . With the school increasing, with the outstation work all around the city budding into churches, with the whole country, as it were, waiting to hear, as brother Atkinson is again demonstrating, we feel more and more that now is the time for action, — for a decided, vigorous, onward movement."

Letters of a later date in May, just received, announce that Mr. Taylor has been ordered away from Kioto by the local government, on the ground that he had practiced medicine, which he had been forbidden to do, as he had permission to reside there as a teacher in the school simply. He was expected to leave on the 5th of June.

MR. LOGAN, of the *Micronesia Mission*, wrote from Ponape, April 16: "We are experiencing a time of spiritual coldness. Our senior deacon has wandered away from us, and we have been compelled to excommunicate him."

It is a sad case, but we are encouraged by the steadfastness of others. We have favorable news from the westward. The isles are waiting for God's law. Several new islands are anxious for teachers, and it seems likely that the door is open, or will be as fast as we can enter in, to all the islands as far west as Yap."

The "Morning" Star left Honolulu again, for Micronesia, June 10.

LETTERS FROM THE MISSIONS.

Zulu Mission — Southeastern Africa.

A LETTER from Mr. Taylor, dated March 14, touches upon several matters connected with the condition of the Zulu people, and the interests of the mission work.

SMOKING HEMP.

"One of the native men on this station having lately died, an inquiry into the cause of his death reveals the existence of a practice in our Christian villages which we hoped was confined to the heathen kraals, — one calculated, unless opposed, to retard our work. I refer to *smoking wild hemp*, which is exceedingly deleterious to the system, producing at times an excitement not unlike that of delirium tremens. We have to warn our church members frequently against the custom; but, like that of drinking ardent spirits, it is hard to get rid of when once begun. The death above referred to was attributed directly to the use of some strong hemp, and so obvious was it to all the people on the station that no one denied it. This gave me an opportunity to discourse very plainly on the importance of glorifying God with the *body* as well as the soul, and I am glad to say that smoking hemp is checked, if not banished."

ZULU WAILINGS — WITCHCRAFT.

"March 16th. While I am writing, a cool breeze from the Indian Ocean refreshes our warm bodies (the thermometer stands at 90° in the shade), but it brings with it sounds which grate painfully on our hearts. Zulu wailing for the dead is doleful at all times, but the uproarious and angry shouting of thirty or more men and women assembled under

a tree in front of our house, is more so. A 'witch' case has been tried, and having fallen through for want of evidence, the effervescence of wrath displayed by the disappointed accusers, culminated in the loudest and most fearful imprecations.

"Had the accused party been pronounced guilty, the native judge would have inflicted no other penalty than a fine, for the Natal authorities now visit with severe punishment those who resort to clubs and spears in the settlement of such cases. It was not so twenty-five years ago. Well do I remember a man rushing into my house one stormy night, all covered with bloody wounds, and thankful that he had a 'city of refuge' to which he could flee. The gospel and the strong hand of British law have put a stop to such scenes in this colony; but in *Zulu land* proper, on our northern border, witchcraft, and murders in consequence, were never more common than at present. A man happens to have a large herd of cattle. His neighbor, not so fortunate, is envious, and with Satanic cunning plots his destruction. A death occurs, and the wicked and avaricious plotter accuses the rich man as the cause. Having obtained the connivance of the *king* in the matter, who is ready to sacrifice his people for the sake of gain, the plot is successful — the executioners are dispatched at night to slay the innocent and take his property, which his royal personage shares with the accuser."

ZULU WAR-CLOUDS — SAFETY IN NATAL.

"Scenes like this are said to be of frequent occurrence in those 'dark places,' and doubtless the chief reason why his

sable majesty desires to rid himself of Christian missionaries, as he is trying to do, is the fact that they are observant of his character and deeds. Whether he will venture to cope in warfare with the Europeans is a question we cannot now answer. Our Lieut.-Governor has sent commissioners to mediate in a quarrel between Zulu land and the Transvaal, but it is the general opinion that the savage chief will not respect a treaty, if one is made. Should this be the case, British troops, now on the border, will have orders to march into that territory, and then we may expect the same confusion and bloodshed that is now being witnessed in Kaffir land. We still hope that quiet will continue in this part of the Queen's dominions, and that Zulu land will be opened for the free progress of Christianity and civilization without the horrors of a Zulu war. One after another of the heathen dynasties in South Africa crumbles to pieces, as it comes in collision with European powers, — and the tyrannical government of the Zulu monarch will probably not be an exception.

"It is a matter of thanksgiving that we are permitted to labor year after year among the thousands of Natal Zulus undisturbed. The English Government affords us protection, and grants us substantial aid in our educational and evangelistic work. The homes of the Zulus are accessible, and nothing hinders us from proclaiming the gospel. What we long for is the work of the Spirit, in order that we may see our native churches actively engaged in mission work, and the heathen coming to us with the question, 'What must we do to be saved?'"

European Turkey Mission.

A WINTER AT SAMOKOV.

It will be remembered that after the mission families retired from Samokov, in the autumn of 1877, it was thought best for Mr. Jenney, of the Monastir station, to join Mr. Locke at Samokov. Messrs. Clarke and House having now returned, with their families, Mr. Jenney was released, to resume labors in his own

field. He wrote from Monastir May 23, giving some account of his experience at Samokov and on his journeys to and from that place. Some extracts from his letter will be given here:—

"Home again, safe and sound, for which I do not cease to render thanks unto the Giver of all good. How strange and varied has been my experience in the last six months. . . . To those in safe America, last January rolled by merrily, but to two of us in Samokov hours seemed days, and days weeks. At times frail nature would become discouraged, and it seemed as if all must go; but when the soul looked above, the sweet assurance came — 'He that keepeth Israel neither slumbers nor sleeps.'"

"Our property in Samokov is as it was six months ago. Evil eyes have been upon it, but he who led Christians in America to construct those buildings, kept them as foundation stones in the new régime. I love to think of the leadings of Providence, and while it has been hard for me, yet I have seen the hand of an all-wise, loving Father from first to last. . . . God knew what was best, and planned all, sending Mrs. Jenney to America that I might go to Samokov. Humanly speaking there was no other alternative, and my military experience prepared me for that work. No one who was not there can understand the perils of the hour. Had Mrs. Jenney been here I could not have gone, and I think that the Board would not have had to-day one building there had we not stayed by Brother Locke could not have held out alone, as he has often said. He was too much worn out, and had he attempted to remain alone he would have been a broken-down man now."

THE RETURN—LABORS BY THE WAY.

"On Monday, April 15, Mr. House and family returned to Samokov. On the following Thursday Mr. and Mrs. Clarke arrived; and my work in that place was finished. On Saturday, April 20, I left for Kustenets, five hours distant. For four days I labored with the people there, holding two Bible readings each day. The themes were Lying, Sin,

Love, and Prayer. As you know, Orientals lie as easily as water flows down hill. Hence I everywhere give Bible readings on this theme. I was pained to hear the facts, but pleased to see the frankness of the Christians as one after another confessed this sin. Almost all seem to think that there are times when it is permitted to falsify, but every one agreed at last with the word of God, that this is never allowed. On the themes 'Sin,' and 'Prayer,' there was much heart-searching, but none equaled the two hours we spent on the theme 'Love.' Matt. vii. 12, and Rom. xiii. 10 were discussed, and the Oriental mode of doing business was disclosed. Thus I had become acquainted with the life of each one, and knew how to question them individually. Every ten or fifteen minutes some one was asked to volunteer a prayer, and as the time advanced the prayers became more earnest. God sent a heavy rain storm so that the people could not work in their fields, hence they had plenty of time to think. I could not obtain more than five hours sleep at night, so eager were they to talk on one or another of these themes. . . . All seemed to feel that they knew more of God, and were more fully determined to work for the Master."

YAMBOUL.

"I spent one day in Tartar Pazarjik, and on Saturday, April 27, I reached Yamboul and received a royal welcome. On the Sabbath, as it was the Bulgarian Easter, I preached on the resurrection. For some time after the Russian occupation the room used for services was taken for soldiers; but on the application of the church it was at once given back to them. Outsiders, however, had not fully become acquainted with this fact, and this cause, supplemented by deep mud, made the audiences small. Generally the attendance is from one hundred to one hundred and fifty. Sabbath afternoon the themes 'Sir' and 'Lying' were discussed. The answers to questions showed the faithfulness of the pastor, and that his instructions had not been superficial. It was delightful to unite with one after another in prayer.

"The following Monday and Tuesday were spent in visiting the church members and some friends. With each I had personal conversation, and I felt drawn to this dear people. . . . The regular Wednesday prayer-meeting was held, in which I gave a Bible reading on love. The church was tender, and as the truth wounded this one and that, there were deep searchings of heart, such as I have never seen before in Turkey. All thanked God for the hour, and none more heartily than the pastor. The Lord is rewarding him for his labors. That church alone has more than paid for all the labors in Turkey. Do missions pay? Oh, how can that question be asked by any sane man?"

THE WELCOME HOME.

"Fearing that Brother Baird might be in need of me, as Brother Locke was last December, I hurried on to Monastir. I reached Constantinople Friday night, and had time to shake hands with but few of my brethren, taking the boat for Salonica after dinner Saturday. At Salonica I found some Turkish soldiers on their way to Monastir, and came with them. This was of God, for it is very unsafe traveling anywhere, especially on this road.

"I was compelled to leave my horse in Samokov, for the direct journey from there to Monastir is *very* unsafe. Brother and sister Baird gave me such a welcome as only missionaries who have long been alone know how to give. The dear flock here were glad to see me also, and I felt as if I had reached an earthly paradise last Sabbath, as I gazed on the happy, earnest faces of an audience drinking in the words of life. I rejoice more and more that I came to Turkey and that I came to Monastir. This is a blessed work. Would that more would come and receive the blessings which God bestows on missionaries!"

PROSPECTS AT SAMOKOV—GIRLS' BOARDING SCHOOL.

Mr. House having returned from Constantinople to Samokov, wrote from that place on the 24th of May. Speaking of the Female Boarding School he says:—

"The developments since our return have surprised us all. The desire to avail themselves of the privileges of the school, on the part of friends, seems to be more wide-spread than ever; and without being fully aware of it ourselves, we had voted into the school so many new scholars that the number of pupils is now greater than it has ever before been (I believe) in Samokov, and there are others still who wish to come. My own judgment would be that the school should be filled up if the proper candidates present themselves; but we dare not vote in any more at present, except on full pay. Indeed we are exercised as to how we are going to make both ends meet with the present number of scholars, and the existing small grant. . . .

"In this school we have a fine opening for doing good and profitable work for Bulgarian girls. So far we seem to have the good will of the Russian authorities, and our relations with the Bulgarian authorities appear pleasant. The Russian governor of our city, yesterday, at the celebration in honor of Cyril and Methodius, — the famous Slavic missionaries, — spoke with emphasis of the call for the elevation of women among the Bulgarians. Brother Clarke and myself were present at this celebration in the 'Orthodox' school, and were treated with marked respect. Most of our students from both schools were in attendance, and we were not ashamed of their appearance. The teacher in the Orthodox Girls' School received her education in our school. She made a good address to the company assembled, which was very heartily cheered by the Russian governor, who remarked to me — 'She is from *your* seminary.' I was not sorry that he had before him what *he* thought good evidence of the good work of our 'seminary.' We are called to sow beside all waters, and we know not whether this or that will prosper.

"We have calls from almost every quarter for workers, — *preachers, Bible women, teachers.* The sale of Russian and Bulgarian Bibles and Testaments keeps up remarkably. On the whole, we thank God and take courage."

Western Turkey Mission.

AN ENCOURAGING TOUR.

MR. BOWEN, of the Manisa station, wrote on the 8th of May: —

"I have just returned from a long tour to the remote parts of our field. The season was not a good one for such a journey, but as a long time had elapsed since our last tour to those parts, and as the information that came to us was of such a nature as to make the tour very desirable before annual meeting, I finally decided to go. We encountered the very worst roads, and extremely disagreeable weather, and in one or two instances were exposed to considerable peril. But on the whole we succeeded in making the journey without great suffering, and what suffering there was, was far more than counterbalanced by the unexpected opportunities given us for work."

AUSHAK — AFION KARA HISSAR.

"In Aushak there was quite a manifestation of cordial interest and friendship, and during the two days and a half that we were there, we conversed with as many as twenty-five or thirty people, who are quite ready to receive influence from Protestant agencies. They beg that a preacher may be sent to them, and there are many communities from which such a demand would come with less force than from this.

"A journey of three days beyond Aushak brought us to Afion Kara Hissar. At last we have been able to occupy that important and interesting point with a work that bears an appearance of stability and permanence. A graduate in the last class at Marsovan, a *native* of Afion Kara Hissar, went there with his wife, the place having been left vacant some months by the departure of the former helper. He succeeded, after considerable delay, in securing a very suitable house, in which he himself lives, while one room is used as a place of meeting, and also as a schoolroom.

"The school for boys, which he started soon after his arrival, has proved a very important feature of his work, and in that

place at least must be ranked very high as an evangelizing agency. Forty boys were in the school, receiving instruction not only in reading and writing, arithmetic, geography, and grammar, but also in the Bible and catechism. All the members of the school are required to attend the Sabbath services; but to all these lads it has become a pleasure instead of an irksome task. The school is a *success*, and is exerting a most gratifying influence for good.

"Afion Kara Hissar has made decided progress during these past two years. There has been a regular attendance of thirty or forty people at the Sabbath services, and on the Sabbaths we were there we had the privilege of preaching to more than ninety. The preacher seems to be a truly consecrated man. We regret that his physical strength is not equal to his enthusiasm and energy. He has the confidence of the large portion of the Armenians, and by many is beloved. The five days we spent there were crowded days; they were also, to us, pleasant and encouraging days, and we hope resulted in giving new stimulus to the preacher, and imparting new courage to the congregation."

AK SHEHIR

"The next point visited by us was Ak Shehir, a city of about 10,000 inhabitants, two days' journey beyond Afion Kara Hissar. Three years ago we had nothing at that place, and saw no special indications of anything to be. But one of our most valuable helpers has been laboring there the past winter, and his work has been attended with the most surprising results. For two or three months he himself, and also those who were drawn to his preaching, were subjected to the most bitter persecution, and for a period his life even was in peril. He persevered, however, and gradually, by his kindness and courtesy, won over to himself many of those who had been most bitter in their persecution. They have been urgent in their calls for a permanent preacher, and I feel satisfied that in Ak Shehir all is ready for a good work. The people came in gratifying

numbers, both to the regular Sabbath services and to the preacher, for consultation and advice. The *children*, here again, are a feature of the work; and we must open schools at once, or render ourselves obnoxious to the charge of neglecting God-sent opportunities. Ak Shehir must figure in our estimates for the new year."

KONIA.

"Three days beyond Ak Shehir brought us to Konia, or Iconium [Acts. xiv.]. There, too, a stride forward has been taken. A few Protestants have found their way thither from the Cesarea field, and constitute a Protestant nucleus. The place was visited by a helper last autumn, and a considerable impetus was given to the work by the bold stand that he took. The government undertook to banish him without reason, but they were foiled in their effort by the prompt interference of our minister in Constantinople. The friends in Konia have for some time past been anxious to secure a preacher, but hitherto without success. Thus headless, they were not without faith and hope. They hired a room on their own responsibility, and for about a year and a half have been meeting every week to pray and read the Bible together, and try to sing hymns. We spent two Sabbaths there, and preached to congregations of from fifty to seventy. We shall probably be able to supply them with a preacher in the course of a month or two."

ISBARTA.

"Of Isbarta, the next place visited, you have heard much in the past. It is a pleasant, healthy town. There are a few only of pronounced Protestants, but many intelligent and enlightened Greeks, of a very different character from the Greeks ordinarily found in the towns and cities scattered along the sea coast. There *ought* to be a missionary station at Isbarta. If it were possible at once to station a man there knowing the Turkish language, he might hope for immediate results.

"Our journey included some other important towns and cities, but the newly opening work is in the above places,

mainly. This whole work needs more careful watching than, I fear, we shall be able to give it. The points mentioned are a long way off from Manisa, and we may be extremely thankful if we are able to visit them as often as once a year. We shall feel discouraged, and almost hopeless for this field, if the plans we propose shall fail to meet the approval of the mission, or of the Prudential Committee."

Central Turkey Mission.

ANNUAL MEETING.

THIS mission held its annual meeting at Marash, in April, and the annual letter, written by Mr. Christie in behalf of the mission, says :—

"It is the opinion of all that this mission has rarely held a pleasanter or more interesting meeting. The review of the year, as it came up in the various reports, though showing clearly enough that the work is great and the laborers few, was on the whole very encouraging. The statistics for 1877, when put together, proved on several points a very pleasant surprise to the missionaries. The devotional meetings of a half hour each morning were greatly enjoyed; and the deep religious feeling nourished in them culminated on the last day, that great day of the feast, when, after the sermon, and the baptism of two infant sons of the missionaries, we sat down together at the table of our Lord. The Master verified his promise by making one of our number, and in the joy of his presence we forgot, for a time, that we were in an alien land, surrounded by those who hate us without a cause; we forgot all the discouragements incident to our work, and with full hearts only thanked God silently for the blessedness of his service, for the joys, unknown by the world, of fellowship in the sufferings of Christ."

STATISTICS.

"Among other things of interest in the tabular view, you will note the really large sum of money paid by the people last year in support of their religious and

educational institutions. Nearly *one hundred and ten thousand piasters* (109,815) is the amount of these contributions, and (by reason of failure to report in some cases) even this is less than has in reality been paid. This is wonderful when you take into account the extreme poverty of most of our people, and the crushing burdens of the war.

"You will see that we have in the mission twenty-six churches, with a total membership of 2,606. One hundred and fifty nine persons were added to these churches on profession of their faith, and (no less a sign of spiritual life, in our opinion) twenty-four unworthy members were excommunicated. In connection with these churches the word is preached every Sabbath, or might be preached, to congregations aggregating 6,131 souls; and in their thirty-five Sabbath-schools there are 4,414 scholars."

SCHOOLS—WORK OF WOMEN.

"You will notice, also, the showing made by our schools. Fifty-six teachers are engaged in sixty-two common schools (some of the schools are taught by preachers or other helpers), giving instruction to 2,314 scholars. In all these schools the Bible is a text-book (we are not quite ready here for the New Haven plan). Practically, all the management of this most promising work is in the hands of the lady members of our mission, working under, and supported by the Woman's Boards of America. The amount of work these ladies have done this year, in behalf of the schools, is simply astonishing; statistics can give only the faintest hint of it."

NEED OF MORE LABORERS.

The letter dwells upon the need of more well educated native pastors, a need which cannot be fully met until graduates from the new College at Aintab shall come as theological students to the Seminary at Marash, and be educated there also. The mission schools, it is said, have done a great work; the people are advancing rapidly in that intelligence which calls for, and must have, a properly educated ministry, so that the

college has come none too soon. This present deficiency of competent native preachers, the lamented death of Mr. Bickford when he was just beginning his more effective work, after mastering the language, and the probability that one or two of the small number of missionaries now in the field must soon leave, for a time at least, to regain health, make the call for reinforcement certainly not less urgent than it has been for some years past. On this point the mission letter says, among other things : —

“ You have the petitions from Oorfa and Adana. Aleppo, too, has sent in an urgent request for a resident missionary. What can we do, what can we say in answer ? O that the men in our seminaries could hear these voices ! I find here no disposition to whimper or to be discouraged. These veteran missionaries, among whom I have come, are, indeed, sorely pressed by the battle ; they hear from all quarters the cry for help ; their comrades fall beside them ; reinforcements are almost ridiculously inadequate ; yet I think I can say of these men and women, without exaggeration, that theirs is something akin to the spirit at Waterloo, — ‘ The Old Guard *dies*, but never *surrenders*. ’ I trust they will not be left to die on the field, in the desperate endeavor to hold this fort for the Great Captain. May the memory of what has been done here in the past ; may the cheering nature of our present work ; may the bright and certain promise of the near future in this day of upheaval and reorganization for the East ; may these considerations, by the grace of God, take effect in the hearts of many of the young Christian students of America, stirring their blood like the sound of a trumpet, and hastening them, with joyous alacrity, to the succor of their hard-pressed brethren in this and your other Turkish missions.”

The request of the mission is for not less than four new men, to be sent as soon as possible.

EARNEST EFFORTS TO BUILD A CHURCH.

Mr. Adams wrote from Kessab, May 8th : —

“ You will observe the mission recom-

mend a grant to the Bitias people to finish their building for worship. The congregation there has out-grown the little old chapel, and though I had told them we could do no more for them in that line, they all determined to build, alone if they must. The women and children were told off into sections, to bring fuel for burning lime, and water and earth for mortar. The richest and poorest alike did this, bringing 1,400 loads of fuel a long distance from the mountains, upon their backs. Many a hand that was unaccustomed to the sun grew hard and crooked in this work ; but they burned the needed lime, and helped bring it to the village, nevertheless. The men did their part equally well. Each man and large boy labored in bringing stones from the mountains with as much energy as if everything depended upon him alone. There were two or three men who had worked little during their whole lives, but who now labored early and late, in sun and rain, as hod-carriers. The result is a beautiful church, built nearly up to the eaves. Just here came swooping down upon them the tax-gatherers, and to pay these demands they were obliged to leave, and go somewhere to earn money. I was heartily glad to see the grit and energy of the people, whom I once supposed so indifferent. To complete the wall, and put on the roof, I commend to your kind consideration our request for a grant.”

Eastern Turkey Mission.

THE WINTER AT ERZROOM.

It is due to those who have suffered so much, and who must naturally be sensitive even under the fear that they may be censured by Christians at home for having taken the course which has led to their trials, that the following letter from Mr. Cole (somewhat abridged, however), should appear in the *Missionary Herald* ; the facts, substantially, have indeed been already published, and it cannot be believed that there is anything of the apprehended disposition to censure a course so manifestly dictated by a spirit of ear

nest consecration to the service of Christ, — a self-forgetting, self-sacrificing readiness to meet the calls of humanity and of Christian duty, — leaving the event with God. No one was more ready for the work at Erzroom, more earnest in it or more unwilling to leave it, than she who could not be persuaded to leave till it was too late, and her life was the sacrifice. But we will let Mr. Cole speak for himself. He writes, May 2d : —

“Because of our isolation, and because of trying events which may lead some to fix eyes on us and question our course of procedure for the past months, I may be pardoned for a rehearsal of some simple facts. The question, Why all this waste? may have entered not a few minds, and even found expression, especially in view of the last heavy tidings of Miss Nicholson's death. Parental hearts must realize something what it cost us to lay away from our sight, in five short weeks, our two precious boys; but we are willing to leave that sorrow where it naturally belongs, in our own bosoms, and leave the friends of missions to dwell on the death of the adult, the teacher, the brave-hearted and devoted missionary. Yet in this last, sad affliction, not many can feel more keenly than we.

“Miss Nicholson left her native land in company with us. Together we made the long journey over sea and land. We were together in that weird experience from Trebizond to Erzroom, when the unexpected snow and the bitter cold of winter came near to costing some of us our lives. A night and a day in the deep mud upon the plain, and upon the high mountain top amid the deep drifting snows; exposure and constant anxiety by the wayside, together with cold, overcrowded quarters in the filthy khans at night, partly from the presence of a moving soldiery pushing on to the war, were some of the incidents of the last part of our trying journey.

“In less than six months we were again going over the same road together, pushing on to Trebizond, as a measure of health and safety. After some four months' residence in Trebizond and vicinity, the question came up as to the

propriety of occupying Erzroom for the winter, since the fall campaign of the war was thought to be over.

“Miss Nicholson had not decided upon her course for the winter. We never once urged her to come on, but left her free to remain at Trebizond if she chose; but when we were about engaging our wagons, she came forward for a place in this primitive sort of conveyance, and we started out again for Erzroom. Thus a third time within a year were we journeying over the same road; and from this time to the time of her death, Miss Nicholson was a member of my family.

“Not long had we been in the city before the ‘rough tossings,’ as we have been accustomed to call the trying experience, began. The war scenes about us; the booming of artillery, and the cracking of musketry during the darkness of night; trains of the sick, wounded, dead, and dying; prowling burglars at night; checkered scenes by day, incident to the war; sickness and death on every hand, not a little of which had entered our own circle, — these, and other things such as these, you must suppose, would bring us near together, and lead us to feel this sad providence as few can in the outside world. But in view of our sorrow, and over against this seeming waste, what have we to show for results?

“As you suggested in a recent letter, and as has been our principle from the first, we have tried to serve as a bulwark to the people during these trying times. As they saw us moving calmly forward as at other times in the line of duty, it had a powerful effect upon them. On that memorable morning of the 9th of November, they saw us sit down to our meal, and then spend a time in our usual devotions, notwithstanding the cannonading that was going on at irregular intervals. Then they saw me hasten away with bandages, etc., to the field, to help care for poor, suffering, bleeding humanity. When I returned they saw my garments dyed in the crimson gore. ‘What can it mean? This is singular composure. We could not do this, and especially for the Turk, who will only turn and cut our throat when we have helped him upon

his feet.' 'It was the gospel principle,' our people said, 'but too much for us, who have suffered so much at their hands.' Some of the nominal Christians were even ready to curse us for such a course. Yet this, as well as our example in the hospitals, fixed all eyes on us; but the ground of it all they could not yet see. Like themselves we must have some selfish end in view.

"It was not long ere we were all most thoroughly engrossed in our interest for the poor at large. Even our little boys could think of little else but to don a red cross badge and start on a round of visitation upon the sick, or work up tickets for help, and give out to the poor.

"Of the work for our 2,000 poor I have spoken in previous letters. Of course Miss N. was an active participant in it; yet if any are disposed to attribute her decline in health to moving among the poor, it is proper for me to state that she was actively engaged in this work only during the earlier part of it. Later, our people kindly relieved her of this, after which she engaged somewhat in visiting from house to house, in the missionary work proper.

"It was in connection with this our work among the poor of all sects that outside cavilers began to touch bottom. 'This is genuine Christianity,' they said. 'The first philanthropic movement for mankind, as such, in these parts,' said one of the leading Armenians in a friendly call, together with several other leading ones of his sect, — such a call as we might have looked for in vain some months before.

"When the English consul left, I assumed somewhat the bearing of a consul; secured, for a small stipend, the consul's old kivasse, ran up the glorious red-white-and-blue, and made not a few visits. In almost every instance the wonderful subject of our work for the poor of all sects, without regard to race or creed, would be introduced. Not unfrequently they lashed the nominal Christians by holding up our work as an example of true Christianity.

"But let us notice its bearing upon the missionary work proper. To make to

ourselves friends, to *draw* men, is an important thing. This our work of the winter has done to a good extent, though without any preconceived planning of ours. That old prejudice against Protestants, which was so very trying, has very much decreased. We are on very friendly terms with all. On consulting with the committee and vartabed in regard to quarters at the monastery for my family, they remarked, 'They who have done so much for the poor shall have the best accommodations the monastery affords.' How long this will last we cannot tell, but certainly we have fared admirably up to the present time.

"What has been the effect of our presence here on our own people, in this city, and in other parts of our field? The letter of sympathy from our people gives you a summary, only overdrawn, as it seems to me. Yet the preacher said to me the other day, in view of rumors he had heard that we were to leave, that but for our presence this timid people would have scattered long since. 'This would be true,' he said, 'if you were to go now; and what is more, I might not stay.' We could ill afford to part with him. He has been a brother to us, true as steel during the labors and trials of the winter. And he, too, has been through the furnace of affliction. First of all he had the typhoid fever, and not long after his wife was taken with typhus, and died in twelve days. But he and the people have been much encouraged by our presence, and are still holding on, notwithstanding the very hard times. In the early winter they got into a great fright, and some of them, with the preacher, came to advise with me about going to a village for safety. After a short talk they were persuaded that it was not best. 'You have encouraged us much,' said the preacher, and they turned back to their homes resolved to follow calmly on in the line of duty, and trust the Lord for the future.

"And our influence on our scattered flock up and down in the out-stations, like sheep among wolves, has been even greater, in proportion as they have been more oppressed and down-trodden by

Turks and Koords. Fugitives have come in from Khanoos, having made their escape from fiendish treatment at the hands of the latter, and with them I have had frequent and long personal interviews. To others I have written frequent letters, sending out here and there as often as I could during the winter. They claim to be much encouraged in this way. I have also tried to do what I could for the people in their civil matters, inasmuch as they had no consul to whom they could turn. They and some others speak of the 'vakil,' — vice consul. A letter just now comes to me marked in that way. I had written to the Turkish official a letter which seems to have brought him to his senses, and he is now said to have released from prison a young man that had been arrested under false charges.

"And so I might go on, but this is enough, and more than enough; yet some reference to the winter's work seemed called for in view of the trials."

AT THE MONASTERY.

"We have been nicely located here at the monastery for five days, and find the pure air, though cold, has been of marked benefit to us already. Mrs. Cole is gathering strength, and the wee little Eddie is coming forward in a remarkable manner. It is only five miles, so that I ride into the city three or four times a week, engage in my usual work six or seven hours, and then ride back to the mountains, 300 to 400 feet above the plain. The rooms here were engaged, and all the plans formed in my mind, weeks before Miss Nicholson was taken sick. But the brave girl was not persuaded to turn away from the city work and enter into these plans till it was too late. Yet she was following what she thought to be the path of duty.

"It becomes us not to be discouraged, but thankful if, in any way, we can keep health and life, and serve the good Lord yet a *little longer*, in the great harvest of souls.

"One little hour! and then the glorious crowning,

The golden harp-strings, and the victor's palm;

One little hour! and then the hallelujah!
Eternity's long, deep, thanksgiving psalm!'"

EFFECTS OF THE WAR.

Mr. H. N. Barnum wrote from Harpoot, April 19th:—

"The war, although it has distracted and well-nigh ruined the country, has as yet had very little direct influence upon the missionary work. The government has been unable to restrain the lawless elements, so that we have been able to make fewer tours than formerly, and the people are so severely pinched by the terribly hard times that the self-support of churches and schools makes little or no progress. These feeble congregations have for the most part, however, maintained their contributions, which is much better than we feared would be the case. Almost every branch of business seems to be nearly at a stand-still. The country has been drained of money, and when the present depreciated paper currency collapses, the distress will be very great. The suffering in some districts is greater than in others. For example, of the ninety-five villages in the Chemishgezdek district, ninety-one have been plundered by the Koords. The Geghi district, too, which is very populous, is wholly surrounded by Koords, and has suffered much from them. In addition to this, so great a quantity of grain was taken from the people for the army at Erzroom, and the corruption of the local administration is so great, that the whole region is now suffering from famine. All these influences react, of course, upon the missionary work, and affect it unfavorably.

"But in spite of these untoward events we see some signs of unusual promise. In this city, and some of the out-stations, the congregations have grown so much during the winter that the places of worship are becoming uncomfortable. Protestant Christianity is a constantly increasing power. The majority of the Armenians, I think, are convinced of its truth; but the same influences which operate at home to keep worldly men from church are in force here, with the pride of sect, and the difficulty of breaking away from a church venerable with the

age of nearly sixteen centuries, super-added."

PROGRESS AT REDWAN.

"There is very little to say of special religious awakening. The church in Palu appears to have been refreshed, although their pastor has been absent three fourths of the year. The pastor of the church in Redwan, also, writes very encouragingly. This is the church which was planted in Koordistan by the Evangelical Union, and which has been aided by them to the present time. Pastor Kavmé writes that the prophecies of Joel seem almost to be fulfilled in the experiences of some. Evidently a deep work of grace is in progress among that people, who, though Armenians, had lost their language, and had very little to distinguish them from the Koords, whose language they had adopted. This little community is endeavoring, by great self-denial, to relieve the Union by becoming wholly self-supporting. Every year they voluntarily take upon themselves a portion of the money which the Union pays."

THE SCHOOLS.

"Our schools have re-opened this week — the college department and all. Everything is working nicely. A good many have been rejected on account of the raising of the standard of admission, and others have stayed away on account of the increased demand for money, yet the college has some twenty-five members, the normal school about eighty, and the female seminary over forty. The latter has been affected more than the others by these changes."

Mahratta Mission — Western India.

AN ENCOURAGING TOUR.

MRS. WINSOR, writing from Mahabishwar, April 27, refers briefly to a tour by her husband and herself, a fuller account of which they had been prevented from giving by the sudden illness of Mr. Winsor. She says:—

"The way was rough, the roads were or the most part without bridges, but we

felt anxious to visit that part of the country; as, for the most part, it had not been visited before. And the Lord blessed us, and gave us great joy and much encouragement, in the marked eagerness of the people to hear the truth. Mr. Winsor will tell you of one and another asking for baptism, — of the earnest call for Christian schools, — of his meeting the Brahmins of different villages.

"At one village, from fifty to sixty Brahmins assembled in the evening and listened with attention, thanking Mr. Winsor most heartily at the close of the preaching. The women came in large numbers to the tent, and among them I found several very interesting cases.

"As we came to Sâp, I was very anxious to learn what had become of a New Testament that I gave the Pâtil, at his earnest request, two years before. A young man appeared soon after our arrival, who proved to be the son of that Pâtil. He said his father had died, but upon his death-bed he had called the son, and putting the book into his hands, told him to live by the words of that book, — saying that was the true way of salvation. 'I have tried to live by this new way, and you must follow,' — were his last words.

"This work in the villages is most precious. I wish we could travel right on through the rainy season."

Madura Mission — Southern Hindostan.

INCREASED RELIGIOUS INTEREST.

MR. RENDALL wrote from Madura, April 15:—

"The three first months of the year 1878 have been months to be remembered in the history of this station. The year 1877 was one of depression, the famine being the one thing prominent in our thoughts and in our work. There were twenty-one additions to the churches of the station during that year, but all these were added to the two churches of the city, — not one to the church which embraces nearly all the villages connected

with this station. The state of the village congregations had been a source of sorrow to us all, and much prayer had been offered, that the Holy Spirit might come to carry on the work in these barren places. At our monthly meeting in December, the catechists reported that a revived state of religion was manifested in different places. One reported that two had applied to unite with the church, another reported three, and so on, until fourteen candidates were mentioned as ready to confess Christ. In January, 1878, I held a communion season at Kelamattur, and six persons were received on profession of their faith. Some of the cases were of marked interest. At the monthly meeting for January, the catechists reported twenty candidates, — not including these six. The Lord had been with us. In visiting the villages, I found that the people had made marked progress in the study of the Scriptures. In February, I was permitted to hold two communion seasons, one at Bandyoor, three miles east of Madura, and one at Shalavanthân, thirteen miles west. At Bandyoor nine were received to the church, and at Shalavanthân eight. There was great joy, and many of the heathen wondered at the work going on among their relatives. During those two months twenty-three persons were received, on profession of their faith, in the villages connected with the station, and there are now many more candidates.

“During the past three months, eighteen persons have been received to the Madura East Church, and nine to the Madura West Church. Thus there have been, within these three months, fifty persons in all received to the three churches connected with the Madura station.

“In connection with these additions to the church, there have also been additions to the congregations. Nearly all the congregations have been strengthened. Many of these people are poor, but they will be able to earn a livelihood on their getting work. Doubtless the famine has had something to do in drawing them to us, but I fully believe the faithful and persevering efforts on the part of the

helpers to instruct the people have proved the great means in effecting this blessed result. In connection with these additions there has been some persecution.”

SCHOOLS—A MISSIONARY WANTED.

“An entire letter might be devoted to the schools of this station. The girls’ boarding school has been kept up to its full number, notwithstanding grain continues to be nearly double in price what it has usually been. The village schools have of course been affected by the famine, but they have had some prosperity, and I consider them absolutely essential to the prosperity of the congregations. We have great reason to rejoice on account of the work in the school at Shalavanthân, which is increasing in interest. At Mânû Madura I have commenced two schools, one at the station and the other at Sivagunga.

“I have lost three catechists at that station within a few months, and their place ought to be filled without delay. The great want, however, is a missionary. How much longer must that large station be left vacant? Why was it that no one was found, when our dear Brother Capron fell at his post, to say ‘Here, Lord, am I, send me?’ Now is the time to enter this field, for it is already white for the harvest.”

Mr. Herrick, of Tirumangalam station, wrote from Kodikanal, the mountain health retreat, on the 20th of April. He notices relief-work in which he had been engaged for some time before leaving home, and unpleasant traits of character among the heathen, often brought to view in connection with the famine, — as the want of natural affection, an inordinate greed for gain, untruthfulness, want of self-reliance, a willingness to depend upon others, etc. On the other hand, in not a few cases, very excellent traits were exhibited. Relief works were discontinued and relief camps disbanded in the Tirumangalam district in February, but the ravages of insects had occasioned much suffering since that time. Turning to matters more directly connected with evangelistic work, he writes :

"In February and March I visited most of the congregations under my care, administering the Lord's supper in four different places. At our communion season in January two persons were admitted to the church in Tirumangalam, and six in March, — the latter from six different castes. Several additions have lately been made to congregations in the villages."

CHURCH BUILDING.

"In three different places the Christians are anxious to build houses of worship. In one of these there has never been such a house, and those in the other two are not large enough. They wish to erect more durable buildings than those with mud walls and thatched roof. Such buildings as they have in mind would cost from 300 to 500 rupees each, and would not only be most suitable, but cheapest in the end. In each case the people themselves would gladly be responsible for half the sum required, if the remainder could come from some other source. In one of the places the Christians have already collected a large quantity of material from a dilapidated heathen temple, and would go on with the work had not their late rice crop been mostly destroyed.

"Our boarding school has done well since I wrote you last. Three of the six received to the church in March are members of this school. The station day school and the village schools have all increased in numbers somewhat since the severity of the famine began to abate. In two villages, where there is no school at present, the people are desirous to have one established, with a Christian teacher. The six Hindu girls who have for a good while spent two or three hours each day on the veranda of our house, in study, have lately been joined by others, till the number is now ten. One is the sister of a Brahmin teacher in a government school. They are punctual in attendance, obedient and happy, and make good progress in study."

DESTRUCTIVE RAINS.

Mr. W. S. Howland, of the Mandapalai station, wrote also from Kodikanal on the 22d of April: —

"In November the rains came so as to bring forward the crops wonderfully, and the promise for the harvest was very hopeful; but late in the month the rain falling while some of the grains were in blossom spoiled nearly one quarter of the crop.

"December 6th and 7th we had throughout the whole district a very heavy rain. With us it was exceedingly heavy, — twelve inches falling in twelve hours. This immense body of water raised the Gundam River, that flows the whole length of this station district. Every tank of any size, except two in this section, broke its banks, and the water from all these joining the river swelled it to enormous proportions. A few weeks ago I crossed and recrossed, in the course of my tour, the track of this flood. At one place the stream had been a mile and a quarter wide, with an average depth of over eight feet. Yet when I saw the same stream the other day at this place, I could leap across it.

"Of course this flood destroyed crops, ruined villages, and took away all prospect of rice cultivation in this section. Up to the 20th of December rains were constant. The amount that fell in eighteen days was over seventeen inches. Despite the flood, however, in many places the fields promised large though late harvests; but in the latter part of January a plague of grasshoppers and locusts came. In some sections the crops had been gathered, but those that were later were almost entirely destroyed. Cotton has as yet been untouched. The outlook is dark, darker than a year ago; for now all is gone; then there was something in hand.

"The abundant rains, the deep mud, and absence of good roads, prevented my touring in the last three months of the year. . . . We were shut out from all intercourse, so to speak, with the other stations, except by mail, for a long time. With the exception of a few minutes' call from the assistant collector, we did not see any white face outside of the family from the first of October to January."

THANKSGIVING AND SUBSCRIPTIONS.

"In February we had a 'thanksgiving day.' The Christians were invited in from all the villages, and about 500 came. We have no church building at the station, and a temporary shed was put up for the meeting. After a prayer-meeting, and a sermon by Pastor Thomas, we had a small 'Providence meeting.' 'What can we give this year?' was the question. Pledges were proposed, and soon, from all parts of the audience, men and women rose, pledging weekly, monthly, and yearly payments. It was a soul-stirring sight. After the meeting nearly 150 communicants sat down at the table of the Lord. Mrs. Howland then had a meeting with about 100 women; and we decided to have such a gathering every year. The offerings were small, but they came from the heart."

DEATHS—MANY ADDITIONS.

"You will see by the annual report that the station has suffered. More than one tenth of our Christians died during the year 1877, yet we have not lost ground. These deaths have seemed like good seed in good ground, so great has been the harvest since the beginning of the new year. Large numbers are joining our ranks. Before the first of January, in one village more than forty persons, in another, nine families joined us. Since then, during an itineracy along the eastern border of the station district, in a small cluster of villages, eleven families joined us. In another village a man of wealth and influence, and of high caste, came out as a Christian, and through his influence eleven more families have given up idolatry. The helpers came to another village where about forty-five people asked for a catechist. From another place we have received a delegation asking for a catechist, and nearly all the people of the village promise to live as Christians. I have a letter from a catechist working in a village connected with Pastor Thomas' church. He mentions accessions in a cluster of six villages, of eighty families, consisting of over two hundred persons. Pastor Thomas asks if he may send in a petition to the mis-

sion for two or three more catechists. 'What shall I do?' he writes. 'Shall I send these people away? Unless I have help, I must do so. With the help of two or three more earnest men, we can do a great work in this section.' Indeed, the turning of the people is wonderful. In letters received last week from another itineracy, on the west side of the station, we hear of many more coming out from the heathen. Surely this is the Lord's doing, and it is marvelous in our eyes."

PRAYER-HOUSES SWEEPED AWAY.

"There are two things that discourage. One is, that we had nine prayer-houses either completely carried away or partially destroyed by the floods of December; and three more had to be repaired at once, to prevent their falling, while the only brick church building was seriously damaged by the bursting of a tank near it. Three catechists' houses were also completely destroyed by the flood, and others damaged."

DISHEARTENED BY OPENINGS AND CALLS.

"This, with the cry from all these new congregations for houses of worship, is disheartening, because we have only 150 rupees (\$75) for it all! The people usually give one half of the expense, but in this year of famine and recovery from distress, they are not able, except in a few instances, to do as much as this.

"The other discouraging thing is, that we have people coming and asking for catechists to teach them of Christianity, and we have no way of meeting the demand. We are short for men; but had we the means, we could secure men for the time being who could, at least, keep the people together, and teach them a little, until the young men in our new school at Pasumalai should be able to go among them.

"Thirty rupees would build a prayer-house, with the help from the people. From sixty to ninety rupees per year would *at present* support a catechist for the congregation, and he could look after other villages in his vicinity.

"The local committee to which I be-

long has authorized me to write, asking for extra help this year to repair these prayer-houses, and build a few new ones. In a most bountiful year 150 rupees would be a small sum for so large a station, but this year it meets but a small part of the necessity."

THE TRAINING SCHOOL.

"I will say a few words in regard to the schools at Pasumalai, having just returned from the examination. The class of catechists who now leave the seminary give promise of valuable help in the stations to which they return. At least two of them will make excellent candidates for the pastorate. For the three years that I have attended these examinations, it has been a pleasure to note their progress. Of the preparatory department, also, we have high hopes. It is called the matriculation class. We send to it boys carefully selected from our station schools, and after a three or four years course of study, we expect to employ them as teachers for a few years, and then, with a course in the theological department, employ them as catechists. Mr. Washburn has a good force of teachers, and the progress made by the boys is very encouraging."

A letter has also been received from Mr. J. E. Chandler, dated May 11, of much the same general tenor as those from which extracts have been given, *i. e.*, making much the same impression as to the present condition and promise of that mission field. The famine, he says, has had beneficial as well as sad effects. The hold of idolatry upon many minds has been weakened; they are more friendly to Christians, more ready to read Christian books, and to inquire in regard to this religion. Thus the opportunity for successful la'or is given, if men and means can be provided.

North China Mission.

RELIEF WORK AND ITS INFLUENCE.

MR. PORTER wrote from Tientsin, April 13th:—

"I can only mention briefly our relief work. We have had funds in our hands since February, and on the opening of the season something has come in from every part of the world. We are helping more than 2,000 persons in nineteen villages, and shall increase at once to six or seven thousand. We support them until June, perhaps longer, at the rate of one cent and a half a day each. The majority of those helped are very old or very young persons. We have personally visited nearly all the families thus far assisted. You can conceive of the distress everywhere evident. Think of children a year old eating ground cotton seed or cotton seed cake! It is generally used as top-dressing, like linseed cake at home. Think of decrepit old grand-parents forced to munch the ground chaff of hayseed, with a relish of dried willow leaves thrown in as a sauce! That is the way a Chinaman lives on a cent a day. The elm trees are stripped of bark, and this is ground so as to make broom-seed chaff meal tenacious enough to roll into a cake and bake on a griddle. Literally the houses are full of starving men and women, and the roads are charnel-houses for those starved and dead.

"We are most grateful for the gifts that are coming in. We rejoice that we can carry this bread to the very homes of the starving. The blessings they would call down upon us it is sweet to listen to. A new spectacle is before them,—Christianity in a vital form. They have never seen the like. Charity that does not seek its own is a revelation to them. The poor people would worship us almost. They do say,—'These foreign teachers, pastors (for they all are learning to say 'pastor') are, indeed, living Buddhas.' Incarnate mercy attracts them. We can laugh at their idols now with effect.

"This work is forging a bond of sympathy and union between merchants and missionaries. It is fitting delicate keys with springs to unlock many a hostile heart among the natives. We labor for their bodies, but we hope and pray for their souls."

Mission to Spain.

OPPOSITION — FIRMNESS.

MR. T. L. GULICK wrote from Zaragoza, May 16th: —

“Julian Moreno and the young lawyer, Felipe Toledo, write me from Pradejon that the Bishop of the diocese has come there from Calahorra, and is making every effort to break up the meetings in Julian’s house, and to destroy the gospel work there. He summoned the Alcalde (Mayor) to his presence, and told him that he must strictly prohibit these infamous gatherings. The Alcalde replied that it would be difficult for him to do so, as the Protestants had a legal right to hold their meetings. The bishop answered that the town was still under martial law, or in a ‘state of siege,’ as they say in Spanish, and that he would himself speak to General Quesada, and have the meetings suppressed.

“Don Felipe, who is well informed of what is going on behind the scenes, says they may expect a violent storm of persecution to burst upon them at any moment. Every effort is made to overawe. The bishop came to the little town with great pomp and ceremony, and a triumphal arch of evergreens was raised for him to pass under as he entered the town. He has been ‘confirming’ the children. One woman, who had not given satisfactory evidence of conversion, has deserted the meetings and had her children confirmed. The rest, Julian writes, continues steadfast. ‘We count it all joy,’ he says, ‘to suffer for the name of Christ. We can do all things through Christ who strengtheneth us. The meetings continue, and the Lord gives us joy. Though we are afflicted, we are not downcast.’

“Augustin continues as zealous and happy as ever in his work of spreading the gospel.”

MISCELLANY.

HOW TO DO IT

AN article in the “Baptist Missionary Magazine” for June, with the caption: “The Shame of a Deficit,” presents pleasantly, and very forcibly, some of the measures that the writer, as a pastor, had found effectual among his own people in calling forth increased contributions for the cause of missions. The means are just as appropriate in Congregational as in Baptist churches, and the reasoning applies just as forcibly to supporters of the American Board as to those of the Baptist Union. After reference to his fears, when the debt of the Union was paid last year, at Providence, that another year would close with another debt; and the condition of his own people, poor, and growing poorer, so that a proposition to increase on their previous generous contributions would have seemed to them quite unreasonable, he goes on to say: —

“God always blesses the honest and wise effort; but it is also true that he will not bless neglect or folly, or give the

fruits of industry to indolence. With God to help, there seemed to be but one thing for me to do. I felt the more confidence in doing that one thing, because I had tried it so often before, and seldom if ever without success. I have observed that men and women contrive to have the things which they regard as necessary to their own comfort. This, of course, is not absolutely true; but it is often a matter of wonder how people of very small incomes can find money for so many things which are really superfluous. So that we say in general, ‘People will have what they want.’ Tobacco, ribbons, dress-goods, concerts, holiday pleasures, they find money for. It follows, then, as a practical certainty, that if people want souls converted to Christ in heathen lands, and do really believe that the Missionary Union is an economical and efficient agency for their conversion, they will find the money for its support. Nothing is more certain.

“Here, then, was the proper line of operations for me. Christians believe in

Christ as a Saviour, and desire the conversion of the world to him. How much they will desire it, will depend almost entirely upon the attention they give to the matter. Men may neglect the subject unintentionally, or to avoid conviction; but Christian men and women cannot reflect upon it without being moved by it. And the more they know about it, the more they will think about it; and the more they think, the more they will desire the success of the work. As for the Union, it is an easy matter to show to those who want the work done, that no better institution can be found for the work than this. So, I said, it is only a matter of information. Let my people know the story of missions, of apostolical missions, of early German, English, and Irish missions, of Moravian missions, of modern missions; let them become personally acquainted with the missionaries themselves through the stories of their self-sacrificing lives; let them hear the story of conversions, the heart-stirring experiences of heathen men and women turning unto Christ; let them hear these things until they are familiar with them, and come, as they must, to think and talk and pray about them, and they will give money for mission work as certainly as people who think and talk much about the fashions, and the luxuries of the market, will find money for these things.

"Now it would not do to leave this matter to the close of the year and the day of the collection. One missionary sermon a year will not do the work. There must be many, not general exhortations, but carefully-prepared discourses, full of information concerning missions. Besides the special sermons or lectures on missionary topics, the missionary idea must be prominent in all the ministrations of the year. By this means the people will be made intelligent Christians. They will grow in grace themselves, they will pray and labor for the conversion of their own children and neighbors. Nothing will contribute more to the prosperity of a church in every particular than missionary preaching. It is simply preaching the gospel from our Saviour's own high, far-reaching stand-

point. There is a power of strong and permanent growth in it, that narrower preaching never attains. Beginning, then, with the year, and never forgetting the matter, I had the satisfaction of seeing at the end of the year what was even to me a surprise. When the collections of the year were counted, I found an increase of twenty-five per cent. on the collections of the former year. Nothing had been neglected. Home Missions, Education Society, State Convention, had suffered nothing. No one had been personally solicited to give. The people had been urged again and again not to give unless their desire to save sinners and their faith in Jesus constrained them. The result was before me. At the same time the sisters of the church will raise this year half as much as the whole contribution of the former year. They also have been informing themselves concerning missions in their own way. Certain missionary volumes have been kept in circulation. Once a month they have come together to study the subject. Their quiet, constant, unobserved work has contributed its full share to the general result.

"Now is it not perfectly certain that if every Baptist pastor in the region occupied by the Union had given the work of missions substantially the same attention that I gave it, there would have been no deficit? Would there not have been rather an increase of twenty-five per cent. upon the collections of last year? I believe so.

"I have spoken thus publicly of my own experience, because it involves no individual peculiarities, but simply illustrates a very important principle. I have only learned the secret of raising money, and have used it in various connections till I have proved its power. First, have a good cause; second, let the people know about it. Each cause has its own inherent power over the Christian heart: it will therefore draw what it needs from Christian pockets in proportion to the place it holds in their intelligence. If one degree of intelligence is not sufficient, then information must be increased. The doubling of the income of the Missionary

Union is therefore simply a question whether we, who have been called to be pastors, will do our duty in this matter. I cannot, therefore, but feel it to be a shame that there is another deficit; nor can I doubt that on the pastors of the churches rests very largely the blame. *They might have produced a different result, with advantage to every department of their work.*"

ROMISH TEACHING.

THE teaching of Roman Catholic missionaries among the heathen is illustrated in the following extracts from a letter of a French resident in Pondicherry, taken from the "Monthly Record of the Free Church of Scotland" for June:—

"The famine is becoming intensely severe, and whole villages of heathen come to ask for the baptism which will open the gate of heaven to them, in exchange for the wretched life which is but expiring. The missionaries have already baptized seven thousand persons; they have three thousand catechumens, and fourteen hundred of these were quite recently regenerated. The instruction of these poor people, and their board and lodging for about six weeks on the average, entail an expense of ten francs a head. With ten francs one can send a soul to heaven, for most of them will die of hunger. The funds are exhausted, and it will be necessary to let them expire in suffering, without having been able to regenerate them. What pain to the minds of our apostles!"

The report is now current, that the Papacy is preparing to send its agents into that portion of Central Africa recently opened by the discoveries of Livingstone, and to which the attention of different Protestant societies is now so generally turned. If their teaching in Africa is to correspond to that in India, the result can only be to hinder the good cause.

GLEANINGS.

A MISSIONARY of the London Society writes from New Guinea: "Our mission to New Guinea has so far been a success.

Two of the dialects spoken on the coast have been reduced to a written form, and printed in Sydney. We have obtained a footing on a coast previously shunned by all vessels, and have won the confidence and good-will of a people hitherto supposed to be the most bloodthirsty and treacherous of savages. We have now twenty South Sea Island teachers and one European missionary living on the mainland."

—"What has been in my heart for a long time past, is the expression of a deep conviction that whatever other elements go to make up a good, noble, Christian character, none of them can be complete unless the Missionary spirit is superadded,—that indefinable, intangible, heavenly something that fills the heart with sympathy with the Lord Jesus himself, and with his designs in this world." —*Dr. Pope.*

—It is stated that the Portuguese have formed a company called the "Mozambique Opium Cultivating and Trading Company," with a capital of £178,000, for producing opium for the China market in the Zambesi Valley, E. Africa!

—The following is a noteworthy gleanings, from a recent number of the "Congregationalist:" "From the feeling of pleasurable surprise which stole into our heart the other Sabbath, as the minister offered a petition for the missionaries, and invoked heaven's blessing to sustain them and crown their work on that day, we were led to ponder over the thought that it is much more seldom than we could wish that some pastors allude in any way to the missionary work, either that at home or abroad." Will not the "some pastors" here referred to call to mind the directions of Christ in Matt. vi. 9, 10, and "after *this manner* pray," —putting prayer for the coming of the kingdom of God, — the doing of his will in all the earth, — *first.*

DEATHS.

At sea (in Lisbon harbor), June 11, an infant son of Mrs. Bickford, of the Central Turkey mission, who was on her return to the United States.

A telegram from Mr. Blodget, of Pe-

king, received June 26, announces the death of Mr. P. R. Hunt, printer and treasurer of the North China mission. No particulars received as yet.

Papers report the death, at Chicago,

Illinois, on the 16th of July, from the effects of heat, of Rev. E. W. Clark, formerly, and for many years, missionary of the American Board at the Sandwich Islands, aged 79.

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 8D.

MASSACHUSETTS.		Previously acknowledged (see June "Herald"),	
South Hadley, Arthur Smith,	5 00		52,783 78
Wrentham, Ella E. Fales,	4 00—9 00		52,797 78
RHODE ISLAND.			
Providence, Mrs. B. Richardson,	5 00		
Received for the "Debt," in June,	14 00		

DONATIONS RECEIVED IN JUNE.

MAINE.		North Craftsbury, Mrs. D. W Loomis,	
Cumberland county.			25 00—29 88
Falmouth, Cong. ch. and so.	10 80	Ru'land county.	
Gorham, Cong. ch. and so.	10 00	Clarendon, Rev. G. H. Moses, 5; A friend, 5;	10 00
Mechanic Falls, Cong. ch. and so.	5 00	Washington county, Aux. Soc. G. W Scott, Tr.	19 50
Yarmouth, 1st Cong. ch. and so.	18 00—43 80	Windham county, Aux. Soc. C. F Thompson, Tr.	
Penobscot county.		Westminster West, "Vermont,"	30 00
Brewer, 1st Cong. ch. and so.	6 40	Windham, A friend,	4 30—24 30
Piscataquis county.		Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Brownville, A friend,	1 00	Bethel, Cong. ch. and so.	4 78
Union Conf. of Churches.		South Royalton, Mrs. Almira Page,	2 00
Waterford, Mother and daughter, 12; J. A. D., 10;	22 00	Springfield, Cong. ch. A. Woolson, 100; Mrs. E. D. Parks, 70;	170 00
Washington county.		Woodstock, 1st Cong. ch. and so.	11 64—188 42
Robbinston, Cong. ch. and so.	7 00		472 40
York county.		<i>Legacies.</i> —Sutton, Mrs. Lucinda B. Hyde, by S. M. Lane,	28 81
South Berwick, Cong. ch. and so.	100 00		601 21
	179 70	MASSACHUSETTS.	
NEW HAMPSHIRE.		Barnstable county.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		North Truro, Canna Paine,	10 00
Gilsum, Cong. ch. and so.	26 25	Berkshire county.	
Grafton county.		Pittsfield, South Cong. ch. and so.	48 14
Haverhill, Cong. ch. and so.	30 75	3-14; A friend, 10;	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Sheffield, Cong. ch. and so.	22 40—70 54
Hancock, Cong. ch. and so.	25 00	Bristol county.	
Rockingham county.		Fall River, 3d Cong. ch. and so.	33 71
Exeter, 1st Cong. ch. and so.	61 00	Brookfield Asso'n. William Hyde, Tr.	
Strafford county.		North Brookfield, 1st Cong. ch. and so. to const. GEORGE FRENCH, H. M.	100 00
Dover, 1st Cong. ch. and so. to const. JOHN BRACEWELL, H. M., 100; Clarissa W. Cushing, 50;	150 00	Essex county.	
	293 00	Andover, Chapel ch. and cong add'l, to const. REV. CASSANDER C. SAMPTON, H. M.	94 00
VERMONT.		Lawrence, Lawrence St. Cong. ch. and so. 118 50; South Cong. ch. and so. 24;	142 50—236 50
Addison county.		Essex county, North.	
Bristol, Horace Prime to const. Rev. STEPHEN KNOWLTON, H. M.	50 00	Byfield, Cong. ch. and so.	17 00
Bennington county.		Georgetown, A friend,	5 00
Manchester, A friend of missions,	1 00	Ipswich, South Cong. ch. and so.	25 20
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		Newburyport, Whitefield Cong. ch. and so. 21.18; Mrs. T. C. Tyler, 10;	31 18—78 38
St. Johnsbury, North Cong. ch. and so.	6 30	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Chittenden county.		Beverly, Dane St. Cong. ch. and so. 828.25; Washington St. Cong. ch. and so. to const. CHARLES H. KILHAM, H. M. 100;	428 25
Charlotte, Cong. ch. and so. 5; Part of the proceeds of a Strawberry Festival, 11;	16 00	Saugus Centre, Cong. ch. and so. m. c. for Africa,	4 00—432 25
Franklin co. Aux. Soc. C. B. Swift, Tr.			
St. Albans, 1st Cong. ch. and so.	100 00		
Orange county.			
Fairlee, A friend,	2 00		
Theford, Jona. Farr, 10; Mrs. A. H. Farr, 5; A Thank offering,	15 00—17 00		
Orleans county.			
Newport, Cong. ch. and so. m. c.	4 88		

Franklin co. Aux. Soc. William F. Root, Tr.	
Northfield, Cong. ch. and so.	23 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Brightwood, D. F. Atwater,	20 00
Palmer, 2d Cong. ch. and so.	10 10
Springfield, 1st Cong. ch. and so.	
91.01; Olivet ch. and so. to const.	
GEORGE FRANCIS KENDALL, H. M.	
71.80; do. Rev. Charles Peabody,	
12; A friend of missions, 1, 00;	
A friend, 500;	1,677 81
Westfield, 1st Cong. ch. and so.	
55.66; M. A. R. 5;	61 66-1,769 47
Hampshire county, Aux. Soc.	
Amherst, 2d Cong. ch. and so.	21 00
Northampton, Edwards ch. and so.	
29.82; 1st Cong. ch. and so. 4.95;	
C. 160;	194 77
South Amherst, Cong. ch. and so.	10 00--225 77
Middlesex county.	
Chelmsford, Ladies of Central Cong. ch.	11 00
Medford, Mystic Cong. ch. and so.	
to const. GEORGE G. LINCOLN and	
FANNIE E. WASHBURN, H. M. 200;	
Galen James, 1,0 0;	1,200 00
Somerville, Franklin St. Cong. ch.	
and so. m. c. 6 38; Prospect Hill	
Cong. ch. and so. m. c. 8 50;	9 88-1,220 89
Norfolk county.	
Braintree, 1st Cong. ch. and so.	
m. c.	15 00
Canton, Ev. Cong. ch. and so. m. c.	20 00
East Medway, Cong. ch. and so.	19 00
East Weymouth, Cong. ch. and so.	25 20
Holbrook, Winthrop Cong. ch. and	
so. m. c.	154 38
Norwood, Cong. ch. and so.	24 03
Randolph, 1st Cong. ch. and so. (of	
wh. 6 mos. m. c. 80) (75 prev.	
acknowledged);	237 45
South Weymouth, 2d Cong. ch. and	
so to const. WILLIAM H. ROBINSON,	
H. M.	56 00
Walpole, Cong. ch. and so.	27 25
Wellesley, College miss'y soc. of wh.	
25 c. for Africa,	5 89--584 20
Plymouth County.	
Abington, Cong. ch. and so.	15 87
Bridgewater, Central Sq. Cong. ch.	
and so.	70 00--85 37
Suffolk county.	
Boston, Old South ch. 900; Cen-	
tral ch (Jam. Plain) to const. S.	
B. CAPEN, H. M. 417.69; Village	
ch. (Dorchester) 74.63; Immanuel	
ch. 15; Union ch. 9.30; Trinity	
ch. (Neponset), 9.12; Thank offer-	
ing, 15; T. Chamberlain, 1.45; 1,442 19	
Chelsea, 1st Cong. ch. and so.	60 10-1,502 29
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Boylston Centre, Cong. ch. and so.	12 00
Clinton, 1st Ev. ch. and so.	200 00
Southboro, Pilgrim Ev. ch. and so.	23 03
Worcester, Central Cong. ch. and so.	
m. c.	19 98--260 01
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Mendon, A. H. Reed,	3 00
Uxbridge, A friend,	2 00
Westboro, Cong. ch. and so.	151 40--156 40
	6,788 77
Legacies. — Falmouth, Lucy Lawrence,	
by Silas Jones, Ex'r,	500 00
North Andover, Isaac Foster, by	
John F. Kimball, Ex'r, to const.	
H. T. CHANDLER, MRS. E. F.	
CHANDLER, and MRS. C. A. KNAPP,	
H. M.;	800 00
South Deerfield, Zebadiah Graves,	
by C. A. Stowell, Ex'r,	800 00-900 00
	7,688 77
RHODE ISLAND.	
Kingston, Cong. ch. and so.	25 63

Pawtucket, Cong. ch. and so.	125 00
Providence, John Alden Taylor, de-	
ceased, by his parents, 10; H. T.	
Arnold, 2;	12 00--162 63

CONNECTICUT.

Fairfield county.	
Sherman, Cong. ch. and so.	29 00
Trumbull, Cong. ch. and so. (for Pa-	
pai Lands),	10 03--39 03
Hartford county. E. W. Parsons, Tr.	
Bloomfield, Mrs. Sally Gillett,	20 00
Buckingham, Cong. ch. and so.	24 00
East Hartford, Cong. ch. and so. 20;	
Little girl for China, 25 cents,	20 25
Granby, 1st Cong. ch. and so. 5.50;	
Wm. Dewey, 10;	15 50
Hartford, Park Cong. ch. and so.	
154.26; D. H. Wells, 50;	204 26
Manchester, 2d Cong. ch. and so. to	
const. HENRY W. CHARTER, H. M.	150 00
Poquonock, Cong. ch. and so.	19 19
South Windsor, 2d Cong. ch. and so.	4 24
Unionville, 1st Cong. ch. and so.	27 44
West Hartford, Cong. ch. and so.	50 00
West Hartland, Cong. ch. and so.	10 00--544 83
Litchfield county. G. C. Woodruff, Tr.	
Morris, Cong. ch. and so.	5 00
Winsted, Cong. ch. and so.	46 73
Wolcottville, Cong. ch. and so.	45 88--97 59
Middlesex co. E. C. Hungerford, Tr.	
Middlefield, Cong. ch. and so. add'l,	7 62
Middletown, 1st Cong. ch. and so.	84 97
West Brook, Elihu Chapel,	20 00--112 59
New Haven co. F. T. Jarman, Agent.	
Meriden, Charles H. Learned,	10 00
New Haven, 8d Cong. ch. and so.	
37.29; 1st Cong. ch. and so. m. c.	
12.49; H. A. H. 9;	58 78
Waterbury, "Connecticut,"	120 00--188 78
New London co. C. Butler and L. A.	
Hyde, Tr's.	
Norwich, A friend to the cause,	8 00
Taftville, Cong. ch. and so.	10 00--13 00
Tolland county. E. C. Chapman, Tr.	
North Coventry, A. King-bury,	10 00
Staffordville, Cong. ch. and so.	16 00--26 00
Windham county.	
Westford, Cong. ch. and so. 5; S. S.	
Stowell, 5;	10 00
	1,931 87

Legacies. — Litchfield, Orlando F	
Crane, add'l,	11 34
New Canaan, Minot Ayres, by Wil-	
liam St. John, Ex'r,	3,724 19
Thomaston, Henry Brooks, in part,	
by Mrs. C. C. Brooks,	336 90-4,072 43
	5,104 30

NEW YORK

Albany, 1st Cong. ch. and so. 133.73;	
Geo. C. Treadwell, 250;	388 73
Auburn, Rev. E. A. Huntington,	2 80
Brooklyn, Clinton Ave. Cong. ch., A.	
S. Barnes, 100; do. Thos. Harbi-	
son, 5;	105 00
Buffalo, Westminster Presb. ch.	10 00
East Bloomfield, Cong. ch. and so.	
m. c.	21 93
Elma, Mrs. E. S. A. Bancroft,	2 00
Flushing, 1st Cong. ch. and so. m. c.	10 22
Franklin, 1st Cong. ch. and so.	15 33
Gainesville, Cong. ch. and so.	5 50
Honeoye, Cong. ch. and so.	56 00
New York, Ch. of Disciples, 10; Mrs.	
C. P. Stokes, to const. Rev. JAMES	
MATHEWS and ANNA GIBSON,	
H. M. 150; A lady friend, 5; New	
York Observer, 3;	168 00
North Evans, J. M. Cleghorn,	8 90--789 51

NEW JERSEY.

Plainfield, Mrs. Oren Johnson,	10 00
Legacies. — Morristown, James D.	
Johnson, by Theodore Little, Ex'r,	2,554 71
	2,564 71

PENNSYLVANIA.

Farmington, A. Cowles,	5 00
Philadelphia, Central Cong. ch. and so.	
63.25; F. Parker, 5;	68 25
Van Buren, Penn., Synod-Cumber-	
land Presb. ch.	33 00—106 25

DISTRICT OF COLUMBIA.

Washington, A friend,	1 00
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OHIO.

Andover, Cong. ch. and so.	7 07
Ausuburg, The young ladies of Grand	
River Institute,	13 50
Bellevue, Cong. ch. and so.	17 50
Brownhelm, George Wells,	5 0
Cincinnati, X. Y.	20 00
Freedom, Cong. ch. and so. 2.50; H.	
K. 5; J. C. B. 5;	13 50
Gomer, Welsh Cong. ch. and so., for	
Mexico,	52 25
Orwell, Rev. Wm T. Richardson,	5 00
Painesville, Cong. Miss. Soc., Lake	
Eric Sem.,	12 82
Parisville, Welsh Cong. ch. and so.	17 15
West Andover, Cong. ch. and so.	14 00
Yellow Springs, "Æ,"	15 00—191 59

ILLINOIS.

Aurora, 1st Cong. ch. and so.	28 72
Buffalo, J. A. Mason, to const. Mrs. J.	
M. CRARY and KATE HALE, H. M.	250 00
Chicago, Plymouth Cong. ch. and so.	
58.97; Central Cong. ch. and so. 21;	
Lincoln Park Cong. ch. and so. 19;	
Bethany, Cong. ch. and so. 15; 47th	
Cong. ch. and so. 5;	118 97
Galesburg, 1st Cong. ch. and so.	125 75
Henry, Cong. ch. and so., of wh. from	
Huldah Hoyt, 1;	8 50
Joy Prairie, Cong. ch. and so., of wh.	
50, to const. Rev. EDWARD S. STEELE,	
H. M.	90 00
Oak Park, Cong. ch. and so.	50
Prospect Park, Cong. ch. and so.	8 00
Rockford, Thos. D. Robertson,	50 00
Rock Island, A friend,	10 00—690 44

MICHIGAN.

Ann Arbor, 1st Cong. ch. and so.	68 06
Covert, Cong. ch. and so. m. c.	8 60
Detroit, 1st Cong. ch. and so.	416 48
Hopkins, 1st Cong. ch. and so. 10; 2d	
Cong. ch. and so. 5;	15 00
Port Huron, 1st Cong. ch. and so.	43 51—546 65

MISSOURI.

St. Louis, 1st Trin. Cong. ch. and so.,	
of wh. 106.48 for Japan,	286 48

MINNESOTA.

County Line, Cong. ch. and so.	2 25
Marine Mills, Cong. ch. and so.	5 25
Marshall, Cong. ch. and so.	15 90
Minneapolis, Plymouth Cong. ch. and	
so.	34 77
Winnebago Agency, Cong. ch. and so.	
2.25; Rev. R. S. Armstrong, 5.50;	7 75—65 92

IOWA.

Chester Centre, Cong. ch. and so.	31 10
Dubuque, Cong. ch. and so.	12 45
Edgewood, N. G. Platt,	10 00
Edora, Cong. ch. and so.	10 05
Mason City, A friend,	5 00
Monticello, Cong. ch. and so.	16 15
Nevin, Cong. ch. and so.	2 10—86 85

WISCONSIN.

Beloit, 1st Cong. ch. and so.	29 15
Bosobel, Cong. ch. and so.	12 00
Brant, Mrs. Mary B. Scott,	2 65
Brodhead, Cong. ch. and so.	8 25
Lancaster, Cong. ch. and so.	12 85
Prescott, Cong. ch. and so.	8 31
St. Cloud, Mrs. P. A. Shattuck,	10 00
Warren, Cong. ch. and so., add'l,	8 00—91 11

KANSAS.

Bavaria, Cong. ch. and so.	3 85
Brookville, Cong. ch. and so.	15 00
Graham, A friend of Jesus,	1 00
Osawatimie, Cong. ch. and so. 2.37;	
Rev. S. L. Adair, 6.63;	9 00—28 85

OREGON.

Forest Grove, Cong. ch. and so.	7 00
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CALIFORNIA.

Oakland, 1st Cong. ch. and so.	42 00
San Francisco, Plymouth Cong. ch.	
and so.	60 00—102 00

WASHINGTON TERRITORY.

White River, Cong. ch. and so.	3 60
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DAKOTA TERRITORY.

Fort Sully, Shiloh ch.	1 21
Yankton, Cong. ch. and so.	21 95—23 18

WYOMING TERRITORY.

Cheyenne, Cong. ch. and so.	25 00
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer</i> .	
For several missions, in part,	6,053 96

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,	
<i>Treasurer</i> ,	1,600 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Waterford, Cong. s. s.	2 40
NEW HAMPSHIRE. — Kingston, Cong. s. s.	10 00
VERMONT. — Cornwall, Cong. s. s. 10.05;	
Hartland, Cong. s. s. 10; New Haven,	
Cong. s. s., for Kiyoto Training School, 32;	52 05
MASSACHUSETTS. — Andover, Teachers and	
pupils of Abbott Academy (of wh. for	
schools in Harpoot, 100; for Rev. R. A.	
Hume's school, Ahmednuggur, 90.55; for	
Theo'l student in care of Rev. Isaac Pier-	
son, China, 25), 215.55; Boston, s. s. of	
2d ch (Dorchester), 30; Brockline, "Beth-	
any sisters Bible Class," Harvard ch., for	
school at Amasia, Turkey, for six mos.	
25; Oldtown, Mission Band for boy at	
Marsvan, 40; West Boxford, Cong. s. s.,	
for a Zulu school, 7.95;	319 50
CONNECTICUT. — North Coventry, A. Kings-	
bury,	10 00
NEW YORK. — Amsterdam, Ladies' Miss'y	
Assoc. Presb. ch. 132.50; Infant School,	
do. 15 (both for Rev. L. D. Chapin's school,	
China), 147.50; Miller's Place, Cong. s. s.	
4; New York, Ch. of the Disciples, for	
scholar in Harpoot, Turkey, 33.97; Olivet	
s. s. Miss Assoc. for scholar in Harpoot,	
Turkey, 20;	205 47
NEW JERSEY. — Orange, Trinity Cong. s. s.,	
for school at Aintab,	10 00
OHIO. — Freedom, Cong. s. s.	5 00
MICHIGAN. — Calumet, Cong. s. s., for Kiyoto,	
15; Litchfield, Cong. s. s., for the Dakotas,	
1.30;	16 30
DISTRICT OF COLUMBIA. — Washington, Eph-	
phatha s. s. 57.89; 1st Cong. s. s., for sup-	
port of student at Harpoot, 35;	92 89
CANADA. — Montreal, Abner Kingman's s. s.	
class, for a pupil in Mr. Hume's school,	10 00

Donations received in June,	20,371 85
for the Debt, in June,	14 00

Legacies received in June,	2,885 35
	7,655 95

\$27,941 30

Total, from Sept. 1st, 1877, to
June 30th, 1878, \$343,673.53

THE MISSIONARY HERALD.

VOL. LXXIV.—SEPTEMBER, 1878.—No. IX.



APPEAL FOR ENLARGEMENT IN CHINA.

THE North China Mission, at its annual meeting in May last, appointed three brethren, Messrs. Chapin, Pierson, and Sprague, to prepare an appeal to the officers of the Board at home, for more laborers and an enlargement of operations in the great field around them. That appeal will be here spread before the supporters of the Board. It is for them to say, by their contributions, how far the earnest desires of Christian brethren, not in China only, but in all mission fields, for *progress* in effort for the world's salvation shall be met. The American Board, and its officers, can only expend the means placed at their disposal. It is for the churches, nay, for *individual Christians*, to say what Christ calls them to do. The appeal is as follows:—

“We have just been permitted to gather at our annual reunion, at Peking. There was much to cheer and encourage us in the reports which came up from various quarters of our mission field, recounting the work of the Lord among us. He has done great things, even with instruments imperfect in quality and *very* few in number. The weakness of our force has been most painfully impressed upon our hearts. In looking back, we see most clearly that our work at various points has been severely crippled by the paucity of laborers. With the greatest difficulty have we been able to hold our ground. Nay, there are places where we have already taken backward steps, rendered necessary by this cause. From 1863 to 1874 our numbers increased, slowly but steadily, year by year, until there were sixteen men connected with our mission. From that point we have been called by the providence of God to suffer heavy losses. Four of those names have been stricken from our list; one other brother has been in America during most of this period, with a strong probability that he may not be able to return to his field; and still another, broken down by thirty-seven years of labor in India and China, is about to leave us.¹ Some now in the field have not the strength and vigor

¹ This refers to Mr. Hunt, who died a few weeks after the appeal was written.

of their youthful days. To meet these losses of the past four years, only two men have joined us.

“During the early years of our mission, — our zeal stirred by the sight of the harvest field of a great empire, where death was daily reaping, but not for the heavenly garner, our faith grasping the promises of an unchanging and ever faithful God, and our hopes fed not alone by the sight of repeated reinforcements, but also by larger promises from home, — we were continually planning enlargement, and looking hopefully to the speedy erection of the standard of the cross in the regions beyond. For the past four years, on the other hand, the question has been, not, What new fields can we occupy? but, Is it possible to hold on at all our present posts, till reinforcements reach us? Yet all this time the cry from the unevangelized regions has been sounding in our ears; the last command of the Redeemer of the world has been borne home to our hearts; and we have often heard the call of God to go forward.

“All this has occasioned a painful conflict in our minds. China is to be evangelized. God requires it of his church. A large share of the responsibility rests upon the American Board, and upon the churches which support it. They have sent us here, as their representatives, to discharge this responsibility. We desire to do it faithfully; but we have long felt that the home churches have hardly begun to realize the vastness of the work to be done. Moreover, the conviction has been growing upon us of late, that the time has come to aim at work on an enlarged scale; and as we sat together around our council board at the late annual meeting, the whole mission felt inspired by one common desire and purpose, born, as we trust, of the Spirit of God, to enter upon an advance movement, and to call upon the churches to give us the reinforcements needed to make such an advance. We have been appointed a committee to speak in their name, and to lay before you our imperative need of speedy and extensive reinforcement.

“Let us look first at the needs of some of the older stations.

“Kalgan is the centre of a large field in northern Chili and northeast Shansi, and one exclusively in the hands of the American Board, except that one missionary of the London Missionary Society, appointed especially for the Mongols, labors a part of the time within its limits. Though the population is less dense than on the great plain, yet three large cities lie on the great road from Peking to Kalgan, and others are found to the west and southwest, any one of which would be considered large enough for a station in many fields. And now the mission is agreed in making a new departure with reference to the work in that region. It is thought best for the present to make Kalgan a strong center for the whole district, and to commit the Yücho work to its care. The work in that region is most interesting and hopeful. We have therefore asked for two missionary families and a single lady to be added to the force there, one of the missionaries to be a physician. This addition, we feel satisfied, will add more efficiency to the work done in the whole station field than if they were located at Yücho.

“A few words ought to be said in regard to the need of a physician at Kalgan. The station is nearly one hundred and forty miles from Peking. If a physician is called from there, more than a week must elapse before his

face can be seen. In most critical cases the question of life or death would be settled before his arrival. But it is generally impossible to secure the services of a physician from Peking. The missionaries in Kalgan have risked and suffered much already from this cause, and it is surely time, if it can possibly be done, that their wants in this respect should be provided for. The services of a medical man among the Chinese, both at the station and in the country districts, would also be of incalculable benefit in securing the good-will of the people, and helping on the development of the work. Of all the wants of the station this seems to us the most urgent, and one which must not be set aside. Miss Diamant also very much needs an associate to assist her in work for women and girls, which has not been developed to the extent it might have been had a larger force been in the field. Opportunities are running to waste while waiting for the needed reinforcements.

“From Pao-ting-fu, also, there comes a most urgent call. God has given the brethren and sisters there a wide, interesting, and hopeful field. Thus far it has been worked in a somewhat desultory and irregular way, yet the first fruits have been gathered in, and there is good promise of an abundant harvest in the near future. The recent reinforcement puts the station on a new footing, yet its needs are only partially met. The field is immense. Another preaching missionary is needed to assist in working it, if it is to be cultivated with thoroughness. A medical man is also greatly needed, and the need rests on the same general grounds as at Kalgan, though the circumstances are somewhat different. When Brother Porter is at Tientsin, the missionary families at Pao-ting-fu can be reached by him quicker than those at Kalgan (Pao-ting-fu being three days distant from Tientsin, and about the same distance from Peking), but nowhere in our mission could medical work for the Chinese be carried on with better results than here. It is a glorious field for a physician who desires to serve the Master.

“Turning to Peking, the call for a man to fill Brother Hunt’s place has been already laid before you. It certainly needs no argument to show that some action in the case must be taken speedily.¹ Our press has entered upon a glorious mission of sending forth the Word of God and a Christian literature through all North China, and it must not be arrested in its course. A young man of energy and business capacity, who will master the Chinese language, can make this press a mighty power for good. If he can also preach the gospel, so much the better.

“Tungcho also needs another man to keep the work providentially allotted to its care well in hand. The schools demand the equivalent of the labor of two men. This is labor for the mission as a whole, and not for the station alone. The village work is opening, and chapel preaching and touring require the strength of two men. The district belonging to the station is large and populous, and has never been properly cared for because the laborers were too few. During the past year or two, our Methodist brethren from Peking have gone into this district and established a church where some of our own missionaries had visited and preached, but where, as in many other places, we had not a sufficient force, either foreign or native, to follow up the work. The medical lady requested for several years, but not yet

¹ A man for this place was already on his way to China when this paper was received.

secured, is also very much needed to assist in developing the work for women.

"The stations above referred to, and indeed every station in the mission, could be reinforced to advantage to an extent far beyond that suggested. In fact, the work which can be done at each is limited only by the time and strength of the workers; and were the force at each doubled or quadrupled, the fact would be the same. But we have kept in mind the call from other mission fields, and the outlying, unoccupied districts of our own field, and so have kept our requests for the old stations within the most moderate bounds.

"But our plea is not yet complete. Half of this province, and the whole of the three provinces west of us, containing an estimated population of over fifty millions, are still practically unoccupied by Protestant missionaries. Of course our mission does not propose, even eventually, to work this whole vast and populous territory. But it is certainly incumbent on us, and on the American Board, to do more than hitherto to give the gospel to these multitudes. In our own province we should like to open several new stations, but we will now press the claims of only one point. Têh Cho lies about one hundred and sixty miles south-southwest of Tientsin, within the province of Shantung, though near its northwest boundary. An interesting work connected with the Tientsin station has sprung up in that district. A spirit of inquiry is spreading all through North Shantung. Connected with the labors of other societies, many hundreds have recently embraced Christianity, and perhaps there is no section of China in which the gospel is now making more rapid progress than there. The famine of the last two years has already given a great impulse to the development of the work, and we have every reason to expect still larger results from what our brethren are now doing there in the way of relief. Could we have two or three families located at Têh Cho, we feel assured that they would begin to reap a harvest immediately. Can they not be found for such a field as this?

"For fully ten years past we have been praying and planning for Shansi. We have felt that the time would come when the American Board would be glad to establish a mission in that interior province. But we have never felt sure that it could be done at once. The field was distant, and difficult of access, and there was some doubt whether foreign missionaries could secure a residence. But the difficulties, hardships, and perils encountered by the agents of the English and Scotch societies, in planting their missions upon the shores of Nyanza, Tanganyika, and Nyassa, in Africa, during the past two years, far surpass anything we should be likely to meet in going into Shansi. Will American Christians hold back when their English and Scotch brethren have courage to go forward?

"But a special call comes to us the present year. God has visited that province with a fearful famine. The sufferings of the people have far surpassed all that we ever conceived possible. Millions have subsisted upon roots, leaves, clay, dead animals, and human flesh. Villages have become extinct, and cities almost a wilderness. A large portion of the population have fled from the face of the destroyer into more favored regions, of whom not a few have perished by the way; and of those left behind, millions have

been cut off by starvation and pestilence. Our hearts have been agonized by the mere recital of such horrors, and we have asked again and again, 'How can a God of mercy permit them to occur, even in this land of misery and sin?' But we already begin to see the edges of the silver lining to this dark cloud of judgment. Apart from what the Chinese government is doing, the work of relief, by which thousands of precious lives have been saved, has been in the hands of missionaries. This fact has been widely proclaimed through the country, and has done more to eradicate prejudice against foreigners and Christianity, and to conciliate the good-will of the people, than twenty-five years of ordinary intercourse would have done. At Tai Yuan-fu, the capital of Shansi, several missionaries are now engaged in administering relief to the starving. We feel sure that, if our missionaries could be sent at once to that point, not only would it be easy to effect a permanent residence there, — which might not have been possible at all two years ago, — but many would welcome them as their deliverers, would listen to their teachings, and examine the claims of Christianity with a candor we could not have hoped for in the past. Do not these circumstances constitute a providential call upon the American Board to enter in and possess the land?

"If work is to be started in Shansi, very soon, if not immediately, a separate mission must be formed. Tai Yuan-fu, which would unquestionably be its headquarters, is about four hundred miles from Peking, and two hundred and eighty from Pao-ting-fu, the nearest mission station. The road between is also a very mountainous and difficult one. At such a remove from other missionaries, and thrown so largely on their own resources, not less than three families ought to be located there at the start, to be followed as soon as possible by reinforcements. One family might be taken from our own mission, either temporarily or permanently, to help inaugurate the work.

"Our plea is before you. Have we asked too much? Certain considerations conspire to encourage our hopes that you and the churches will not think so. The revival work of the past few years has brought thousands of young men and women into the churches, and it seems to us that at least a few scores of them must wish to press into the missionary field. If they have been converted through and through, as Paul was, they certainly will. If Paul were alive now, we fully believe he would be in China. Nowhere else could he reach such multitudes of those still in heathen darkness as here. Are there none now in America fired with a holy ambition, like his, to preach the gospel, not where Christ has been named, lest they should build upon another man's foundation, but in the regions beyond?

"Another circumstance which leads us to hope that our cry will be heard is that God is providentially, and by his Spirit, calling us to this enlarged effort; and when he calls will he not make his call to be heard by many in Christian lands? He has been pouring out his spirit among us, reviving his church and converting the heathen, and has been preparing the hearts of great numbers to listen attentively to his own truth; and will he not, according to his own ordinary methods of working, provide the instrumentality by which the Gospel shall be proclaimed? May he cause many in our beloved land to listen to his call, and to respond, 'Here am I, send me.'"

PHINEAS R. HUNT.

BY REV. H. BLODGET.

A STORM has burst upon us in China. The first blow fell upon the English Church Mission. Miss Dedrickson was taken down by typhus fever, and died on the 11th of May. Miss Campbell, of the American Methodist Mission, was taken soon after, and died on the 18th. The stroke fell again about the same time, at Tientsin, upon the English Methodist Mission, New Connection. Rev. William N. Hall was taken down by the same disease, and died on the 14th, his wife being at the time too ill to know of his death. Happily she is now recovering. Mr. Hall had been eighteen years in China, and was universally beloved and respected. Multitudes of Chinese wept at his funeral. Few missionaries have such a hold upon their affections as he had.

Mr. Whiting, of Nanking, an American Presbyterian missionary, who went to Shansi to aid in the work of distributing alms to the famine-stricken people, had already fallen by typhus fever in Tai Yuan-fu, April 25. Mr. Barradale, of the London Mission at Tientsin, had been engaged in the same work, in the southern part of this province. He was seized with the fever, came home delirious, in the care of his servants and helpers, and passed away on the 25th of May. Mrs. Barradale died in December last by the same disease.

After this the blow fell upon our mission. Mr. Hunt came home ill from the funeral of Miss Campbell, on the 19th of May. From the first *he* thought the attack serious, and feared for the result; but his house was all in readiness. His will had been made long since; his business affairs were all attended to up to that date, with characteristic promptitude and exactness.

On my return from the country, on the morning of the 21st, I went immediately to see him. "Ah, that is the footstep I have longed to hear," said he, and he immediately gave directions in regard to some business affairs. He had a paper prepared, requesting me to act as treasurer during his illness, which he signed, and after this he scarcely mentioned such things.

At this time, and for days afterwards, none of us judged his illness to be very serious. He had been so poorly in health much of the time for the last year or two, and especially for the past few months, that we supposed this to be only an unusual degree of his ordinary illness. Still a medical man was summoned, and his advice was taken. As he returned to his bed, from his couch, on Tuesday, the 21st, it was said to him, "You are in the hands of God and of Christ. He will deal truly and tenderly with you." "Yes," he responded, adding with much warmth and earnestness, "*I know* I love the Lord Jesus, — *I know* I love the Lord Jesus." He never left his bed again, for any length of time. On Sunday, the 26th of May, the doctor pronounced the disease typhus fever. He grew worse, day by day, and passed away on Thursday, the 30th, at 11 o'clock A. M.

Mr. Hunt did not say much during his illness; the great depression of physical and mental powers produced by typhus fever prevented this; but he had the use of his reason, and seldom wandered. On Sunday he said, as his attendant was near, "Jesus, Saviour, accomplish thy work, not my will."

To his medical attendant, who on coming in inquired how he was, he said, "There is a higher stage than this." On Thursday morning he became unconscious, and continued in this state until his death.

He was buried on Friday, by the side of Mrs. Hunt, in the British cemetery. They had long been united in their missionary life in India and in China, and now they sleep in the same cemetery, waiting the coming of the Lord.

Mr. Hunt was born in Arlington, Vermont, January 30, 1816, and was, therefore, at the time of his death, sixty-two years old. He was converted in early life, and from the first, even in youth, he was an active and zealous Christian. In the year 1839 he went to India as a missionary printer of the Board. There he was associated with Dr. Winslow, Dr. Scudder and his sons, and enjoyed the friendship of Dr. Poor, Dr. Spalding, and many others in the Madura and Ceylon missions. His home was in Madras, where he labored much among the English-speaking population, both native and foreign. His zealous, warm-hearted Christian efforts for the good of others, and his generous sympathy, endeared him to a wide circle of friends, many of whom still survive to mourn his loss.

He had charge of the mission press in Madras, and was also treasurer of the mission; and in both these departments discharged his duties with great fidelity. He greatly improved the style of Tamil printing. The Tamil Bible and the Tamil Dictionary of Dr. Winslow, both printed by him, are monuments of his skill and painstaking efforts. On leaving Madras, in 1867, he carried with him the good-will of both native and foreign Christians. Some years before, they had presented him, as a token of their regard, an elegant gold watch, bearing the following inscription: "To P. R. Hunt, Esq., from Native Christians and Friends of Missions in Southern India, in token of their appreciation of his labors for the improvement of Oriental Typography. January, 1861."

After closing up the affairs of the Mission Press in Madras, Mr. Hunt most gladly accepted the offer of the American Board to send him to Peking, to fill a similar post in that city. But first he must hasten home "to kiss the free soil of his dear native land."

He came to Peking in 1868, a veteran of twenty-nine years' service in a foreign field. Mrs. Hunt was so feeble as to render it necessary that she should be taken on board the steamer in an arm-chair, but God prospered their way. His labors have been invaluable to this mission, in the care of the treasury and of all its secular concerns. He established the first printing office in Peking in which the foreign press, and metallic, movable type were used, and he had the happiness of printing a new translation of the entire Bible in the Mandarin, a version of the Prayer Book in the same dialect, and other valuable works.

The failing health of both Mrs. Hunt and himself made it evident, some years since, that he must seek relief from his responsible position, yet no suitable person could at once be found to take his place. Mrs. Hunt became more and more feeble, and died March 29, 1877. He labored on alone, but was making arrangements to leave in October of this year. God, however, had other things in store for him. He was not again to see his dear son and

daughter, and their child. He was not to engage in the evangelistic labors at home for which he had hoped, and for the sake of which, even after he was taken ill, he had some desire to recover. The summons came at an unexpected hour, but it found him ready. In business matters Mr. Hunt was prompt, methodical, careful, exact, thoroughly honest, and conscientious. He would wrong no one, and he was unwilling that the interests intrusted to his care should receive wrong. Those who came in contact with him received many useful lessons; but they were mingled with so many acts of genuine kindness that they seldom failed of being gratefully received.

Mr. Hunt was an unusual Christian. His religious experience was deep and pervading; he was wholly consecrated to the service of his Master; and he sought perfect holiness. He was much in prayer and in reading the Word of God. At five o'clock his office was locked; but he was not absent. It was his "still hour." Often, in the evening, during this last year of loneliness, has he been found, Bible in hand, studying the mysteries of God's love. The last chapters of John's Gospel most of all engaged his thoughts.

He was always ready in our meetings for prayer, with a word of exhortation and encouragement, and to pour out his soul in fervent supplications for specific blessings. And he was always sprightly, never dull; the wit which belonged to him sometimes coming to the surface even here. His religion pervaded his business, entering into little things. If he had much to do with the secular concerns of the mission, he had much also to do with its spiritual life. Business done in such a spirit was filled with religion. It breathed not only an air of integrity and of the fear of God, but of devotion. Even the regular mails sent forward through his hands carried with them some reminder of the heavenly land. There was no sanctimoniousness; there was, indeed, always sprightliness, good cheer, even wit. As in Madras, so in Peking, he embraced frequent opportunities among English-speaking foreigners to lead them to the knowledge of Christ; and he often addressed the natives, through some one of his missionary friends interpreting for him. The men in his office, his servants, all the church, knew that he was a man of God.

Thus he lived, and labored; and thus he was found of the Lord at his coming. It has been a work of love to write thus of him. I would I could set forth more justly his modest, unostentatious worth, his obliging disposition, his Christian virtues. Our mission has met with a great loss in his death. God grant that his mantle may fall on the young brother who now comes to take his place!

"Servant of God, well done!

Rest from thy loved employ:

The battle fought, the victory won,

Enter thy Master's joy."

After the foregoing notice of Mr. Hunt was sent to the printer, a brief letter was received from Mr. Goodrich, of the North China Mission, in which he says: "To you who know the story of his life, there are only two things I wish to write of Mr. Hunt. The first is, that I think the record of the last day will show that of the nearly forty years of his hard-working and useful missionary life, none have been more important and fruitful than the past three. Through heavy trials and deep spiritual exercises, his heart has been

almost overcharged with love, and has flowed over in blessing upon us all. What Bible readings, what seasons of prayer and communion have we had together! Many of his words have burned themselves into my heart, and stir me still with strange power. And the second thing I want to tell you of him is, that he had a ceaseless, insatiable desire to preach the gospel. You know his work was with figures and type. But his desire to *preach* amounted to a passion. 'I think God will let me win some souls for him before I die,' he would say, and his chest would heave, and great tears start, that made for me a rainbow from the love light that shone behind them. A lady wrote him that it was his words that brought her to Jesus. He told me the story, and said, '*I thought I should fly.*' I cannot write here all the burning words he added about the privilege and the joy of leading souls to Jesus; but I thought, and I think, if young men and young women were thoroughly possessed of such love for Jesus and love for souls, how our ranks would fill up. Who shall catch Brother Hunt's spirit, now that he has gone up?"

REV. EPHRAIM W. CLARK.

THE death of this "beloved disciple" was mentioned in the last number of the *Missionary Herald*. He was never a robust man, and having reached the age of seventy-nine, and having been for a few months not as well as usual, it is not strange that the intense heat of the previous week, and the exertion of attending divine service twice on the Sabbath, proved too much for his strength. He sank to his rest at ten o'clock Monday evening, July 15.

Mr. Clark was born at Haverhill, N. H., April 25, 1799, but the family removed to Peacham, Vt., when he was about two years of age. He became hopefully a Christian in 1816 (at Stanstead, C. E., where he was then residing as a merchant's clerk), and soon decided to devote himself to the work of the Christian ministry, probably having more or less in view, from the first, the foreign missionary service. After a course of preparatory study he entered Dartmouth College in 1820, graduating from that college in 1824, and from the Theological Seminary at Andover in 1827. In September of that year he was married to Miss Mary Kittredge, of Mount Vernon, N. H.; on the 3d of October following he was ordained, in company with his classmate, Rev. J. S. Green, at Brandon, Vt.; and on the 3d of November they sailed from Boston, with their wives, and others (sixteen in all), the second reinforcement for the Sandwich Islands mission. The company reached Honolulu the last of March, 1828, and Mr. Clark was stationed at that place, where it was arranged that he should devote a portion of his time to labors among seamen and foreign residents of the place. From 1835 to 1843 he was associated with others in the care of the high school at Lahainaluna, and then, for three years, he was engaged in preaching, and directly missionary work, at Wailuku on Maui. In 1848 he returned to Honolulu to have pastoral care of the First Church at that place. That church soon assumed his full support, and he became a "corresponding member" of the mission.

In 1852, as secretary of the Hawaiian Missionary Society, Mr. Clark went with the first company of American and Hawaiian laborers to Micronesia, to

advise and assist in commencing the mission there. He visited the United States in 1856, and again in 1859. His wife died August 14, 1857; and in September, 1859, he was again married, to the widow of Rev. Thomas Hall, of Waterford, Vt., who survives him. In 1863, having been for fifteen years pastor of the very large First Church at Honolulu, he resigned his pastorate, partly because of insufficient strength, but largely that he might engage more fully in Bible revision. Having spent a year on that work at the islands, he was sent to New York in 1864, to superintend the printing of the Scriptures in Hawaiian by the American Bible Society, — reading the proof, preparing references, etc. Then followed the translating and printing, in Hawaiian, of the Tract Society's Bible Dictionary, and several other books and tracts. The last work, completed this year, was a hymn and tune book for Sabbath schools. Thus he labored to the end for the Hawaiian people.

Having children settled at Chicago, Mr. Clark made that the place of his residence several years ago, and an obituary notice in the "Advance" says of him: "It is comparatively easy to transfer to paper the story of so many proof-sheets read, of so much translating done, of so many sermons preached, or of other specific labors; but to convey any adequate idea of the richness and sweetness, the completeness and fullness of such a life as his, comes not within the limits of word painting. Reticent and modest even to a fault (judging by commonly-received standards) in regard to anything he had done or intended to do, he seldom made any public statement of his doings, or stopped to gather plaudits. He was not one to dispute by the way with his fellow-laborers as to 'who should be greatest.' Like the 'beloved disciple' of old, his aim was always to be near his Lord, to lean upon his bosom, to drink in his life-giving words, and infuse the savor of them into all the make-up of his life. The writer of this article well remembers a statement made many years ago by one of his associates: 'Mr. Clark is not a man to make a great noise, but he is one of the choicest spirits in our mission.'" Professor Fisk, of Chicago, at the close of a brief note announcing his death, remarked: "So has passed away one of the best of men, as we have known him here, who, for more than half a century, has faithfully served the Master in missionary labors, and who has gone to enjoy his reward. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'"

INDIAN HOMESTEADS — THE BROWN EARTH SETTLEMENT.

BY REV. S. R. RIGGS.

INDIAN homesteading had gone on successfully in the Flandrau Settlement, on the Big Sioux, for five years. Some of the people were already perfecting their titles and obtaining their patents. The knowledge of these things caused considerable unrest on the Sisseton Reservation. There was a provision in the treaty of 1867 by which Indians might obtain a title to one hundred and sixty acres of land on the Reserve, — by putting fifty acres of it under cultivation. But that was so difficult that but few could ever own the

land on such a condition. And why should an Indian be required to do more to own a farm than a white man? The greater part of our men became discouraged with the prospect. An opportunity was offered, and an effort was made to have the treaty modified in this respect; but the Senate refused to sanction the amendment.

Thus there seemed to be no practicable way, as the people thought, for them really to become land-owners, but by going off the Reservation and taking land as white men would do. In the spring or early summer of 1875, a number of Dakota men gathered at the Agency and declared their purpose to take this step. The agent discouraged them. He could not permit them, as he understood the law, to take their oxen, wagons, and plows off the Reserve. This announcement delayed them some months; but before the spring of 1876 came, many of them had gone, some turning over the property they had received from the government to the Agent; and others taking it off, as by stealth. In this way the Homestead Settlement on the head waters of the Brown Earth — a little stream joining the Minnesota a few miles below Big Stone Lake — was commenced. At one time, at least three of our native pastors had determined on joining this colony; but finally only one went, Rev. Daniel Renville, of Goodwill Church, as they soon saw that the settlement could employ only one minister.

So far, as a general thing, only our best and most reliable families have gone off. Almost the entire community are church-members. At this time the Brown Earth Church has enrolled 81 members out of the 125 inhabitants. This strong religious element showed itself very soon, in their commencing to build a house for the worship of God. They had not even *entered* their homesteads when the log church was "up to the square;" and the writer was providentially with them when they first met inside its walls to worship.

Then quite a number of the men started off to the land-office, at Sioux Falls, to make entry of their homesteads. Some sold a pony, and some a gun, or a blanket, to raise the needed \$15. This was in July, 1877. As yet they had raised nothing, and their families were in a state of semi-starvation. While they were getting out the logs and laying up the walls of the church, the women and children dug *teepsinna* (prairie turnips) for the men to eat. And now, when their potatoes were in blossom, and the corn of their little patches was silking, they watched with solicitude the great armies of grasshoppers, as they came flying over from the desolated fields in Minnesota. Would they alight or pass over? The good wind of the Lord carried them over, and the corn patches of the Brown Earth people were saved.

We have been quite interested in this effort at native church building; they went about it so manfully and resolutely. They were still living in *teepees*, or "*shacks*," themselves, but they wanted, first, a comfortable place for their religious gatherings. A few letters and a few appeals from themselves and their friends have thus far obtained for them, from white people, about \$200. Their Dakota friends on the Reservation have helped them to some lumber, and thus they have been enabled to carry forward the work.

Early in June of this year, 1878, they had the church roofed and floored and pointed, with the doors and windows in; and on the 9th, they held a dedication service. So far they have themselves done all the work; which is

a cause of gratification to them and of rejoicing to us. They owe nothing on the house, and have a little money on hand, but not enough to finish it for cold weather. They need one or two hundred dollars more.

Some circumstances connected with this movement have been sad. Their poor living has developed a good deal of sickness and mortality among the children, and there are now, oh so many desolate families among these Dakotas! Several that I know have buried *all* their children; others have only buried the *greater part* of theirs. This seems to be a result that follows such a radical change of living, passing up from barbarism to civilization. I do not like to say it is *unavoidable*. It seems to me that they ought to learn to live like civilized, Christian people, before the half of them have died off! But the flour and pork, when they can get them, and the half-starving at other times, are taking the children, and others too, to the grave.

By and by, it is to be hoped, they will get through this hard ordeal of dying, and will learn to live. They will learn some of the ordinary lessons of health. Sometimes there comes to us a real wail, in a letter of inquiry, "How shall we raise our children?" Poor people! They have not learned to be temperate in eating; they have not yet learned to be cleanly; they have not learned to be economical; they have not learned the value of pure air; they have not learned the art of carefully nursing the sick ones; and so death holds carnival among them. May God help them to learn, and help us to teach them aright.

A LIBERAL OFFER FROM ENGLAND.

THE following letter, directed to the American Board of Commissioners for Foreign Missions, has been received from one who will be well remembered as having done so much, by his large donations,¹ to stimulate several English societies to their recent missionary undertakings in the region of the great lakes, in eastern central Africa. The letter speaks for itself and will be read with deep interest:—

"MY DEAR BRETHREN, — I have read the addresses [papers] by your secretaries at the annual meeting of 1877, with great joy; and I believe our Lord will give us a great and glorious missionary revival. But we must pray for it with all our hearts, and continue to pray until the spiritual rain comes in great abundance; and we must mind to do those things which the Spirit seems to put before us as things for us to do, individually. We must not be thrown back by the mistakes we make, but come again to the throne of grace, remembering that God is ready to forgive, and to give us wisdom liberally, and without upbraiding us with not having been diligent and faithful. Our faithful, unchangeable Friend!

"I want you to bring your force and join the ranks of the great army of the Christian Church in Africa, — to come and tell the blessed story of the cross of Christ Jesus, — to declare the gospel, and minister the life-giving Spirit, and win many souls for Christ Jesus, in fulfillment of his great parting

¹ £5,000 to the Church Missionary Society, £5,000 to the London Missionary Society, and £1,000 (?) to the (English) Baptist Missionary Society.

command, 'Go into all the world, and preach the gospel to every creature; and, lo, I am with you alway, even to the end of the age.'

"An endeavor is being made to bring the gospel within reach of all the tribes of Central Africa, by careful apportionment of country or territory, and definition of spheres. If your society will undertake to make the gospel known throughout the area described below, will prayerfully undertake to declare the everlasting gospel promptly, as the Lord may open the way to our waiting, crying, expecting spirits, throughout the area here described, adopting and taking this area as the sphere of your missionary labors in Central Africa, I should rejoice to present to your society a thousand pounds [\$5,000], which the faith and love of Christians in America may increase, as the Christian heart is true and faithful.

"Yours truly, in Christ Jesus,

"ROBERT ARTHINGTON.

"LEEDS, ENGLAND, July 14, 1878."

The territory described by Mr. Arthington, as that to be occupied by the Board, may be found on the small map published in the Herald for April last. It is bounded nearly as follows: by the River Congo, or Lualaba, as given on that map (the Livingstone River, as it is now called by the English), on the east and north, the Ikalemba River on the west, and about the 12th degree of south latitude, on the south,—extending over about thirteen degrees of latitude from north to south, and not far from ten degrees of longitude from east to west.

What answer should be given to such an offer from one not of our Christian denomination, and not of our land? To carry out his plan, the Board must have, in addition to its present means, many times the generous amount offered by him. Are there large-hearted men of wealth in America who will follow up this offer with gifts sufficient for such an effort towards Africa's redemption, and which *shall not diminish* the Board's ability to sustain its present missions?

THE BERLIN CONGRESS AND RELIGIOUS LIBERTY IN TURKEY.

THE Berlin Congress has passed into history. Whether we regard the august assemblage in the foreground, the diplomatic representatives of the great powers of Europe, or the dark background made up of three millions or more of armed men, with "the fringe of Cossacks" and Sepoys, and iron-clads in the offing, or the results to one of the great empires of the world, and the religious faith which it has upheld,—however regarded, this Congress is one of the great facts of the century.

At the opening it seemed that opinions were likely to have weight only in proportion as they had regiments and iron-clads to enforce them; but as the deliberations went on juster views began to prevail, and the results reached, though by no means clear of selfish considerations in some quarters, are a grateful surprise to the world. Russia has shown a magnanimity for which she has not had the credit, and England has assumed a character little anticipated, as the Protector of the Ottoman Empire—at least of what is left. Best

of all, there has been a recognition of the rights of conscience, and an expressed purpose to secure religious liberty to all classes, coming out again and again in the terms of the treaty, that is full of encouragement to all friends of missions. Thus in all the changes that are passing over the empire the great interest of all is cared for, and the way opened for the free development of those principles introduced by American Christians, for the regeneration of the millions so long in subjection to the bigotry and superstition of a corrupt Christianity, and to the still harder bondage of Islam.

The following portions of a letter from a well-known and highly esteemed American clergyman, now residing abroad, will show that the officers of the American Board have not been indifferent or wholly inactive spectators of events transpiring in the East. They have endeavored to bring some influences to bear upon European governments and diplomatists, which it was hoped might not be, and which would seem not to have been, wholly without effect in securing religious liberty and increased facilities for Christian effort in the Turkish Empire.

"DEAR SIR, — I am happy to inform you that the honorable mission which was intrusted to me by the Prudential Committee of the American Board has been fulfilled in a manner which I trust will prove satisfactory to the Committee, and which is highly promising for the great interests which the Committee have in charge in the Turkish Empire. Though the proceedings of the Congress have not been, as yet, officially divulged, it is well understood that the Treaty of Berlin, sanctioned by all the Great Powers of Europe, will contain an express stipulation for the absolute freedom and equality of religions, in each province which has been under the consideration of the Congress; and probably a recommendation to the same effect for the whole of Turkey. I will briefly recount the steps which I have taken in the interest of the American Board.

"1. Immediately upon receiving your letter, in March last, I prepared a memorandum of the work of American missionaries in Turkey, in its bearing upon the enlightenment and civilization of the different races of the Empire. In a condensed but comprehensive form, I set forth such facts as would be likely to interest civilians having in view the pacification of Turkey, and the future safety and harmony of her subjects, of all races and religions. That is, from a civil and social point of view, I gave prominence to those aspects of the case which might well concern a body of statesmen met to discuss the future of an empire.

"To accompany this memorandum, I prepared a letter describing the constitution of the American Board, and its unsectarian character. To this I appended, strictly in my own name, three suggestions to be presented to the Congress.

"In these three general propositions, and especially in the last, I sought to embody all that could be desired for the security and permanence of religious liberty.

"This memorandum, letter, and petition I put into the hands of His Excellency, Count von Radowitz, the Minister of Germany to Greece, a gentleman familiar with the East, and having an intelligent sympathy with the educational work of our missions in Turkey. Minister von Radowitz gave the

courteous assurance that the subject of these papers should be laid before the Congress, and added his strong conviction that a provision for religious liberty would be embodied in the new treaty. He has had the important office of formulating business for the Congress, and has seen his expectation in this matter fulfilled by that body.

"The same memorandum, letter, and petition I addressed to the Right Honorable the Earl of Derby, then Her Majesty's Secretary of State for the Foreign Department, and I had the satisfaction to receive from him the assurance that 'their representations should be borne in mind by Her Majesty's Government,' in the negotiations of the Congress. All this was in March.

"II. As soon as the plenipotentiaries of the powers, designated to the Congress of June 13th, arrived in Berlin, I waited upon the principals with copies of the same memorandum, letter, and petition, for their personal consideration. The Earl of Beaconsfield, Monsieur Waddington, and Count von Bülow by letter, and Count Andrassy in person, made a friendly acknowledgment of the papers.

"III. The day following, I received from you four sets of Dr. Anderson's 'History of the Oriental Churches.' One set I sent to the Earl of Beaconsfield, another to Monsieur Waddington, a third to Count Andrassy, and the fourth to Count von Bülow. These books were acknowledged in a cordial manner, and Monsieur Waddington expressed his gratification at finding in them the names of several missionaries he had met in the East.

"IV. A fortnight ago, I received from the Evangelical Alliance in America a Memorial to the Congress for religious liberty in Turkey, which I transmitted to the body in due form.

"I am now able to state, upon official authority, that all these documents, as well as a set of the books, were *laid before* the Congress and favorably received. The action on religious liberty I have stated above. In terms, if not in extent, this is all we could desire. We may well rejoice in what has been gained; and I am grateful that, in a retirement enforced by physical conditions, I have been able in any measure to serve you in so good a cause.

"With respects to the Committee,

"I am, yours truly,

JOS. P. THOMPSON.

"BERLIN, July 6, 1878."

THE MONTH OF AUGUST.

THIS is always the critical month with the treasury of the American Board, as it is impossible to know, even to the last day of grace, what looked-for payments will fail us, or what unexpected friends may appear.

If every church which has not sent a donation during the preceding eleven months will be careful to send that donation during the twelfth month, and if every church will make sure that the donation of the present year certainly does not fall below that of the preceding year, we shall come into port with flying colors. But a large number of churches, as thus far reported, have failed to equal the donations of last year, each by a few dollars, and a considerable number have failed, as yet, to send any contribution during the year, the aggregate deficiency amounting, at the commencement of August, to about \$19,000.

We must therefore hope that those faithful friends who never forget us, and who are praying with unusual earnestness, and some faith, as the year draws to a close, that somehow we shall be able to report no new debt, will quietly send in those hearty additional gifts which must meet the lack of others. Were it not for those churches which make sure, each year, that their contributions steadily advance, and for those generous donors who, with a self-sacrificing spirit, give once and again, and still again, to guard against a threatening deficiency, our embarrassments would be serious indeed. May God multiply the number of such churches and friends a hundred fold, and reward them according to promise, in the same proportion!

During the month of August, in 1877, we received about \$81,000. We need to receive not less than this amount during the present month. Even then it will cost severe retrenchment in necessary expenditures to close the year without a debt. *One hundred thousand dollars* received the present month would insure such a hallelujah anthem at our approaching annual meeting, and give us such an impulse forward for another year, that possibly the song would be heard even in Northern China and Central Africa.

ANNUAL MEETING OF THE BOARD.

THE Sixty-ninth Annual Meeting of the A. B. C. F. M. will be held at Milwaukee, Wisconsin, commencing Tuesday, October 1, at 3 o'clock p. m. The annual sermon will be preached on Tuesday evening, at half past seven o'clock, by Rev. Jacob M. Manning, D. D., of Boston. A notice by the committee of arrangements, on the last page of the cover of the Herald, should be regarded by all who expect to attend the meeting.

ITEMS FROM THE MISSIONS.

MR. SPRAGUE wrote from Kalgan, *North China*, May 22, in regard to the annual meeting of the mission: "Mission meeting is over. For many reasons it has been the best meeting we have attended, partly on account of our pleasure in meeting and welcoming our new brothers and sisters, with their warm, earnest, loving hearts, — Messrs. Ament and Roberts, with their wives, and Mrs. Pierson, — but even more because of what the Lord has done for us in saving souls. Humble thanksgiving, with longing faith and hope, have pervaded our devotions, all these ten days. I trust we all go back to our work strengthened."

Mr. Williams, also of Kalgan, reports five members received to the church there in April, after the station report was made up for the year. The school-teacher, a member of the church, and "a great help in meetings," died of typhus fever in March.

MR. BLAKELY, of the *Foochow Mission*, wrote from Shao-wu, in April, that they had received three to the church there since the previous June, including a helper who had been excluded, but now seemed truly penitent.

He refers to the painfully common use of opium by the Chinese, saying, "I am told that at least three or four tenths of the adult male population of Shao-wu use it."

MR. RENDALL, of the *Madura Mission*, wrote from Madura, June 10, saying: "When on the Hills, on talking over the matter of additions to our numbers, I found that there had been already, this year, an addition of 1,500 to our congregations. The continuation of the famine in our district renders it impossible for us to collect much among the people. The fact is, the locusts seem to be everywhere, and now the price of grain is as high as ever. The people are in great distress. It will be a fearful struggle to keep up our boarding schools. May the Lord send needed relief."

MRS. COFFING, of Marash, *Central Turkey*, reports the recent formation of a Young Men's Christian Association at that place, which seems to have been, so far, very active and useful: "The 'Committee on Visitation and Work' have had three different sets of helpers. 1st. Those whose special business it was to look after the orphans, and those unable to find work. 2d. Those who had as their charge persons calling themselves Protestants, yet seldom attending the week-day services of the church. 3d. Those charged to see that the members of the Association were regular in their attendance at church services and at their own meetings. The 'Committee on the Sick' made in December nineteen visits, in February twenty-one, in March nineteen, and in April twenty."

MR. BARROWS, of the *Western Turkey Mission*, writing from Constantinople, July 17, refers to the "Home" as follows: "The examinations of the Home School, preparatory to the summer vacation, closed last Thursday. They were in all respects most satisfactory, reflecting credit both upon the ladies who have the care of the institution and the pupils that have been gathered into it. Could the ladies of America, who have put this school on such a solid foundation, have been present at this gathering of some of the first fruits of their generosity, I am sure they would have felt a just pride in what, through the grace of God, they have been enabled to accomplish here. This school is one of the noblest institutions in any land. It only remains now that it be steadily held to the realization of its proper object, namely, the thorough Christian education of such young ladies of the capital as will appreciate the value of what they get, through the expense which they are obliged to incur. Then, as a school of high order, it cannot fail to become a powerful auxiliary to more direct missionary institutions."

LETTERS FROM THE MISSIONS.

Mission to Western Mexico.

READERS will be glad to see the following letter from Mr. Edwards, of Guadalajara, very little intelligence having

been received from that field for several months. Mr. Edwards has no associate, and has little time and strength for writing. This letter was not directed to the Secretary of the Board, but to friends to

whom he had promised to write, and who were requested to send it to the Missionary Rooms, to save him the labor of writing again at such length. It is dated May 31 :—

THE STATION, GUADALAJARA.

"Guadalajara is situated on a large plain, hemmed in on all sides by mountains and high hills. It is held to be, upon several considerations, the second city in the republic. Its population at present numbers about 50,000, perhaps more. It is a bishop's see, and has about thirty churches and a large cathedral, which the Roman Catholics here consider very grand. It has a large hospital, and three or four colleges, one of which at least is to a considerable extent free from fanatical influence. The state is large, covers over nine thousand square leagues of land, and has more than two hundred thousand inhabitants.

"This city, years ago, was the centre of a profitable trade, having extensive traffic with other large and important towns and cities, which raised the political importance of the place. Those days are passed. Repeated revolutions, political intrigues and disturbances, Romish plots and abuses, and bad faith of every description, have nearly ruined every branch of honorable trade within the limits not only of the city but of the state as well. What flourish here at present are the cigar and wine trades; the usurer is doing a lucrative business; and the Romish clergy draw, still, a large amount of money from the ignorant and superstitious. In other words, what is calculated to ruin humanity thrives in Guadalajara."

PROGRESS IN THE MISSION WORK.

"But I am happy to say that the gospel, which is calculated to regenerate and elevate humanity, is making some conquests here also. It continues to advance. Until the end of last year we held our meetings at our own private house, in an upper story. Many did not like to attend, owing to that, and kept away from hearing the gospel. Others, after coming once, twice, or more, would get tired of

ascending the stairs leading up to where we lived, and would repeat their visits very seldom, if at all; so that, as a rule, the attendance at our meetings did not consist of all the members of the church even, and very few fresh ones would be present. It was obvious that such a state of things would prove, in the end, very prejudicial to the interest and progress of the good cause; so we endeavored to secure a more convenient place, which we had ready by the first Sunday of this year. This place is conveniently located. Since our removal to it we have been greatly encouraged by increased numbers in the congregation, which has already more than doubled. The room is capable of holding seven hundred, perhaps eight hundred persons, and if there were more laborers in the field, we would fill it before long. We hope soon to baptize thirty or more adults. Our prayer is that they may be abundantly baptized from on high."

TRIALS.

"Carrying on the work here is attended with many trials. Not to speak of the continual effort that must be put forth to awaken in those who come in contact with us a true sense of what is right and what is wrong, of what is good and what is bad, of what they owe to God and to their fellow men; not to speak of the vigilant watch that we must keep over the members of the church, that they may not fall into erroneous beliefs and return to sinful habits; I will refer only to ways in which our meetings have been disturbed and molested by the Roman Catholics, since we commenced holding them in our present room. The first Sunday we entered, — which was also the first Sunday of the year, — the moment we began to sing a crowd gathered, and the place was very soon nearly filled. There were also crowds in the street and about the windows. Not being able to trust much to the government for protection, we took care to post a few faithful men from the church, to preserve order in and outside of the room. In case of disturbance they were at once to call the attention of the authorities.

"But our danger was so great that Sunday, and indeed is so still, that we dared not trust in man alone. God was then, and is now, our refuge and strength, and our very present help in trouble. His cause we were advancing, his kingdom we were extending, and to him we applied for protection; and thanks be to his great name, he did not disappoint us. Sometimes the enemies would curse, mock, and threaten, but they were not permitted to do us any harm; yet they have not ceased in their attempts to molest and trouble us. The second Sunday we were in the room, a man of decent appearance came near the window opposite to where I stand, and coughed so loudly and so constantly that I had to desist from preaching until he would cease or go away. But as he seemed not disposed to do either, I sent out to beg of him the favor of moving from that place. Very soon his insolence became equal to the cough he pretended to have, so that in the end we had to send him to prison. Another Sunday, when I was near finishing my discourse, a crowd of soldiers came in, kept their caps on, and smoked their cigars at a great rate. One of them held an image up above the rest of his comrades so that I might see it. I finished my discourse, and as they did not make much noise, I thought I would say nothing to them at the time, hoping for an opportunity after the meeting; but just as we were closing the service, an officer called them out, whom they rather reluctantly obeyed.

"There is a barrack right across the street from our place of worship, with a high wall between it and the road. The soldiers, for two Sundays, occupied themselves in throwing stones over this wall with the intention of striking Protestants; but in that they did not succeed. During meeting we would hear the falling of rocks outside, that was all. I wrote about these abuses to the general in charge of the soldiers here, and he very promptly put a stop to them.

"The fanatics sometimes send drunken people to our meetings, that they may disturb us by their talking and singing. They gather together all the dogs they can manage, and set them to barking, or

they put the poor brutes to fighting each other, and in this way make it difficult for us to proceed. Also, fanatics who consider themselves swift of foot run past our door and windows, insulting me at the top of their voices. One night, not long since, when we were at a prayer-meeting, an officer of the regiment quartering here came on horseback to the door, where he entertained himself by mimicking my preaching. But it is useless to mention all the means they employ to molest us; it would only make my letter tedious. Of one thing I can assure you, that all this makes it very difficult often to preserve the spirit of devotion, and, indeed, difficult to recall the attention of the audience once so disturbed. May the Lord enable us to be patient and persevering in his good service."

WORK IN THE VILLAGES.

"The work at the *Pueblos*, or villages, is also progressing. Many of these places, some of them large, are opening their doors to the gospel, and calling for evangelists to preach to them. At the beginning of this year we started a congregation at a place called Hajomulco (Ha-ho-moolco). Two brethren volunteered to attend the meetings there every Sunday, to preach; and though they have seven leagues to travel, they have failed only a few times. These two men follow their trade during the week, and start on horseback Sunday morning for Hajomulco to carry on their evangelistic labors. They have succeeded in gathering quite a number of faithful adherents, and I hope to be able, before the end of the year, to establish a church there of fourteen members. The priest said, a week or two ago, that every Protestant in the place should perish by the poniard. There may be persecution.

"At another village, Salatitan, two leagues from here, I trust we shall have the great joy before long of establishing a church of about twelve members. The Protestants there have already suffered persecution, the priests have the authorities entirely in their favor, the chief of police goes about the place with them to

help in collecting money towards the feasts of the saints, and, at their bidding, this same power breathes out threatenings, and sometimes more, against all who do not worship the Virgin Mary. A few months ago the brethren there were collecting materials for building a little church. One of them had gotten together nearly enough sun-dried bricks to build the walls. This drew much attention and roused the fanatics more than ever against him, and they determined on his destruction. So one night, when he and his family were asleep, the adorers of the saints set his house on fire. The flames soon increased so much that they drew attention, and a friend of this brother, although not a Christian himself, said he could not suffer him to perish, and with great difficulty aroused the family and got them all out, just before the house became a blazing heap. But they have not been able to drive the gospel from the place, and the Christians are beginning again to prepare materials towards the church they have set their minds so much upon.

"The Roman Catholics have this year redoubled their opposition. Through all the churches they preach against us. The faithful are forbidden to *look* at our papers and books; they are warned against our witchcraft and prayers, and are commanded not to converse with us. If they do, they are excommunicated by what is called the 'Holy Church.' Vague rumors fly about very often, that 'next Sunday the Protestants are going to be attacked while at their meeting.' Such rumors never fail to thin our congregation, but in a few Sundays they rally again, and more attend, perhaps, than ever before.

"It is marvelous to me how the Roman Catholics fear the plain teaching of the Bible, — how it rouses them; how it enrages them; what a panic it spreads amongst them! There are, in Guadalajara, atheists, pantheists, spiritists, whatever you may think of, almost, but it is not against these the Romanists direct their shafts, but against the Protestants, who advocate the general reading and study of the Bible; against Protestants,

who preach Christ as the only Mediator between God and men; against the accursed Protestants, who say that man is *justified by faith*! O what a horror the Roman Catholics have of the doctrine of justification by faith! A few months ago they started a large weekly paper to defend their cause against us, in which they insult us, and say all manner of untruth about us. This compelled me, for several reasons, to publish a small paper every week, to explain our doctrines and intentions, and show the error of what they say. The Christian courage and spirit showed in our arguments and language have opened the eyes of not a few, and have done much good to our cause. Their weapon is not the one to resist the one we wield, which is the sword of the Spirit, — the Holy Word. This is invincible."

Japan Mission.

AN INTERESTING STORY — THE WAY OF THE SPIRIT.

MR. DE FOREST wrote from Osaka, June 3d: —

"I do not know when I can get another opportunity, if I neglect the present one, to tell you a little story of unusual interest to our Christians here in Osaka.

"Twenty-five years ago, several dozens of miles from here, in a large place called Tango, a death occurred in an important family, of ability and wealth. Not much was thought of it, since people must die, and the loss was banished from the minds of the friends by the usual empty Buddhist ceremony and plenty of sake-drinking. You may know that the Japanese divide the years into cycles of twelve, each one called after an animal, 'Rat, Bull, Tiger, Hare,' etc., and it was written over the dead, that he was separated from this world in the tiger year. Well, nothing more was thought of it until the tiger year came around again, and then the husband and father sickened and died. Superstitious as the Japanese are, the family and friends could not fail to be deeply impressed with this second death; and though the loss was gotten

over in the same way as before, two tombstones belonging to one family, with the tiger year inscribed on both, were enough to make that year a fated one in that household. Nothing farther of interest occurred during that cycle. The widow, a woman of energy and directing power, carried on the silk business, and prosperity followed her plans until the dreaded and fatal tiger year again came along, with January, 1878. At New Year's, all through Japan business is suspended, and the people give themselves over to unrestrained merry-making and indulgence. But among the outwardly merry there are always some with heavy hearts, concealing a sorrow or dread, and, by concealing it, trying to deceive themselves into believing that it is gone forever.

"This Tango household also had the sake to treat their friends and callers; but within the three days set apart here for New Year's celebration, they met to talk together about the dread that they could not shake off. 'Whose turn is it to die this year?' was the question opened. What the talk was I do not know; but it resulted in this: The old lady, with the hopeless resignation that Buddhism often gives its followers, volunteered to consecrate herself to death, that the younger ones of the family might live on, as was fitting.

"When this was agreed to, though no doubt with earnest protestations of horror from all the rest, she determined to make a pilgrimage to the centre of idolatry, the province of Ise, visiting celebrated temples by the way, and scattering generous gifts to the gods, that thereby, with a clean heart, she might meet her fate. Attended by a single servant she stopped in Osaka about three months, and put up at the house of old friends, who, in the leadings of God, happened to be the lately baptized old man and his wife, whose gilt god-picture I sent you not long ago. That night, for the first time, she heard about the Christian religion from a believer. She tarried another night to hear, in amazement, her old friends talk about this way. That they had torn down their idol shelves

and discarded the old religions, that they dared openly to profess a way that she had been taught to dread, and that they seemed to be so full of delight in their new religion, these things led the old lady to say, on the third day: 'The weather is raw, the roads are bad. If the servant wants to pilgrimage it through to Ise, all right; I will stay till his return and learn this way.'

"She heard for a week, and gave a dollar to the church; two weeks, and she must buy dozens of parts of the Bible and other religious books to take back home as presents; another week, and I heard she had given a dollar to the girls' school, and another to the church; and, I think, she gave still another towards supporting a Coolie whom the Christians had found dying some twenty miles from here and had put in their hospital. Another week, and it was arranged that, since she hardly dared go home and face all the questions that would multiply upon her, the old couple with whom she was staying would return with her, and help her tell the new, *old* story.

"They have been, and after five or six weeks have returned. They say that their story made a great commotion, but the *altered life* of the old lady seemed to make the deepest impression. From being an exacting, quick-tempered person, she is careful not to speak biting words; and besides the books, she has given away dollars upon dollars to the poor around her. More than that, she has arranged that one of the students from Kioto shall be her guest during a part of the summer vacation, to teach her and others more of the way of life; and when the fall comes, she will lead others who may believe to Osaka to request baptism.

"This is a poorly told story for one that has given us so much satisfaction. We trust this woman, self-condemned to die, has been elected to eternal life."

North China Mission.

PROTESTANT MISSIONS IN CHINA—THE PROSPECT.

THE report of the North China Mission closes with some reference to the

progress hitherto, and the prospects for the future, of evangelizing efforts in that empire, thus :—

“It is now seventy years since Protestant missions were begun in the Celestial Empire. The history, for these two generations, has been largely a history of preparation. The Chinese do not yet desire Christianity. They do not invite us to plant the shining cross upon every hill and in every valley. Much of the labor expended here resembles the task of tunneling a sand-bank. The effect of mission work has often seemed to be transitory as the morning cloud and the early dew. It has been ‘the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea;’ and has often left no trace behind. But ‘he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.’ In due season we shall reap if we faint not. And what is due season?”

“An iceberg comes slowly drifting down from polar latitudes into the temperate zone, vast as a floating mountain, borne slowly onward by oceanic currents, yet with an irresistible momentum sufficient to crush all the navies in Europe. In due time it strikes the course of that river in the ocean which we call the Gulf Stream. It does not deviate from its line of advance; it does not pause in its majestic march; it does not even slacken its speed. Yet, deep at its base, below human observation, it is slowly corroded by the warm equatorial current. At length its centre of gravity is reached, the mass totters to its fall, its towering pinnacles dip beneath the waves, the huge and shapeless ruin floats onward for a time, growing smaller by slow degrees as its substance is dissolved, and at last it disappears forever. This is but an historical sketch of the religions with which Christianity has measured its strength. It is the history of the religions of Greece and Rome, of the religions of the barbarians who subdued Europe, but who were themselves subdued by the cross, and it is the history of the religions of Polynesia, of Madagascar, and of the Sandwich Islands. It

will yet be true of the religions of India and of Japan; and it is a prophecy of the fate of Mohammedanism and of the effete religions of China.”

DECAYING TEMPLES.

“There is in some respects a striking analogy between the religious belief of the Chinese and the temples which are the expression of that belief. Many of them were originally structures of great magnificence, adorned with lustrous lacquer, emblazoned with gilt in intricate and arabesque patterns, capacious in area, beautiful in situation, the product of the energies of multitudes of believers in the systems of faith which they represent. Some of them, erected no one knows when, how, or by whom, representing no one knows what, still retain a certain shabby splendor. But the greater part are now melancholy shrines of obsolescent superstitions, decayed and dishonored, broken and polluted, altars whose fires have been suffered to expire, never to be rekindled. For the most part those which are connected with the Confucian system are the only ones which are kept in repair, for the Confucian system is the only one which has a strong hold upon the people, and the tenacity with which the nation cling to this system is not due to the fact that it is a system of faith, but to the fact that it is a system of civil service.

“The religions of China resemble her temples in their origin, their development, and their decay. The origin of these structures, stretching back into the remote past, has been forgotten. Their development has been a history of disintegration. Without constant repair, they soon lapse into ruin. The thin veneering of adornment has long since fallen away, leaving exposed the deformity of filth. The temples and the systems which they represent are crumbling to decay because they rest upon nothing. Into the great problems of human destiny these systems have made excavations both narrow and shallow, and have filled them with the sun-dried bricks of human philosophy; and upon these foundations they have builded. No elab-

orateness of workmanship, no grace of design, no occasional finish in details, can save them from their inevitable fall. In their place will one day — a day not, perhaps, so distant as some of us suppose — arise the perfect temple of Christianity, adapted to the spiritual wants of all men in every age, for it is a temple whose builder and maker is God. Once established, every year adds to its strength. Revolving ages cannot disturb its immovable foundations. It stands upon the Rock of Ages."

CHINA AS A MISSION FIELD.

Mr. Chapin, writing from Tung-cho, May 20th, refers to efforts, commenced and proposed, looking to the Christianization of Africa, and says:—

"While with all my heart I wish success to every such proposed forward movement, if only one can be attempted, there seems to me to be no question which should have the preference. I must express my decided opinion, that if you look forward fifty or one hundred years, there is no mission field in all the world which gives promise of such grand results as China. And the interior was never so open as now. Pour in your men, and you will never regret it. The action of the Board in Buffalo, eleven years ago, was not that of wild enthusiasm, but of sober conviction. If it was not, it ought to have been. Let it be re-enacted, and carried out to the letter."

FAMINE AND SICKNESS.

"Our late meeting was a very pleasant one. The only cloud thrown over it was the dreadful famine. Two brethren were kept away by the exigencies of the relief work. Since the meeting others have gone to engage in it.

"Pestilence follows in the wake of the famine. Typhus fever is very rife all through the country. Within a week we have heard of four deaths among missionaries in North China, an event utterly unprecedented in this usually healthful climate. Rev. Albert Whiting, engaged in relief-work at Tai Yuan-fu, a missionary of the Presbyterian Board, located in Nanking; Rev. W. N. Hall, of the Meth-

odist New-Connection, at Tientsin; Miss Campbell, of the American Methodist Mission in Peking; and Miss Dedrickson, living in the family of Rev. Mr. Collins, of the [English] Church Mission, Peking, have all died of fever. We are pleading with God that he will arrest this fearful scourge."

RELIEF WORK—ITS INFLUENCE.

Mr. Smith, of the Tientsin station, wrote on the 13th of May:—

"Famine relief constitutes a very important item of our work; and we hope that its influence will be marked in reaching and winning men. The relief, begun early in February, by Mr. Stanley, was taken up by Mr. Porter and myself about the middle of March. After a month we came home, expecting Mr. Stanley to return; but as he was unable to do so at once, Mr. Porter turned back almost immediately, and remained in Shantung until late in April, when Mr. Stanley went again. Now that mission meeting is over, I am expecting to go out again, with more funds, and Mr. Sheffield has promised to accompany me. The work which we have carried on has been on the largest scale of any relief work in this part of China, except that in Shansi. Our plan has been to take the most destitute and help them through to a time when there is a possibility of getting food of their own. When Mr. Porter came in we had between 3,000 and 4,000 on our lists, and I presume Mr. Stanley has greatly extended the number. We found the people eating bark and leaves, every kind of grass, and refuse ordinarily reckoned and sold as manure. Their gratitude was marked, and the effect of the relief cannot be otherwise than great. We were besieged with invitations to preach in dozens of villages, and at one of our services there was no room for church members, because of the multitudes from outside villages. Although there is as yet no general interest, perhaps, in the gospel as such, there was never so much willingness to hear it. To the uneducated Chinese, the help which we bring seems little less supernatural than did the loaves and the fishes to the

four thousand. And the opportunity of using the physical as a step to the spiritual is one to be improved to the utmost. It is with this view that we make all other mission work subservient to this, while the season lasts, in the almost confident assurance that in due season we shall reap. What the harvest may be, we cannot of course venture to say, but there is every indication that the famine may be the means of introducing Christianity to regions where it had never taken root before."

THE BRIDGMAN SCHOOL.

Many readers of the Herald will be glad to see the following extracts from the report of this school — the Girls' Boarding School at Peking — presented to the North China Mission at its recent annual meeting:—

"The past year commenced under rather unfavorable circumstances for the school. About the middle of April Miss Chapin was prostrated with typhoid fever. Although the severe illness was not of long duration, her convalescence was slow, and as soon as she was able to travel, her physicians ordered her to Chefoo, where she remained all summer. During the months of her illness and absence, the entire charge of the school devolved upon Miss Diament. She held the school together and cared for it so faithfully, that the long absence of the other teacher was seriously felt only in the necessary suspension of her classes. When the school reopened in September, after the summer vacation, Miss Chapin was able to be in her place, with health and strength fully restored.

"There have been but few changes among the pupils. Our number still remains nineteen, the same as at the close of last year. We have the promise of another soon, which will make up our full number. In this time of distress, were our accommodations more ample, we should undoubtedly be able to fill them; and probably with a better class of pupils than we can usually reach.

"During the year the pupils have, for the most part, been faithful and diligent in the performance of their duties, and

in the case of some of them, there has been marked improvement in this respect. During the week of prayer, and since that time, there has been a quickening of religious feeling in the school. Those who last year expressed their determination to give themselves to the Saviour have held to their purpose, and throughout the year have been counted among the Christians, and have been ready to take up Christian duties. Seven, in all, have expressed their desire to confess Christ before men. Of these, six have just been baptized; the other one has been hindered by the opposition of her friends. She still hopes they may in time relent, and consent to her uniting with the church; but in any event, her purpose is fixed to trust the Saviour and follow him. The school-matron has also recently been baptized. Twelve of our pupils are now numbered among the followers of Christ."

Ceylon Mission.

CANDIDATES—YOUNG BRAHMIN CONVERT.

MR. W. W. HOWLAND wrote from Oodooville, April 26th:—

"There are a number of inquirers in the villages and in the school, who are candidates for admission to the church. You will remember the Brahmin boy of Carative, who left his mother and his home, together with his inheritance of office and property, to become a Christian, nearly five years ago. He finished his course of study in the training school last year, but remained at Tillipally till a little after the close of the year, receiving his board in connection with various services rendered in the school and out. He suffered from sickness during the rainy season, and I feared he might not be able to engage actively in mission work. At the beginning of this year it was thought well for him to come here and enter upon village work, going out with the pastor and catechist. He has succeeded better than I expected. He loves the Bible, loves to study it, and to make it known to others. He is diligent and faithful, and has en-

joyed almost uniform good health since he has been here.

"His mother visited him recently, as she does from time to time when there is a heathen festival in the vicinity, to which she can come as an excuse for seeing her son. She always comes very privately, after dark, that her coming may not be known. Formerly she would come to some place in the vicinity and send a servant to call her son, but this time, and the time previous, she came to our house. Mother and son seem very much attached to each other. He had a long visit with her alone in my study. When she left she took Mrs. Howland's hand (which would usually be considered a pollution by a Brahmin) and said, 'He is your son.' She did the same to me; and indeed he seems much like a son to us. The attachment is mutual. We inquired of the son about her after she left, and whether he asked her to come and live with him. He said, 'Yes, but she replied, It is your fate to go to that religion and mine to remain in this.' She said the same concerning her own fate to us, touching her head as she said it. (The belief that the 'fate' of individuals is written on their heads, in the writing-like sutures which join the parts of the skull, is universal among this people.) . . . We have hope that the mother may yet be saved in answer to his earnest prayers for her. He has not ventured to go to his native island since he left, when funeral ceremonies were performed for him as for one dead."

Eastern Turkey Mission

MATTERS AT VAN.

A LETTER from Dr. Reynolds, of Van, dated April 26th, reached the Missionary Rooms, July 8th, too late for the August Herald. A few extracts from it will serve to show that the mission work at that place has been less obstructed by the war than might have been expected:—

"We are truly grateful to our Heavenly Father, who has kindly kept us in safety through all the dangers of the

war now past, allowing no harm to come to persons or property. Hardly any other city so near the seat of conflict, and so surrounded by hostile Koords, has suffered so little as Van, at least since the war actually began.

"If in such disturbed times actual retrogression has not occurred in our work, it is certainly cause for gratitude. Of course the state of the country has not admitted of touring, but this has not involved the neglect of outstations in the Van portion of the field, as Agents is the only one established. As circumstances left us without a native preacher in the city, Mr. Barnum and I have found opportunity for steady Sabbath preaching at the two chapels. We have also given lessons during the winter to a few hopeful young men, thus bringing them more or less under our influence. Both the native brethren and ourselves have felt the importance of having a native preacher, and as soon as possible, a pastor.

"The progress in our work during the past year has been rather without than within our community. The process of enlightenment is certainly going forward in the old church. A considerable body of young men, who have been brought under our influence in various ways,—by being in our classes, attending our services and calling at our houses,—and who are in entire sympathy with us, seem honestly convinced that they can accomplish more by remaining in than by separating from the old church. They have formed themselves into Sabbath classes for the study of the Bible, and many of them seem to be sincerely seeking the truth. It is even possible that some of them are renewed. Some twenty copies of the Bible have been sold, since the year came in, by men of this class. We watch the movement with much interest.

"We have been a great deal isolated this winter by the irregularities in our postal arrangements, but the deficiency has been partly supplied by the kindness of our Persian friends in sending us telegrams and newspapers. We are especially cut off from communication with Erzroom."

THE MISSES ELY — PARTING WITH PUPILS.

Partly at their own charges, the Misses Ely have been engaged in faithful and very useful work at Bitlis for the last ten years. Regard for their own health, and other circumstances, constrain them now to come on a visit to their native land. Mr. Knapp accompanied them as far as Erzroom, on their way, and wrote from that place June 15th : —

“The Misses Ely have written you their reasons for going now to America. They have found the missionary work of such a blessed kind that they have continued in it ten years, and now they felt very loath to take rest, and almost regretted the circumstances that compelled them to go at all. They have done a good work in the Bitlis field by their girls’ boarding-school. Of the eighty or more that have been connected with this school, *one fourth* have been received into the church, and several more, I doubt not, are worthy to be received. The instruction has been of a decidedly religious character, while, as at Mount Holyoke, the pupils have been taught the essentials pertaining to domestic life.

“A great and increasing interest in the school has been manifested by parents, and the school has secured a *prestige* in public estimation that is rendering female education very popular; so much so, indeed, that the young ladies were having applications for the admission of more scholars than could be accommodated. As evidence of the attachment of the pupils to their teachers, I may state what I witnessed on the morning we left the city. All the pupils, accompanied by many of their mothers and female relatives, walked for half an hour to escort their teachers; and on bidding them good-by, some of them, at least the graduates, threw themselves upon the teachers, and sobbed aloud, as if their hearts would break! They were genuine mourners, and it was an affecting sight. I might add that there was also a company of men — merchants and artisans — who extended their walk much farther, and thus testified their appreciation of the services these ladies had rendered. Even blind Marnoog, led by his little son, was

almost the last one in the straggling company that gave the parting hand; and I noticed all expressed the hope that they would return to Bitlis as soon as practicable.”

STATISTICS.

Statistical returns from this mission, for the last year, show the addition of 94 members to the 33 churches, by profession, a total membership of 1,804, average Sabbath congregations of 7,099 at 103 preaching places, and 4,231 pupils in the various schools. Mr. Parmelee, sending the statistics, writes : —

“On comparing the footings with those of the previous year, we see that in nearly every particular there has been a small falling off. The number of Sunday-school scholars, however, has advanced from 3,981 to 4,396. But when we consider that during the past year contending armies have swept over large districts of our mission field, that wild Koords have swarmed over and ravaged extensive regions, and that crushing war levies have prevailed in every part, it is more a wonder that the figures are so nearly up to the standard of the previous year than that there is some falling off. Indeed, if the returns had been as full as when posts were undisturbed and communication was not subject to war risks, some figures which now fall below would doubtless have risen up to or exceeded those of the previous year. The surprise is greatest that the pecuniary contributions have only decreased from \$6,454 to \$5,996, or about seven and a half per cent. Considering the depression in business, the financial derangements caused by large volumes of depreciated paper money, the numerous taxes and exactions of various kinds consequent upon the war, and the depredations and ravages of war itself, we may say that this is a remarkable result. Now that the war is past, we hope that under new arrangements the work will go forward more rapidly than ever. We are watching the indications of Providence with more especial reference to the eastern portion of the field, in the hope that an entrance may be effected within the borders of Russia.”

Western Turkey Mission.

REVIVAL AT MARSOVAN.

THE annual report of the Marsovan station, presented at the late meeting of the Western Turkey Mission, after briefly alluding to the effects of the war, gives a very gratifying account of recent and still continued religious interest at that station:—

“We are thankful that while war has been desolating both the eastern and western parts of the empire, it has not come near our borders. We have seen something of the excitement caused by great numbers of men hurrying to the front, and have been called to sympathize with a people terribly burdened by the manifold taxes and exactions rendered necessary by the war, and scarcely less burdened by that which was not at all necessary, namely, the stoppage of ordinary traffic, from the certainty, almost, that all baggage-animals would be seized by the government, and that travelers would be robbed or murdered by highwaymen. But in the light of the fearful sufferings, dangers, and barbarities which have marked the track of this terrible war, these things are mentioned only in way of *contrast*.

“The centre of our field is Marsovan; and, though there has been much to encourage us in other parts of the field, as a whole the year has not been one of very marked progress except in this city. Here the first signs of the coming blessing were seen while our delegates were absent at the annual meeting last year. Even then a little cloud began to appear, in the gathering together of a few women, missionary and native, who, in addition to the regular female prayer-meetings, met to pray for one another, and for particular friends, with a promise also to remember them in their private devotions. The women’s meetings were also marked by an increased interest in the study of God’s Word, and in committing portions of it to memory. And the later establishment of a mothers’ meeting has done much to increase their interest in the conversion of their children.

Mrs. Leonard has labored indefatigably from house to house. The other ladies also have shared in this work as far as their duties to their families and schools would allow; and all have had abundant opportunity to teach the truth to the large numbers that come to our houses.

“But the greatest impulse to the work was given by our new preacher, Baron Mangasar. Having graduated at Robert College, he came here to study theology, and after a few months was induced to take charge of the church. The simplicity, earnestness, and freshness of his preaching soon won the hearts of the people in a remarkable degree. During the summer he appointed a series of extra meetings, for a free discussion of the principal points in dispute between Protestants and Armenians, and was aided by one of the missionaries, and by members of the congregation.

“Though the immediate effect of these discussions was to provoke hostility, and to drive away a few who could not brave the anathemas of the priests, yet there were a goodly number of earnest souls, most promising young men and women, who could not be thus frightened away, and as a final result were in almost every instance convinced of the truth, while our own people were greatly established in their belief.

“At the close of the year, the missionaries were providentially detained from a long tour which they had planned, and so were enabled to settle up a quarrel that was distracting both the community and the church. Thus was the way prepared for the week of prayer, the missionaries also being here to aid the preacher in conducting the meetings. These meetings were attended by such large numbers and with such interest, that it was decided to continue them another week. In connection with these meetings, one of the deacons started a society, mostly of young men, the members of which pledged themselves to live for Christ. Over sixty signed this pledge, and for a long time met together every Friday evening. They also engaged to keep a watch over one another, to look after the poor, and, as far as possible, to

bring others to the regular Sabbath services.

"As the weeks passed away, the interest in the community seemed to increase rather than diminish. Hence, in April, another week of prayer was appointed. These meetings, though not so largely attended as those in January, were unusually tender, and both during the week and at its close, many testified that they had consecrated themselves to Christ, either anew or for the first time. Among the latter were several very promising young men, and some also who were regarded as among the worst men in the city. And last of all, it should be mentioned that, quite lately, daily noon prayer-meetings have been commenced, which are eagerly attended by about two hundred persons; some who but a short time ago scarcely came to the chapel at all, now greatly rejoicing in the privilege of coming every day.

"The full results of these various labors are known only to God; but we can refer to a few outward indications. The average congregation for 1877 was estimated to be 600 instead of 550 the previous year, but for the past two or three months it has ranged from 600 to 800. In addition to the twenty-two who were received into the church during the last year, fifteen were received in January, and nine in April. But on this last occasion, twenty-five were examined for admission, and it is hoped that many of those who were put off, together with others who have not yet presented themselves, will soon be received. For the most part these accessions have been from the better class of the community, embracing some of the most respectable and influential families in the place. And what is far more to be rejoiced over, many of the cases of conversion have been unusually clear, giving unmistakable evidence of the work of the Holy Spirit, and assuring us that times of refreshing have indeed come to us from the presence of the Lord. The cold, the indifferent, and the worldly-minded have come to find their highest joy in the services of God's house and the study of his Word. And those who were seeking

to hinder others from receiving the truth are now taking them by the hand, and leading them to the house of God, saying, 'Come with us, and we will do you good.'"

ADVERSE INFLUENCES.

"As was to be expected, the adversary has not been idle. There has been a development of evil as well as of good. The quarrel above referred to, at the close of last year, brought out the worst side even of our best men, and made us feel how much they have yet to attain, how far they are from the stature of perfect men in Christ Jesus. Then, during the week of prayer, a few young men came forward with a show of zeal, far more anxious to hear their own voices than others were to hear them, since they were swift to pray and to exhort others, but slow to confess their sins. At length their evil nature manifested itself in bitter attacks on the preacher, the punishment for which they escaped only by a public confession of their wrong. Finally, and what gave most offense, four or five young men, not members of the church, thinking that the church and the ordained ministry of the church took too much upon themselves, and that God's people were *all* holy, — and not doubting that they themselves were of his people, — met together in a private house and celebrated the Lord's Supper.

"But all these things, instead of proving any real hindrance to the work, seemed only to break the even flow of the waters, and show how strong was the current of right thought and feeling prevailing in the community."

CESAREA REPORT — THE CHURCH — NEW BUILDING.

A few paragraphs from the report of the Cesarea station may also be given here, as they too will serve to show that, although efforts during the last year, in Turkey, have indeed been made in troublous times, they have not been in vain. The brethren of this station say:

"As we close another year in the history of our missionary work, we would gratefully acknowledge a kind, protecting Providence, that has enabled us to

continue our labors without serious embarrassment, while a cruel and bloody war has been raging upon our frontiers. Though the record we now present is less encouraging than that of some previous years, yet, considering the condition of the country and the many distracting influences brought to bear upon the people, we have abundant reason to thank God and take courage.

"The church in Cesarea has enjoyed a good degree of prosperity, and its influence for good, in the city and wherever its members are located, is, we hope, constantly increasing. During the year 1877, the number of additions to its membership was 48, and since January 1, 1878, 27 have been received, making 75 since January 1, 1877. Of this number about half were residents of Cesarea, while the remainder reside at the out-stations, located at various distances, from four to ninety miles from the parent church. The present number of members is 325. Of these about half are residents of Cesarea.

"In our last report, mention was made of the fact that this church had begun the erection of a new house of worship, with funds collected by the pastor in Scotland. That building is now completed, as also another near it, comprising both a girls' school and a parsonage.

"Hitherto, all our places of worship have been built as school-houses, and they are everywhere occupied both for a school and for public worship. This church now erected at Cesarea is the first in the entire field authorized as a church by a firman from the Porte."

STATION HIGH SCHOOL FOR GIRLS.

"It is now four years since the station high school for girls, at Talas, was organized on its present system, and we are glad to report that it has proved all that its most sanguine friends could anticipate. During this period, the whole number connected with the school has been *sixty-three*. The whole number during the year now reported has been *fifty-five*. Of these, *forty-four* are at this time members of the school. During the winter *ten* have been engaged in teach-

ing, in nine different places. Most of these return to the school this spring for another term of study. The influence of these teachers in their several fields has been most gratifying.

"In addition to their school work, they conduct women's prayer-meetings, give regular Bible instruction, visit from house to house, teaching the women to read, and everywhere exerting a very direct and positive influence for good. These teachers, without an exception, have proved faithful to their trust, and have secured the love and confidence of those for whom they have labored.

"The same is true of a class of five, who were employed in teaching during the winter of 1876-77. These last, by their progress in study, and in general development during the present year, have proved the very great advantage of their season of discipline.

"It is the *plan* of the school, with regard to the more advanced classes, to alternate seasons of study with seasons of labor, hoping thus to develop an independence and maturity of character which an unbroken course of study would fail to secure.

"The *location* of the school, within moderate distance of a large number of towns in every direction, — towns easy of access and already open to labor, — furnishes the very best facilities for the prosecution of this plan. The progress of public opinion in regard to the education of girls is seen in the fact that while four years ago we were obliged to make the most persevering effort to secure even half a dozen suitable girls for the school, now the number of urgent applications is far in excess of the number we are able to receive.

"We are glad to report an evident divine blessing attending this school from the first. Of the fifty-five pupils connected with the school at some time during the past year, twenty-six have been received as members of the church, furnishing good evidence of a change of heart. Several others, also, exhibit encouraging signs of piety.

"Thus far, the entire instruction of these girls is given in connection with

the public school, thus securing a great economy in the matter of expense for teachers, while it adds much to the character of the public school. The most advanced class have already finished Arithmetic, Geography, and Armenian Grammar, and have begun Physiology. They have taken a systematic and thorough course of Bible lessons, comprising the whole historic part of the Old Testament, the four Gospels, and the Acts of the Apostles, and a recent examination showed a most praiseworthy familiarity with all the studies."

Micronesia Mission.

THE WORK ON PONAPE—SCHOOLS—CHURCH BUILDINGS.

WRITING on the 15th of February, Mr. Sturges, of Ponape, states:—

"On the arrival of the Morning Star [late in 1877] our Oua school was dismissed, and the advanced scholars went to take charge of district schools, seven of which have been quite successful. These teachers were all engaged beforehand, and all had houses to live in, built by the people. This I made a condition before promising the teachers. Since my return from the Mortlock Islands I have been to visit these schools, and all but one have had an examination and exhibition. I am more than ever convinced that the true way to work these people is to throw work upon them. They *can* do, and they seem so well pleased to find out this, that I feel more and more like trying them.

"On my last visitation in my field, I made arrangements for starting schools in two new districts. As the schools have become so popular, and seem so likely to do good, I have thought best to continue them another term, and not try to recall the Oua school at present, as I expected to do. This work at home will serve to show how well fitted the teachers may be to go abroad, as also to fit them for it. Such as have charge of Sabbath congregations in addition to the schools, spend two days of the week

with me, in preparing their 'sermons,' leaving their wives to care for the schools.

"At one large district in my old tribe, I was completely surprised on my visit to find a large, neat, new meeting-house, all ready for dedication. The people were as well pleased to be able to surprise me as I was to be surprised. A church will be organized there soon. They are building a house for school teachers, who are ready to go to them. I have also completed arrangements for organizing another church in this tribe, in a neighboring district.

"Four of my home churches are beginning on timbers to rebuild or repair their meeting-houses. From this I take encouragement, and also anticipate a busy year."

GOOD NEWS FROM MOKIL.

"We get good news from Mokil. Since our visit in the Star there, the church is reported as prospering; they had a chance, and improved it, to send to Mojej (Moses) on the Mortlocks, their foreign teacher, supplies of food, clothing, etc. They had just sold a large quantity of the dried cocoa-nut, and were well pleased to set apart the Lord's portion. That Mokil church was organized in 1872, and has now, and supports, one of its own members as a preacher to a foreign church. It will soon be so with the Pingelap church, and I hope with all on Ponape.

"The reflex influence of our foreign churches is very marked for good. We have given our best, and this seems to work like a charm, to make of those who stay at home the best, so that we have the best all along."

A NEW CHURCH—OPPOSITION—WANT OF RAIN.

On the 11th of April, having found an opportunity to send his letter, Mr. Sturges added, on the same sheet:—

"Yesterday I organized a church of eight members, to be called the Metip Church; they have been working well there for about a year, and have one of our best preachers, who also teaches the school. The heathen in my old tribe at

Kiti have given the Christians a little trouble in burning houses and killing pigs, but no killing of people yet, and we hope the storm has spent its rage. The school there is re-opened, and work is going on upon the church.

"Everything is drying up for lack of rain. We have fears of a famine, especially on the low islands. Poor Mortlockers! What will they do if there has been no rain there for four months, as has been the case here?"

MISSIONS OF OTHER SOCIETIES.

MISSIONS AMONG THE JEWS.

LONDON JEWS SOCIETY.

THE seventieth Report of the London Society for Promoting Christianity among the Jews (May, 1878) gives the income of the society, for the year, from all sources, as £35,480 17s. 2d. (about \$177,403). The expenditures were £38,112 8s. 6d. (about \$190,562). The stations occupied are 4 in England, 2 in Holland, 14 in Germany, 2 in Russian Poland, 1 in France (Paris), 2 or 3 in Italy, 1 in the Danubian Principalities, 4 (Constantinople, Smyrna, Jerusalem, and Damascus) in Turkey, and 5 (Algiers, Mogador, Tunis, Susa, and Abyssinia) in Africa; in all 36. The ordained missionaries are 30, of whom 16 are converted Jews; "superior lay agents," 21; teachers, scripture readers, depositaries, etc., 85. Of the whole number of lay agents, 62 are converted Jews. In regard to the present attitude of the Jewish mind the Report states:—

"A great cause for anxiety, to which your Committee wish to call especial attention, is the increase of infidel and materialistic principles, to the existence of which among all classes of Jews, both in England and on the Continent of Europe, your missionaries everywhere testify as with one voice. The Jewish press generally is assuming an antagonistic attitude, not only against Christianity, but also towards divine revelation itself, and thus the ground of the controversy with the Jews is changing. The time was when the Jews drew their arguments against Christianity from the Talmud and other Jewish writings. Now, copying the example of modern infidels, their objections are taken from the New Testament itself, and the missionary has in innumerable instances to prove the truth

of divine revelation to the very people to whom that revelation was given, and of whom Jehovah himself said, 'Ye are my witnesses.' Thus the spiritual condition of Israel is dark, and the outlook gloomy and fraught with causes for alarm. How far the Christian Church, by its long neglect, is responsible for this truly awful state of things, is a question which your Committee would solemnly put to the consciences of those who hold aloof from the work in which the Society is engaged.

"But as the darkest period of night is that which immediately precedes the dawn, so it is, your Committee believe, in the case of Israel. In religious knowledge and spiritual life, it would scarcely be possible to picture a more painful condition than that of the Jewish people. May we not hope, then, that the night is far spent and that the day is at hand."

CHURCH OF SCOTLAND — JEWISH MISSION.

This church has had a "Committee on the Conversion of the Jews" since 1837. The Report of this Committee for the year 1877 mentions five stations, — Constantinople, Salonica, Smyrna, Beirut, and Alexandria. The missionary force connected with these stations consists of 7 ordained missionaries, 7 male teachers and lay agents, and 9 female teachers. There are 8 schools with 103 Jewish boys and 422 Jewish girls among the pupils. The expenditures of the Committee for the year were £5,401 18s. 5d.

FREE CHURCH OF SCOTLAND — JEWISH MISSION.

The last Report of the Committee of the Free Church of Scotland on the Jewish Mission mentions six stations as occupied, — Amsterdam, Breslau, Pesth, Prague, Strasbourg, and Constantinople.

The laborers named are 6 ordained missionaries, 2 evangelists, 1 medical missionary, 1 colporter, 5 male and 6 female teachers, 1 Bible woman. The income for the year amounted to £5,687 and the expenditure to £5,696. The Report states:—

“The events of the past year have helped to bring the Jews into greater prominence than ever, and to create among evangelical Christians a deeper interest in their present and future condition. The war which has shaken the Turkish Empire to its foundation opens up a new prospect for the land of Israel. If, as some think, we have seen the beginning of the end of that semi-barbarous government which has long oppressed Palestine and other famous regions of the East, events of a marvelous character may soon powerfully excite the hopes and influence the movements of the Jewish people. Never since their dispersion after the destruction of Jerusalem has that people been so free, so prosperous, and so full of hope, as at the present moment. Most of the disabilities under which they labored so long in the different countries of Europe have been removed, and their inherent energy has now full scope in commerce, literature, and politics. Men of the Jewish race occupy some of the highest and most influential positions in nearly all civilized nations. It is not going too far to say that the counsels of European Cabinets

are often swayed by the intellect or the finance of those who glory in belonging to the house of Israel.

“In connection with the political and social elevation of the Jews may be traced a certain measure of enlightenment which is beginning to mitigate their former prejudices against the Christian religion. No doubt there is much bigotry among them still, and dark is the veil of unbelief that yet rests upon their hearts when the New Testament is read or explained to them. But in many quarters the old fanatical resistance to the gospel of Christ is manifestly giving way, and even Rabbis are ready to converse with intelligence and candor on the claims of Christianity. . . . The accounts from all our mission stations this year are of the usual character, and, on the whole, encouraging.”

JEWISH MISSION OF THE IRISH PRESBYTERIAN CHURCH.

The last Report of this mission (June, 1878) mentions the following stations: Damascus, Bonn, Hamburg, Berlin, Vienna, and Venice. There are, apparently, two ordained missionaries at Damascus, two at Hamburg, and one at each of the other stations; in all, 8. The income of the mission for the year seems to have been only about £2,507 (\$12,535). There was a balance of £2,066 from the previous year, and the expenses were £4,573.

MISCELLANY.

CHRISTIANITY IN THE ISLANDS OF THE PACIFIC.

At the recent meeting, in London, of the London Missionary Society, Rev. S. J. Whitmee, from Samoa, made statements of great interest respecting the missionary work and its results in the Pacific Islands. Some of these statements will be given here:—

“In the islands of the Pacific Ocean Christianity has met with as great triumphs as in any portion of the world. Whole populations of numerous islands have accepted the gospel, and by it they

have been lifted from spiritual, moral, and social degradation. Indeed, with two or three exceptions, one whole race of men found in those islands has been Christianized. The Pacific Islanders must not be lumped together and spoken of as one people. In fact, there are two races, which have affinities with the Africans and the Asiatics respectively. The one we usually speak of as the black, Papuan, or Melanesian race; the other as the brown, or Malayo-Polynesian race. It is of these brown people I spoke when I said one whole race had, to a great ex-

tent, become Christian. With the exception of the Marquesas Islands, part of the Paumotu Archipelago, and two or three other small isolated islands, I believe it would be difficult to find a hundred people belonging to that race in Polynesia who would acknowledge themselves to be heathen. Of course, I would not say they are all good Christians. But, at any rate, they have renounced idolatry, and are nominal Christians. I am often asked whether there are many heathen still remaining in Samoa. And I am able to reply, Not only has heathenism (that is, what we usually mean by heathenism) disappeared from Samoa, but also from most of the islands in Eastern and Central Polynesia. The youth of these islands have never seen an idol, except it be a stray curiosity which has not found its way to this country; and all they know of heathenism is what they learn from returned missionaries who have been in what they, as well as we, call heathen lands. If some of our young people were brought to this country, one of the most interesting places they could visit, even in this great London, would be the Missionary Museum in Blomfield Street; for there they would see, for the first time, the visible representations of the gods their fathers worshipped."

GROWTH OF NATIVE CHURCHES.

"In our Polynesian missions we have taught our people two important principles, as articles of the Christian creed, namely, the duty of self-help and the duty of helping others. These articles have been well learnt by the people, and have been very generally put into practice.

"We do not believe in making our people Christian paupers. We do not believe it is our duty to do for them any thing they are able to do for themselves. We believe our work is to aid them in self-development. And in consequence of this, our mission churches have become largely self-supporting, and all are progressing in that direction. The people erect their own church buildings. Native ministers are trained and placed as pastors over the village churches, and these

pastors are supported by the people for whose benefit they labor. Thus the foreign missionary is, to a great extent, released from the duties of the pastoral office."

NATIVE EVANGELISTIC EFFORT.

"Samoa is still doing a great and good work in this direction. And as I have had the privilege of seeing something of that work, I will tell you a little of it, first in the Ellice and then in the Gilbert Islands.

"Some of the Ellice Islands were occupied by Christian teachers from Samoa, in 1865. Owing to the want of a missionary ship we were unable regularly to visit them for some time. But five years after they commenced their work, I was appointed by my fellow-missionaries to pay these teachers a visit in the *John Williams*. A truly marvelous change had taken place during those five years. Idolatry had disappeared from all the five islands then occupied. All the people were nominal Christians. With few exceptions, they had learned to read — the majority could read well. The people were advancing in civilization. They had a simple code of written laws. They were decently dressed, largely in European clothing. Their wants in this direction had grown so largely, that traders had found it profitable to settle on the islands to purchase native produce, and furnish the people with European manufactured goods in return for it. Their language being closely related to the Samoan, the people were able to use our books, and most of them possessed copies of the Bible and other books. They had built very good stone chapels, and all the people, without any exceptions, were accustomed to meet in them to worship God. Three of these chapels were most remarkable structures; the walls were well built of coral limestone, the Samoan missionaries being architects and master builders, and the people the builders. At one island they had sent to Sydney for their doors and windows, and had paid £120 for them. . . .

"On all five islands I found the people had commenced to contribute of their

means to help in sending the gospel to other lands. At one I received a remarkable contribution. I was in the house of the minister — a fine specimen of our Samoan native ministers — when he went to a box and brought out a bag which he placed on the table before me. I said: 'What is that?' He replied: 'Last May, I was telling my people of our custom in Samoa to contribute annually to help in sending the gospel to the heathen, when some of them said, "Well, if you do this in Samoa, why should not we do it? We have the bread of life now. We know there are many people who lack it. Why should we not help to send it to them?"' So they at once set to work (they were chapel-building at the time; but no matter, they must help others as well as themselves); they made cocoa-nut oil, sold it to the trader, and put the money into a bag to wait until a missionary arrived. I poured it out and counted it, and found £40 9s. [about \$202], the first free-will offering of that people to help in sending the bread of life to the perishing. The population of that village was 212; thus their gift averaged nearly 4s. [\$1.00] per head."

MISSIONS AND CIVILIZATION.

"Some say carry civilization to the savage; supply him with remunerative labor; teach him to trade, and improve his condition in this way. This, sir, is theory; nothing but theory. Carry to the savage civilization, forsooth! I will tell you what that means in Polynesia. Practically, it means to carry the white man's strong drink, and the white man's vices to races without physical and moral stamina sufficient to bear them. And the result is destruction, not civilization. Now, sir, I think, without boasting, I may say I have seen enough of savage and semi-civilized men, and have seen enough of the means used to benefit such men, to warrant me in expressing an opinion on this subject. And I say positively, not only to this sympathetic audience, but to all outside, I believe the simple preaching of the gospel to be the only effective means by which barbarous and savage

races can be lifted from their savagery and raised to a respectable position among civilized men. Sir, 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth;' — physical salvation to decaying races; moral salvation to the vicious; social salvation to those whose social relations are little better than bestial; and spiritual salvation to those who are dead in trespasses and sins! Carry civilization first! Why the gospel is the best civilizer of savage men I know, and the missionary is the best pioneer of commerce among such people. Christianity is not a mere belief. It is eminently practical. The gospel of Jesus always promotes the highest and best civilization wherever it goes. And I can appeal to commercial men to support Christian missions to savages upon commercial principles, if they have no higher principles to influence them. A shrewd man of business told me a little before I left the Pacific, he had been advised to send a vessel and open a trading station in New Guinea. 'But,' said he, 'your mission has not been long enough established there to make it worth while for us to go at present.' He looked at the matter purely from a business standpoint, and he knew what he was talking about. He meant, of course, that Christianity had not exerted a sufficient influence to create wants in the people, — the want of clothing, for example, — and that the trader must wait until the pioneer of commerce had done more. Last week I made a statement in Liverpool which seemed to interest some of the merchants there; and it was the only thing in my speech one of the daily papers reported. It was this, — that every missionary we send to the Pacific Islands, in the course of a few years, creates a trade to the value of £10,000 per annum. That I believe is a low estimate. But for our missions that trade would not exist. Of course the merchant develops it, but the missionary originates it. Talk of civilization and commerce! I say Christianity is the best promoter of both."

ONE EMPHATIC NO!

AN aged corporate member of the Board, approaching the end of his earthly life, writes the Treasurer thus:—

“MY DEAR BROTHER WARD, — In the *Missionary Herald* for August I find this home question: ‘Shall we close the year with another debt?’ I took the question as sent to me *personally*, on the confines of the eternal world. And I asked myself, with deep feeling, what answer shall go back to my dear brethren of the Missionary House. I *must* send an emphatic No! No! No! — thrice written, and as under the eye of Him who wrote the same answer in his life-blood, shed upon the cross.

“And so, while I have thought almost daily, since I wrote you last, that I should never send you another note, sitting there ‘over against the treasury,’ I must make one more contribution to prevent, as far as I can, an answer so discreditable to *ourselves*, and so displeasing to our dear Master, who died for us on the cross, as I think the Yes! Yes! Yes! also thrice written, must appear.

“I therefore inclose you my *vote* on the question, in the form of the inclosed check for \$100. Please accept it from

“Your own fellow-disciple of Him whose I am and whom I serve.”

INTEREST IN THE “MORNING STAR.”

DR. HYDE wrote from Honolulu, June 18: “The visit of Rev. Dr. Eells, of Oakland, and his brother, from Cleveland, was the occasion of many and varied hospitable courtesies from our people. The sailing of the *Morning Star* was an event anticipated with great interest; and I am glad to say that among the residents it seems to be regarded by many as the great event of the year. The farewell services, for the two Hawaiian missionaries returning to the Gilbert Islands, were made doubly tender by the thought that, perhaps, this was their final leave-taking of their native land. They go back, seemingly, full of zeal and hope. None could fail to admire the cool enthusiasm of Captain Bray, his heart

all glowing with the spirit of devotion to the Master, but every movement showing the calm deliberation of a clear-headed, sharp-sighted man. We are anticipating great things from the voyages of exploration to be undertaken under his guidance, these coming months. How eagerly we shall welcome any intelligence we may receive from him.”

CEMETERIES IN JAPAN — “WITHOUT HOPE” — INTEMPERANCE.

REV. OTIS CARY, who joined the Japan mission a few months ago, wrote from Kobe, June 1: —

“I go into the cemeteries of Japan and wonder what those strange letters upon the tombstones signify. Is there among them any word of hope, or trust? What do the living say of the dead, and what is the message of the dying to those whom they leave? Long lines of tombstones, thickly crowded together, are here; the cities of the dead are more numerous than the cities of the living; yet where can be found any inscriptions so full of meaning as those so common at home, — ‘In hope of a blessed resurrection;’ ‘I know that my Redeemer liveth;’ ‘O grave, where is thy victory?’ Very few are the graves of Japan over which such words could be appropriate. Still the long procession of life passes on, and a blessed work will it be for those who are permitted to labor here, if for some of the multitude they can cause the dark valley of death to be lighted up by the presence of the Lord.

“I heard Professor —, in his lecture on Japan, say, ‘It is a wonder to me why we send missionaries to Japan.’ I would that I might, in some moment of his sober thought, go with him to one of these cities of the dead and ask him, ‘Were the lives of those who sleep here such, on the whole, as you are willing to praise? Was their death made glorious with hopeful thoughts? Not far away from here is the grave of one who, on hearing the gospel that these despised missionaries preach, left off practices that, at least in America, you dare not approve. He tried to lead an upright

life and to deal honestly with his fellow-men. He felt that he could do this only by the help of that Jesus whom we preach; and even those who did not accept his religion said that there was in his life a change for the better. There, too, is a new-made grave, the grave of one to whom Christianity came only as she lay in her last sickness. It found her despondent, but it brought to her tidings of great joy; and those who saw her afterwards, said that even her countenance was wondrously changed. Is it so great a wonder that those whose hearts are moved by love to God and love to man send their messengers here to preach that gospel which is the power of God to work such changes among men? It were easy to retort to your words, and call it a wonder that scientific men should be sent to Japan. Let me, instead of this, ask you in the presence of these sleeping thousands, in the thought of our responsibility to the thirty-three millions now living in Japan: Can your science be of such inestimable value to this people unless it reverently points them upward to Him by whom and for whom all things were created?"

"I heard Professor — say, also, without any qualification, that there is no intemperance in Japan. I have not been here long enough to consider myself a judge as to the amount of drunkenness, but a short time since, during a *religious* festival, I saw, in the pleasure-grounds just outside of the temple, one of the most drunken scenes I ever beheld. In the space of fifteen minutes I saw at least two hundred men and women who were thoroughly intoxicated! I mentioned to an English-speaking Japanese what I heard Professor — state, and he laughed heartily at the idea. In Yokohama, Dr. Hepburn gave it to me as his opinion, that every night, by twelve o'clock, one half the men in that city were intoxicated. The drinking is not done in public, but each man takes his liquor at home, and so most foreigners have little knowledge of the extent of the vice. Dr. Adams tells me that a very large proportion of the cases he treats result from intemperance."

"MOUNT HOLYOKE" IN SOUTH AFRICA.

MISS HANCE, of the Zulu mission, constrained by illness to leave her work for a time, went some months ago to the Cape Colony, where she found most loving care among Christian friends, especially at Stellenbosch and Wellington, where seminaries are conducted by American ladies much upon the plan of Mount Holyoke. She wrote from Wellington, May 24th:—

"As I see more of these schools it seems wonderful what has been accomplished, through the blessing of God, in South Africa, since Miss Ferguson and Miss Bliss came out not quite five years ago. Three large buildings have been erected, and the tone of the schools is now so raised as to compare favorably with many of the schools in America.

"The refinement of the pupils, and the love they show for their teachers, combined with an earnest desire, which seems to pervade all the schools, to know more of the Lord Jesus, and to honor and glorify him, appears quite wonderful. Their hearts, too, are growing larger for the work of the Master, and I feel that they must become a blessing in their homes, in the church, and throughout the land. I really feel that these ladies are doing the same work that I am doing, only in another way, as I am sure they are creating a missionary spirit which will grow, and influence the church of South Africa in such a way that it will feel that it must send out many missionaries into the fields which are so near, and white for the harvest. Already one young lady has gone from the Huguenot Seminary, who is doing good service in the mission field, and others in the school are earnestly thinking of this work as they ask the Lord what he will have them do.

"A Woman's Missionary Society is just being formed here at Wellington, which it is hoped will be extended into many other places. It gave me much pleasure to meet with the members at their second gathering, and I felt quite happy in the thought of what this society promised to grow into, and to do for South Africa."

GLEANINGS.

— The last Report of the Arcot mission, India (of the American Reformed Church), states: "Both missionary and native agent agree that a more kindly spirit has never been exhibited toward Christianity than now. The name of Christ, no more an unfamiliar sound in even the remotest villages, is everywhere received with little or no opposition. Abuse and ridicule of the preacher have almost entirely ceased, and village officers, who formerly regarded the missionary with suspicion, now have become his

friends, and look forward to his periodical visits to the villages with pleasure."

DEPARTURE.

MR. WILLIS C. NOBLE, and MRS. WILLA J. NOBLE, from New Haven, Conn., sailed from San Francisco, August 1, to join the North China mission.

ARRIVAL.

MISS MALTBIE reached Samokov, European Turkey, on her return from the United States, June 29.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Middleboro', Mass., M. H. Swift,	10 00	Rockford, Ill., T. D. Robertson,	50 00—65 74
Newburyport, Mass., A lady,	1 00	Previously acknowledged (see July	
New Haven, Conn., A friend in Centre		"Herald"),	238 98
ch.	2 00		
Motta's Corners, N.Y., Cong. ch. and so.	2 74		304 72

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3d.

RHODE ISLAND.		Previously acknowledged (see August	
Providence, A friend,	10 00	"Herald"),	52,797 73
NEW YORK.			52,822 73
Homer, William A. Robinson,	15 00		
	25 00		

DONATIONS RECEIVED IN JULY.

MAINE.

Cumberland county.	
Falmouth, 2d Cong. ch. and so.	5 00
Gorham, Cong. ch. and so. m. c.	
10.34; W. W., A token of confidence and interest, at the close of 22 years' service,—and with sums previously given, to const. Mrs. M. H. WARREN, S. H. WARREN, Mrs. S. H. WARREN, H. P. WARREN, and S. H. WARREN, H. M. 250;	260 34—265 34
Franklin county.	
Farmington, 1st Cong. ch. and so.	17 16
Lincoln and Sagadahoc counties.	
Bath, Charles Clapp, Jr.	50 00
Thomaston, Cong. ch. and so. 12.75;	
A friend, 2;	14 75—64 75
Penobscot county.	
Bangor, 1st Cong. ch. and so.	31 00
Brewer, 1st Cong. ch. and so.	5 20—36 20
Piscataquis county.	
Foxcroft and Dover, Cong. ch. and so.	12 57
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	4 00
Washington county.	
Machias, A friend,	5 67
	405 69

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Rindge, Cong. ch. and so.	11 32
Swansey, Cong. ch. and so.	37 00—48 32
Grafton county.	
Bristol, Cong. ch. and so.	6 10
Lebanon, Cong. ch. and so.	42 83
Orford, Cong. ch. and so.	27 00—75 93
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, Cong. ch. and so.	36 31
Bennington, Cong. ch. and so.	27 71
Francestown, Cong. ch.	25 00
Hollis, A friend,	5 00
Manchester, Franklin St. ch. and so.	
150; 1st. Cong. ch. and so. 100.75;	
C. B. Southworth, to const. Rev.	
Wm. V. W. DAVIS, H. M. 50;	300 75
Milford, Cong. ch. and so.	42 58
Mont Vernon, Cong. ch. and so.	
for Papal lands,	15 00
Nashua, 1st Cong. ch. and so.	94 69
New Ipswich, Cong. ch. and so.	4 02
Pelham, Cong. ch. and so.	62 85—613 91
Merrimac county, Aux. Society.	
Concord, South Cong. ch. and so.	83 37
Pembroke, Mary W. Thompson,	5 00
Pittsfield, Cong. ch. and so. m. c.	15 74—104 11

Rockingham county.

Newmarket, Cong. ch. and so. 7.57;	17 57
T. H. Wiswall, 10;	25 00—42 57
Salmon Falls, Cong. ch. and so.	12 00
Strafford county.	
Centre Ossipee, Cong. ch. and so.	5 00
Gilmanton Iron Works, Luther E. Page,	15 00—32 00
Wakefield, Cong. ch. and so.	
Sullivan county. Aux. Soc. N. W.	
Goddard, Tr.	
Claremont, Cong. ch. and so. (of wh. m. c. 8.40);	28 10
	944 94

<i>Legacies.</i> —Concord, Nathan K. Abbott, by Albert Saltmarsh, Ex'r, 2,908 50	
Orford, Miss Abigail S. Phelps, by Rev. M. T. Runnels, of Sanborn-ton, N. H., legatee in trust, to const. MRS. CHARLOTTE PHELPS, H. M.	100 00—3,008 50
	3,948 44

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so.	50 86
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East St. Johnsbury, Cong. ch. and so. 35; Rev. J. P. Humphrey, 15;	50 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	11 79
Grand Isle county.	
Grand Isle, Cong. ch. and so.	10 00
South Hero, Cong. ch. and so.	20 00—80 00
Lamoille county.	
Cambridge, Cong. ch. and so. 7.09; S. M. Safford, 5; J. W. Turner, 5; Rev. E. Wheelock, 5; O. W. Reynolds, 5;	27 09
Orange county.	
Bradford, Cong. ch. and so.	48 71
Brookfield, 2d Cong. ch. and so.	20 65
Thetford, 1st Cong. ch. and so.	60 00—129 36
Orleans county.	
Derby, Cong. ch. and so.	14 00
Greensboro, Cong. ch. and so.	6 75—20 75
Washington county, Aux. Soc. G. W. Scott, Tr.	
Plainfield, Emmons Taft,	10 00
Waterbury, L. Hutchins,	500 00—510 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Woodstock, 1st Cong. ch. and so.	80 53
	860 38

MASSACHUSETTS.

Barnstable county.	
Truro, 1st Cong. ch. and so.	15 00
West Dennis, Mrs. Annie Collins,	4 00—19 00
Berkshire county.	
Hinsdale, Cong. ch. and so.	255 00
Lanesboro, Cong. ch. and so. for support of Rev. J. E. Tracy,	10 10
North Adams, Cong. ch. and so.	27 90
Mt. Washington, Cong. ch. and so.	6 20
Pittsfield, 1st Cong. ch. and so. 189.42; do. From the estate of the late Frank G. Morley, Bristol, R. I. 45; Jas. K. Johnson, 25; A friend, 15;	274 42
South Egremont, Cong. ch. and so.	35 86
Stockbridge, Cong. ch. and so.	121 88
West Stockbridge, Village Cong. ch. and so.	19 84
Williamstown, Cong. ch. and so. (of wh. 9.07 for Papal Lands) 45.33; Williams College, 255.75;	301 08—1,052 28
Bristol county.	
Mansfield, Cong. ch. and so.	18 12
Seekonk and E. Providence, R. I. Cong. ch. and so.	26 00
Taunton, Winslow Cong. ch. and so.	36 01—75 13
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Ev. Cong. ch. and so.	40 00
Holland, Cong. ch. and so.	6 00
Southbridge, S. M. Lane,	200 00—246 00

Essex county.

Andover, Free ch. and so. to const. WILLIAM C. DONALD and DAVID MIDDLETON, H. M. 225; Chapel ch. and so. 21;	246 00
Methuen, First Parish ch. m. c.	42 77—288 77
Essex county, North.	
Bradford, Somebody,	10 00
Merrimac, Cong. ch. and so. to const. HERBERT DELANO and GEO. E. RICKER, H. M.	200 00
Newbury, 1st Cong. ch. and so.	35 00
Newburyport, Whitefield Cong. ch. and so.	20 81—265 31
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. Cong. ch. and so.	9 00
Boxford, 1st Cong. ch. and so.	30 52
Lynn, Central Cong. ch. and so.	44 20
Marblehead, 1st Cong. ch. and so. add'l,	30 00
Middleton, Cong. ch. and so.	10 00
Peabody, Rockville Ch.	5 00
Rockport, A friend,	5 00
Salem, South Cong. ch. and so. 393.40; Rev. H. B. Putnam, 25;	418 40—552 12
Franklin co. Aux. Soc. William F. Root, Tr.	
Montague, Cong. ch. and so.	25 00
Shelburne Falls, E. Maynard,	20 00
Sunderland, Cong. ch. and so. m. c. A friend,	40 00
	20 00—105 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so.	16 05
Holyoke, 2d Cong. ch. and so.	69 32
Indian Orchard, Cong. ch. and so.	54 10
Mitteneague, 1st Cong. ch. and so.	20 54
Springfield, South Cong. ch. and so., 101.10; Prov. iii. 9, 1,000;	1,101 10—1,261 11
Hampshire county, Aux. Soc.	
Amherst, 1st Cong. ch. and so. (of wh. 7 m. c. 43.41);	197 87
Chesterfield, Cong. ch. and so.	10 00
Florence, Cong. ch. and so. for Papal Lands, 115; A. L. Williston, 500;	615 00
Granby, Cong. ch. and so. to const. HENRY I. CARVER and GEORGE WADSWORTH DAVIS, H. M.	200 00
Northampton, 1st Church and Parish, 186.93; A friend, 100;	311 98—1,334 80
Middlesex county.	
Arlington, Cong. ch. and so.	25 00
Frammingham, Plymouth Cong. ch. and so.	350 00
Lexington, Hancock Cong. ch. and so.	23 20
Malden, 1st Cong. ch. and so.	76 59
Melrose, Orth. Cong. ch. and so. m. c.	5 45
Melrose Highlands, Cong. ch. and so. m. c.	10 60
Newton, Eliot ch. in part, 383.55; do. m. c. 39.83; 2d Cong. ch. and so. special coll. 76.40; do. m. c. 19.93; J. W. D., A thank offering, 100;	619 76
Newton Highlands, Cong. ch. and so.	19 35
North Reading, Rev. Frank H. Foster,	5 00
North Woburn, E. A. Thompson,	5 00
Saxonville, Edwards Cong. ch. and so.	54 00
Somerville, Franklin St. ch. and so.	5 05
Tewksbury, Cong. ch. and so. to const. GEORGE A. KITTREDGE, H. M.	109 00
Waltham, Trin. Cong. ch. and so. for Papal Lands,	27 92
West Somerville, Cong. ch. and so.	6 32
Wilmington, A friend,	1 00—1,343 24
Middlesex Union.	
Ayer, Mrs. C. A. Spaulding,	75 00
Launcester, Ev. Cong. ch. and so.	60 89
Leominster, Orth. Cong. ch. and so.	10 51
Townsend, Cong. ch. and so.	22 00—168 40
Norfolk county.	
Brookline, Harvard Cong. ch. and so.	125 01

Dedham, 1st Cong. ch. and so.	192 00
Hyde Park, 1st Cong. ch. and so.	36 78
Medway, Village Cong. ch. and so. to const. Rev. H. A. MANAFORD, H. M.	82 25
W. Medway, Cong. ch. and so.	69 50
Weymouth, 1st Cong. ch. and so.	62 25
Wrentham, Jemima Hawes, Old Colony Auxiliary.	50 00—617 79
New Bedford, 1st Cong. ch. and so.	40 00
Rochester, 1st Cong. ch. and so. (of wh. m. c. 22.12;) to const. Mrs. ELIZABETH G. LEONARD, H. M.	100 00—140 00
Plymouth county.	
Hanson, Cong. ch. and so.	5 00
Hingham, Ev. Cong. ch. and so.	30 29
Plymouth, Ch. of the Pilgrimage, Suffolk county.	36 72—72 01

Boston, Park St. ch. 1000; Winthrop ch. (Charlestown), 806.74; 2d Ch. (Dorchester), 519.64; do. m. c. 56.65; Immanuel Ch. 171; do. m. c. 15; do. J. S. Ropes, 100; Union Ch. 100; 1st Ch. (Charles- town), 100; Walnut Ave. Ch. 77; A member of Central Ch. 50; Mt. Vernon Ch. 35; "The old friend," 25; A friend, 20; John P. Nichols, 12; Mrs. E. P. Ayers, 5;	2,593 03
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Worcester county, North.	
Westminster, 1st Cong. ch. and so.	20 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Oxford, 1st Cong. ch. and so.	23 48
Sterling, Cong. ch. and so.	32 61
Worcester, Union Cong. ch. and so. 67.77; Central Cong. ch. and so. m. c. 13.75; Mrs. P. E. Aldrich, with other dona. to constitute P. EMORY ALDRICH, H. M., 20;	101 52—157 61
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Millbury, 1st Cong. ch. and so. 69.45; 2d Cong. ch. and so. 62;	181 45

Legacies. — Salisbury, Winchester Knight, by Winthrop O. Evans, Trustee,	10,443 05
	1,435 94
	11,878 99

RHODE ISLAND.

Bristol, Mrs. Maria De W. Rogers, 350; Miss Charlotte De Wolf, 350;	700 00
Pawtucket, Rev. Constantine Blodgett, to const. NORAH LEONARD, H. M.	100 00
Providence, Beneficent Cong. ch. and so. 700; Charles St. Cong. ch. and so. 22.44;	722 44—1,522 44

CONNECTICUT.

Fairfield county.	
Black Rock, 1st Cong. ch. and so.	25 00
Bridgeport, 1st Cong. ch. and so.	250 35
Norwalk, A friend,	10 00
Southport, Cong. ch. and so.	277 08
Stamford, 1st Presb. Ch., C. J. Starr,	600 00—1,162 43
Wilton, Cong. ch. and so. 12.35 (en- tered as from Milton in June Herald.)	
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	15 00
East Hartford, Cong. ch. and so.	90 00
East Hartland, Cong. ch. and so.	12 50
Farmington, Cong. ch. and so.	83 79
Hartford, Asylum Hill Cong. ch. and so. 252; South Cong. ch. and so. 150; C. C. Lynian, 250; Rev. O. E. Daggett, 25; "W." 15;	692 00
Poquonock, Cong. ch. and so. add'l,	5 00
Wethersfield, Cong. ch. and so.	101 23
Windsor, Cong. ch. and so.	24 69—1,024 21
Litchfield co. G. C. Woodruff, Tr.	
Lakeville, "Village Prayer Meeting,"	10 00
Salisbury, Cong. ch. and so.	63 76
Thomaston, Cong. ch. and so.	42 40
Winsted, 1st Cong. ch. and so. 83.15; Friends, 20;	103 15—219 31
Middlesex co. E. C. Hungerford, Tr.	
Middletown, 1st Cong. ch. and so.	21 50
Old Saybrook, Cong. ch. and so.	7 34—28 34

New Haven co. F. T. Jaxman, Agent.	
Fair Haven, 2d Cong. ch. and so.	55 00
Guilford, 1st Cong. ch. and so.	45 00
Madison, Cong. ch. and so. (of wh. m. c. 8.51),	121 51
Naugatuck, Cong. ch. and so.	160 00
New Haven, Yale College Ch. 475.85; 1st Cong. ch. and so. m. c. 7.44; North Cong. ch. and so. m. c. 5; R. S. Fellowes, 100; J. M. B. Dwight, 25;	612 79
North Branford, Cong. ch. and so.	48 67
Northford, Cong. ch. and so.	30 41
West Haven, Cong. ch. and so.	12 59—1,085 97
New London county. C. Butler and L. A. Hyde, Tr's.	
New London, 1st Cong. ch. and so.	1,200 00
Norwich, Broadway Cong. ch. and so. 350; do. m. c. 10.27;	360 27
Old Lyme, Cong. ch. and so.	24 10—1,584 37
Tolland county. E. C. Chapman, Tr.	
Gilead, Mrs. Thos. L. Brown,	5 00
Rockville, 2d Cong. ch. and so.	110 33
South Coventry, Cong. ch. and so.	44 75—160 68
Windham county.	
Ashford, Cong. ch. and so.	22 16
Hampton, Harriet Colman,	5 00
Plainfield, Cong. ch. and so.	32 68
Westford, Rev. O. Bissell,	5 00—64 34
	5,330 65

Legacies. — Barkhamsted, Lyman Merrill, by Daniel Young, Ex'r,	1,592 42
New London, Rachel Robertson, add'l,	37 45
Northfield, Rev. Elijah W. Tucker, by John A. Tucker,	50 00—1,679 87
	7,010 52

NEW YORK.

Berkshire, 1st Cong. ch. and so.	41 00
Highamton, A friend,	25 00
Brooklyn, Clinton Ave. Cong. ch., J. Davenport, 100; Tompkins Ave. Cong. ch. and so. 30.44; Ch. of the Covenant, m. c. 5;	135 44
Canandaigua, 1st Cong. ch. and so.	166 64
Champlain, Presb. and Cong. ch.	11 00
Ithaca, A friend,	17 00
Lima, A thank-offering,	2 00
Lysander, Cong. ch. and so.	26 47
Madison, Cong. ch. and so.	8 00
New Haven, Cong. ch. and so.	9 20
New York, Olivet Chapel for Japan, 27.39; A. M. Loomis, 25; Ch. of the Disciples for scholar in Harport Seminary add'l, 10, incorrectly en- tered in August "Herald."	52 39
Oswego, Cong. ch. and so.	60 00
Perry Centre, A friend,	15 00
Poughkeepsie, 1st Cong. ch. and so.	31 60
Sherburne, Cong. ch. and so. 212.11; Wm. Newton, to const. Mrs. GER- TRUDE B. NEWTON, H. M. 100;	312 11
Suspension Bridge, Cong. ch. and so.	20 00
Walton, 1st Cong. ch. and so.	97 57—1,030 43

Legacies. — Hamden, R. M. Brant, by William Lewis, Ex'r,	150 00
Livonia, Mrs. Susan Fowler, by Rev. S. Mills Day,	249 37—399 37
	1,429 79

NEW JERSEY.

Brieksburgh, Presb. Ch. m. c.	7 08
Orange, Trinity Cong. ch. and so.	165 19
South Orange, Rev. J. H. Worcester, Jr.	25 00—197 27

PENNSYLVANIA.

Andenried, Welsh Cong. ch. and so.	5 00
Hyde Park, Thomas Eynon, to const. Rev. LOT LAKE, H. M.	50 00
Philadelphia, Jas. Smith, 100; "Dun- dee," 50;	150 00—205 00

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	110 00
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WEST VIRGINIA.		Menasha, 1st Cong. ch. and so.		63 68
Charleston, "As silver is tried,"	1 00	Ripon, A. L. M.		30 00
LOUISIANA.		Royalton, Cong. ch. and so.		7 00
——, A friend,	2 00	Shullsburg, Cong. ch. and so.		14 20
OHIO.		Sun Prairie, Cong. ch. and so.		3 16
Belpre, Mrs. S. N. Byington,	10 00	Warren, Cong. ch. and so.		17 85—184 89
Cincinnati, Vine St. Cong. ch. and so., to const. PLINY NEWHALL and CHARLES B. RUGGLES, H. M.	250 00	KANSAS.		
Claridon, A friend,	5 00	Neosho Falls, S. B. Dyckman,	5 00	
Cleveland, Euclid Ave. Cong. ch. and so.	20 50	Topeka, S. D. Storrs,	1 00—6 00	
Edinburgh, Cong. ch. and so.	28 58	OREGON.		
Elyria, 1st Presb. ch.	1 00	Albany, Cong. ch. and so.	4 00	
Garrettsville, 1st Cong. ch. and so.	8 03	Portland, 1st Cong. ch. and so.	70 00—74 00	
Oberlin, 1st Cong. ch. and so.	24 10	CALIFORNIA.		
Painesville, 1st Cong. ch. and so.	54 76	Oakland, 1st Cong. ch. and so. 46;		
Ruggles, 1st Cong. ch. and so.	37 75	Plymouth Ave. ch. 16.25; S. Richards, 200;	262 25	
Springfield, 1st Cong. ch. and so.	10 04	San Francisco, Plymouth Cong. ch. and so.	35 00—297 25	
Thomastown, Welsh Cong. ch. and so.	18 50	DAKOTA TERRITORY.		
Wellington, Cong. ch. and so. 100; Mrs. Mary Hamlin, 15; J. S. Case, 10;	125 00—593 26	Fort Berthold, E. H. Alden,	15 00	
Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r,		CANADA.		
	59 31	Province of Ontario, —		
	652 57	Paris, Cong. ch. towards salary of Rev. C. H. Brooks,	27 00	
INDIANA.		FOREIGN LANDS AND MISSIONARY STATIONS.		
Kokomo, Cong. ch. and so.	5 00	England, Miss S. L. Ropes, 60; Miss E. H. Ropes, for Japan, 20;	80 00	
ILLINOIS.		Italy, Florence, A friend,	25 00	
Alton, Ch. of the Redeemer,	64 50	Sandwich Islands, Hilo, Church coll. 50;		
Chicago, New England Cong. ch. and so. 187.40; 1st Cong. ch. and so. 37.08;	224 48	Rev. T. Coan, 40; Mrs. Lydia Coan 10;	100 00	
Evanston, Cong. ch. and so.	94 69	Sandwich Islands, A friend,	5,000 00	
Fremont, Cong. ch. and so.	5 00	Turkey, Trebizond, m. c. coll. of Protestants,	4 45	
Geneseo, Cong. ch. and so. 57; A friend, 13;	70 00	Turkey, Van, Rev. H. S. Barnum,	30 00	
Griggsville, Cong. ch. and so.	38 15	MISSION WORK FOR WOMEN.		
La Fayette, Mrs. D. J. H.	1 00	From WOMAN'S BOARD OF MISSIONS.		
La Harpe, Cong. ch. and so.	9 20	Mrs. Benjamin E. Bates, Boston, Treasurer.		
La Moille, Cong. ch. and so.	8 35	For several missions, in part,		
Malden, Cong. ch. and so.	20 00	6,053 96		
Malta, Cong. ch. and so.	5 00	MISSION SCHOOL ENTERPRISE.		
Millburn, Cong. ch. and so.	5 00	MAINE. — Biddeford, Pavilion s. s. 9; Brunswick, Cong. s. s., for mission school in India, 52.75; Garland, Cong. s. s. 4.50; West Falmouth, Cong. s. s. 5; Yarmouth, 1st Cong. s. s. 16;		
Odell, Mrs. H. E. Dana,	10 00	87 25		
Sandwich, Cong. ch. and so.	20 00	NEW HAMPSHIRE. — Campton, Cong. s. s.		
Waukegan, Mrs. S. Newcomb, 5; Mrs. J. S. Barker, 2;	7 00	10 00		
—— "Sell and give,"	273 91—856 28	VERMONT. — Brookfield, 2d Cong. s. s. 12.75; Georgia, Cong. s. s. 8.21; Milton Falls, Cong. s. s., for Harpoot Sem., 30;		
MICHIGAN.		50 96		
Allegan, Mrs. R. E. Booth,	20 00	MASSACHUSETTS. — Billerica, Cong. s. s., for scholar at Ahmednuggur, 7.40; Bridgewater, Central Sq. Cong. s. s., for a pupil in Mr Washburn's school, 20; Springfield, Olivet Cong. s. s., for Training School at Ahmednuggur, 36.30; Yarmouth, 1st Cong. s. s. 5.06;		
Grass Lake, Cong. ch. and so.	9 00	68 76		
Hancock, 1st Cong. ch. and so., to const. Rev. E. R. Styles, H. M.	50 07	RHODE ISLAND. — Charles St. Cong. s. s., for school in Fochow,		
Kalamazoo, Plymouth Cong. ch. and so.	13 32	60 00		
Millford, John Harper,	4 00	NEW YORK. — Mounsey, Cong. s. s. 2; New York, Olivet chapel, for Harpoot Sem., 30; Alice and Sallie Elliott, contents of mite chest, 1.56; Prospect, Cong. s. s. 2;		
Rochester, Cong. ch. and so. (of wh. Rev. C. O. Brown, 5);	20 00—116 89	35 56		
MISSOURI.		OHIO. — Hockingport, Union s. s.		
Amity, Cong. ch. and so.	2 00	8 00		
Ironton, J. Markham,	2 50—4 50	ILLINOIS. — Geneseo, Cong. s. s. 39.15; Lawn Ridge, Cong. s. s. 10;		
MINNESOTA.		49 15		
Faribault, Cong. ch. and so.	33 77	WISCONSIN. — Beloit, 1st Cong. s. s., for pupil in China,		
Fergus Falls, 1st Cong. ch. and so.	1 71	40 00		
Litchfield, S. T. C.	2 00	Donations received in July,		
Minneapolis, Plymouth Cong. ch. and so.	24 65	35,100 34		
Northfield, 1st Cong. ch. and so.	49 95	" for the Debt, in July,		
Spring Valley, Cong. ch. and so.	20 90—132 98	25 00		
IOWA.		Legacies received in July,		
Fayette, Cong. ch. and so.	8 20	35,125 34		
Rockford, Cong. ch. and so.	9 00	6,577 99		
Sargents Bluff, Cong. ch. and so.	5 00	\$41,703 33		
Stacyville, Cong. ch. and so.	14 66—36 86	Total, from Sept. 1st, 1877, to July 31st, 1878.		
WISCONSIN.		\$385,376.86		
Alderly, James Thomson,	5 00			
Baldwin's Mills, Cong. ch. and so.	4 00			
Beloit, 2d Cong. ch. and so.	30 00			
Geneva Lake, Presb. ch.	10 00			

THE MISSIONARY HERALD.

VOL. LXXIV.—OCTOBER, 1878.—No. X.



THE CALL FROM INDIA.

IN April last the *Missionary Herald* presented a strong appeal for greatly enlarged efforts to evangelize Africa. In September, the brethren of the North China mission urged the demands of China, as even much more imperative than those of Africa. The claims of India, too, in view of the changed attitude of many of the people since the famine, have been more than once alluded to of late, the July Herald containing a somewhat full account of the new movement in Tinnevely. But two letters just received from brethren of the Madura mission make it plain that the claims of that field must not be forgotten. These letters are received in season to be used in this number of the Herald only by displacing other matter already in type, but it seems desirable that members and friends of the Board should have the facts before them when they gather at the Annual Meeting in Milwaukee. Obviously new and expensive work must not be undertaken at the risk of inflicting irreparable injury upon fields already under cultivation and giving rich promise of a speedy harvest. The question with the Board and its Prudential Committee must be, "Will the churches properly sustain the old *and also* provide for new operations, looking to the salvation of the whole world?"

Mr. Rendall, secretary of the Madura mission, sending the estimates of needful expenses for the year to come, and pleading against reductions by the Prudential Committee, brings to view the influence of curtailments for the present year on some portions of the mission work. Extracts only, relating mainly to the schools, will be given here:—

"1. *The Seminary at Pasumalai*.—This institution has a theological department for the education and training of married catechists, selected from the different stations; a department for the education of their wives; and a preparatory department for the higher education of youths in our mission, some of whom may hereafter enter the theological department, and others may become teachers, or engage in any work for which they may be fitted. There are now forty-five pupils in this department. Our estimates were based on

the principle of an economical support of the institution in these departments, to meet the known wants of the mission. Mr. Washburn is called to retrench, and how can he do it?"

Two methods are mentioned as those which might be thought of, but which it was believed could not be pursued, and Mr. Rendall continues thus:—

"There remains only one other method of reduction. Mr. Washburn must reduce the number of pupils. He must refuse to take candidates for the theological class, and that too at a time when God in his providence is opening up this district, as he never opened it before. When we are in such pressing need of well-trained catechists and pastors, we must still continue to carry on the work with men only partially fitted for their duties. In the preparatory department, Mr. Washburn must refuse to receive candidates applying to us for education, and permit them to enter schools outside of the mission, where their training will be adverse to the principles so dear to us. It will still be necessary to keep up the same number of teachers, as the number of classes cannot be reduced. Thus for the lack of a few rupees, the institution is injured in its work and in its prospects, at a period when, of all others yet known in our history, it requires enlargement.

"2. *Boarding Schools.*—The estimate, of 906 rupees for the Girls' Boarding School, is only half of the sum needed in an ordinary year, for the support of the school,—not more than two fifths of the sum needed at present. The school is reduced by the action of the Committee to 681 rupees. What is the missionary to do? The call is imperative to enlarge. It is so loud for a department for training school-mistresses, that it is already arranged for. The reduction referred to makes the appropriation cover only a third of the expense of the school.

"In regard to the station boarding schools, the estimate, as heretofore in good years, was 408 rupees, less than half what is needed to support the school in prosperous times; and by this reduction each missionary is required to sit down quickly and write 306 rupees. Now this implies that the missionary either reduce the school in number, so as to leave it inefficient, or that he present the case to friends, to increase their subscription, as funds expected from the Board had not been sent. We were always of the opinion, that this soliciting of funds by private individuals had its evils. It sometimes distracts donors at home, and it is not the most pleasant work for a missionary. Consequently we were averse to increasing the evil, by soliciting funds heretofore granted by the Committee. It is, however, the only way open to us, and only in some cases will the schools receive the needed aid. In other cases schools will be left to suffer. Please bear in mind, that in making our estimates for these schools, we take into consideration the amount we may expect from fees, from government grants in aid, and from all other available sources. We only ask a *portion* from the Committee. Now it must bear hard upon the schools, as you will see, to cut down this part at a time when, from famine prices, the amount granted is lessened in value, and really effects an additional reduction of twenty-five per cent. Besides, the new rules of government respecting grants come in force this year, and as a result, the schools cannot receive from government much more than half the amount formerly received. From this statement you can judge of the anxiety on our minds in keeping up these schools, so manifestly needed for the interests of education in our mission.

"3. *Hindu Girls' Schools.* — These have been in operation for a number of years, and are manifestly effecting a silent revolution in the families of the higher castes. This is one of our chief means of reaching these classes, and in many cases these schools prepare the way for Bible women among the mothers of the children. Could we bring these schools before you, so that you could see their good effect, we feel sure you would be slow to take any step to cripple them in their good work.

"4. *Day and Village Schools.* — These schools are most intimately connected with the evangelistic work at our stations, and in our village congregations. In most cases, the teacher, beside conducting his school, acts as catechist for the congregation. To cut them down twenty-four per cent. in a year of scarcity is cutting into the vitals of our work.

"Before you receive this letter you will learn from our correspondence, that the famine, instead of closing avenues, has opened them, and that never before was there such a call for the extension of our work in all its departments. We trust that, with us, you will prepare for a forward move, in the conquering of this district. The year 1878 will be a year long to be remembered in the history of our mission. The adjacent missions (English) are calling upon their Home Committees to raise large sums to meet the emergency in providing for the instruction of the large number of new converts lately added to these missions. There evidently is a crisis in South India, and very much depends upon the way the Church meets it.

"When it comes to the point that the churches sustaining the Board do not contribute enough to support the missions, then we see no other way but for our missions to suffer, by such reduction as we have been obliged to suffer this year. But while we feel the hardship, we shall breathe a prayer that the Lord will most signally arouse his people to a sense of their duty to the heathen perishing for lack of knowledge."

In another letter Mr. Rendall says: "Since our mission meeting I have heard from nearly all our stations of fresh additions to the congregations, demanding very considerable enlargement. It will be impossible for us to meet the demand on the basis of our estimates. A crisis is upon us, and God is moving upon the hearts of the people inclining them to renounce idolatry. They are coming to us in far larger numbers than ever before. They are coming, too, in deep poverty, unable at present to give much for their catechists and teachers. In Tinnevely, in the mission of the Society for the Propagation of the Gospel, 16,000 persons have renounced idolatry; and in Ramnad, the only station of that society in our district, 4,000 have been added to their congregations. It is evident that a wonderful change is going on. I never knew a time when there was such a call to go forward in our district. It would be wise, had you the means, to send us extra funds to meet this emergency, as English societies are doing. But if this cannot be done, I do trust that you will be able to send us the full amount of our estimates. It will be simply calamitous to curtail."

The other letter referred to, as just received from this field, is from Mr. Washburn, who has charge of the Pasumalai Seminary. It was designed rather as a private, friendly note to the Home Secretary, but it so well brings to view some of the openings and calls in that field that large portions of it will be

printed. Noticing, first, special work thrown upon them by the famine, Mr. Washburn says:—

“We, here, have been very still of late. I will not say what has been the cause of our silence further than that in no year since I came to the mission has there been more work needing our attention. Not to speak specially of the work in relieving distress and distributing funds, we still have within a stone's throw of our door over 170 children, most of them orphans or friendless little waifs, who look to us for food, clothing, teaching, superintendence, and care. We have had them in temporary sheds just in the rear of our house, for the last nine months, expecting again and again to close up the affair, and send those who were absolutely friendless to some home. But the Madura Relief Committee, composed of the English judge, Mr. Rendall, and a number of native gentlemen, were so desirous that we should keep it on, that they have again and again set apart a large amount of funds for the purpose. What could we do? Most providentially we secured, just at the outset, an excellent young man to look after the teaching of the children and the details of their feeding and lodging.

“I presume a thousand children, from villages we never could get at, have lived here, several months each. They have, all who were able, been in school, attended church, learned the Bible and catechism, precisely as if they were Christian children. Caste has been ignored from the first, and we have not had the least trouble. I think most of the larger boys and girls are accustomed to pray in private every night, before retiring. We are amazed at the way the children are learning the Bible and hymns, and the enthusiasm they show about it.

We have been able to show the people what Christianity is, to such an extent that high caste heathen people are ready to put their children into our hands, though we are foreigners, and leave them wholly to our care. I do not suppose these children are Christians; but I do not, on the other hand, suppose they are going to grow up like the heathen of the last generation. And they are shortly to take the place of those who are fast passing off. The famine (trial) census makes the loss of the population in the famine districts not far from thirty per cent!

“We shall see in many respects a new Southern India when the country shall have readjusted itself to the new order of things. Property will have been much concentrated, and the race of serfs greatly increased at the expense of the small property holders. Caste, too, will have been much shaken, and the slowly growing distrust of the heathen deities and devils will have been accelerated.

“You, perhaps, may remember once asking me what the churches were to look forward to, with respect to the rapidity and the methods of the spread of Christianity in India. I told you then, that my observation did not warrant me in encouraging our people to expect wonderful popular movements, by which a nation should be born in a day; but that we had great encouragement to patient, hard—if you please plodding work. And now, after further observation, I believe more than ever in the results of the hard work, long continued in one field, of kind-hearted Christian men. The results of such work will abide for the foundation of an indigenous church here. We have good illustrations of it at some of our stations.

"But since I wrote you Providence has introduced an element into this matter, — the famine and its effects have been such as no man has ever seen in India before. The English High Church Society, — the Society for the Propagation of the Gospel, — working directly along our southern and eastern border, claims to have received under instruction close upon 20,000 persons within the last ten months, and is still having applications as numerous as ever.

"Of course there is much in the religious attitude of that society with which I do not sympathize; but though some of the Madras papers attempted to belittle the movement, and when they found that was impossible, represent it as wholly a mercenary affair, their attempt has failed, and it will take its place among the most remarkable missionary events in Indian history.

"The S. P. G. has been increasing in vigor, and has stood ready to help in the erection of churches and schools, and in the support of evangelists and local catechists. In fact it was the enterprising and growing society for the time being, and the people soon saw it, when they were ready to leave their heathenism.

"The other day I attended the dedication of a little church in my old station, and knowing that the whole of the Pariah part of a neighboring village had come to us from the Roman Catholics, and that after severe persecution some of them had been admitted to our communion, I asked an intelligent man what was the cause of this movement *en masse*. I should, perhaps, say that the relatives of these people, dwelling in their midst, have been Protestants for twenty years, and excellent Christians; and these people knew perfectly well what they were about. The reply to my question was this, in substance, — 'They have become intelligent by contact with Protestants, but they have further been observing what Romanism has done for them, and what Protestantism, through its schools and catechists, is doing for the children of Protestants, and they believe it will be better for their children to grow up Protestants than Catholics. I believe this is the exact position of a great number who put themselves under instruction and become members of our congregations, — a conviction of the truth of Christianity, and that it will be a blessing and a benefit, here and hereafter, to them and their children. These are not members of our churches, but it is out of this class that the larger part of our communicants come. How can you expect heathen, steeped in all the evils and vices of heathenism, to come to us at first from the highest Christian motives? But they do value our Christian schools, and the wholesome influence of the missionary. I pray you then, when you begin to consider curtailment, don't look at our schools and say: 'We can spare them, — cut them off.' If you do, you cut off the hands with which we seize both parents and children.

"The S. P. G. has not done all the work and gathered in all the fruit in this harvest time. From accounts that reach me I infer that more than a thousand people in our mission districts have put themselves under instruction. It is most unfortunate that the retrenchments of the last two years have made it impossible for us to answer these requests in any adequate way, where the people live far from occupied villages. The chief success of the S. P. G. has been in a country only about sixteen miles from Mandapasalai.

Dr. Strachan, their secretary, wrote us last month, offering to buy us out at Mandapasalai, and take over our work in that quarter, — to assist new comers in the erection of churches and school-houses, and the support of catechists ! We are, therefore, in a very painful position, obliged to decline their offer, yet unable to do that which, if done, would probably be as the work of ten years in ordinary times. We can occupy this position for a time, with the hope that before long we shall be better able to do the work ; but we must not be kept long in such an attitude.

“ I fear the churches at home did not get the permission of the Lord of the harvest before they made it necessary to reduce our estimates last year. We certainly ought not to fail to use our opportunity and also keep others from using it. And while we appreciate the hard times in America (for we have seen something of hard times here), I want to beg of our churches to consider the unparalleled position in which we stand. Probably never before, in our mission history, could we have used money and men to so good advantage as now. This is the harvest season, after forty-five years of work in this district. Shall another society come in and reap our fields now ? That is the question. I have written this to show you the position of our general school work and of the schools at Pasumalai. They all hang together and are all one. We want to keep up our station schools largely as evangelizing agencies, and we want now more men than the Pasumalai school can furnish, to place as catechists and school masters in our congregations. So strongly did the brethren feel the need of keeping up these schools, that though the appropriations to them are less than last year (and we overran them), they have insisted in sending their students here, so that we have twenty per cent more scholars here than last year, and the expenses have increased in proportion. But the fact is, every missionary was in need of well-trained men last year, before this movement began, and he is far more in need of them now. We may as well close up business if we are here only to hang on.”

MRS. CORNELIA M. RIGGS.

[THIS young but devoted and highly esteemed missionary worker among the Dakota Indians, the wife of Rev. Thomas L. Riggs, died suddenly at Bogue Station, fifteen miles from Fort Sully, on the 5th of August, in the thirty-first year of her age. She was the daughter of Hon. J. B. Foster, of Bangor, Maine. The following obituary notice is an abridgment of one prepared by Rev. R. B. Howard, and published in “ The Advance ” of August 22.]

The writer first knew this departed missionary as “ Nina ” Foster, a golden-haired, fair-cheeked, gracefully-formed little Sabbath-school scholar of ten, at the Central Church in Bangor, of which Drs. George Shepard and Samuel Harris were then joint pastors. Her quick, laughing eye ; her sensitive face, reflecting every changing thought ; her constant companionship of an only sister, a little taller ; her ready answers to all Sabbath-school questions ; her constancy at church ; her intelligent appreciation of the Professors’ sermons, and

her shiny presence at school and at home, were among the impressions which her childhood gave.

I am not quite sure of the date when she confessed the Saviour, whose love she seemed to have grown into, but I remember she looked very small in stature, and young, when she stood up with others to assent to the dear old covenant with Christ and his church. [Eleven years of age. — ED. OF ADVANCE.]

She lacked no means of cultivating the rare powers of mind which she developed. Many things she seemed to learn intuitively. Her scholarship was bright, quick, accurate. Literature was her delight. In social life few shone more brilliantly or were more admired and sought after. Her beauty of person was of a rare and noticeable type. Her conversational powers were fascinating. . . . During a visit at Chicago, she became acquainted with Mr. T. L. Riggs, son of the veteran missionary and translator of the Bible into the Dakota language, then a student in the Theological Seminary, preparing to be a missionary to the Dakotas. They were married December 26, 1872.

The engagement, marriage, and devotement to missionary life of this beautiful and accomplished girl, eminently fitted to adorn any society, and apparently adapted to lead her companions to a higher, sweeter experience of Him who loves the rich as well as the poor, occasioned much comment in the social circle in which she had been prominent. Christian people and even Christian ministers were inclined to say, "Why this waste?" Some did say it. Some spoke in bitter and almost angry condemnation of her course. What could she do for the coarse, degraded Indian women, that might not be better done by a less refined, sensitive, and elevated nature? Why shut up her beauty and talents in the log cabin of an Indian missionary? It was a shock to some who had preached self-sacrifice, and a surprise to many who had been praying the Lord of the harvest for laborers. But none of these things moved her.

The wedding greetings were followed immediately by good-bys. As Judson and Ann, his wife, sailed across the Atlantic for India, over half a century ago, so this young couple turned their backs upon churches, friends, and civilization itself, went to the far western wilderness, and made themselves a home among a people almost entirely heathen. In due time they erected their log cabin on the treeless prairie, in sight of the rushing Missouri, and proceeded with their appointed work.

The Dakotas gathered around them; the women were taught sewing and other housewifely accomplishments; a school was established, preaching services were held, and the tenderly reared young wife of the missionary proved herself, in all his hardships, a helpmeet indeed.

At the meeting of the American Board at Minneapolis, in October, 1873, Mrs. Riggs was present, and the ladies who made up the large audience that filled the church at a session of the Woman's Board when Mrs. Riggs pleaded so eloquently for a young lady helper, will easily recall her vivid portraiture of the needs of the poor Indian women, and the wonderful enthusiasm that was awakened when two or three volunteered to go. She again addressed the ladies when the Board met in Chicago, in 1875; and when she referred to the consecrated life and efficient services of Miss Bishop, who had volunteered and been accepted two years before, as her helper in the mission, and who had come home to die, all hearts were moved, and tears flowed freely. Again she made

a most earnest and touching appeal for the Indian women, depicting their hopeless sorrows and sufferings without the gospel. At the close of her remarks it was announced that Miss Bishop was dead, the news having come by letter to the President of the meeting. Two young ladies, Miss Emmie Whipple and Miss Mary Collins, offered to go as assistants in the place thus made vacant. The three were, before many weeks, happily employed in the work, and everything pertaining to the mission seemed the most hopeful and promising.

In the summer of 1877 the young ladies were again in Chicago on a brief vacation, and Miss Whipple addressed ladies in other places, to impart to them some of her own enthusiasm for the cause; but she was taken suddenly ill in Chicago, early in August, and died within two weeks. This was a terrible shock and grief to those at Fort Sully. Miss Collins was with her friend until death, and then went to do what she could to comfort and help Mrs. Riggs. Now, just before the completion of one short year, Mrs. Riggs herself is called to her heavenly home.

Not quite "in the Rocky Mountains," but far away toward their summits, this dear, sweet life ceased on earth, to be glorified in the Jerusalem above.

Reflections that there is no space to record here rush upon me. God seems to have made some things clearer by this life and early death, even as he did by Harriet Newell's, and so many other dear young lives yielded up to him on mission fields. One is, that the noblest of mankind reach their highest use when consecrated to the salvation of the lowest and meanest of those who bear the Divine image. In nothing could this life have been more effective than in the striking and impressive example which it constantly gave, to the "peering," eyes of the degraded beings around her, of true and holy marriage, and the joys of a Christian home.

Another thought is the widespread influence that one such life exerts on missions and the missionary spirit. A third is the old wonder, that God lets such desolation come into these bereaved families in Dakota, Illinois, and Maine; such a loss to the Indians, to the mission, and to the earthly kingdom of Christ. It is only by looking at the greater kingdom, and identifying the two worlds in all their interests, their sorrows and their joys; it is only by seeing the glory of grace here, and the fruit of the suffering over there, on Christ's throne, and around it, that we are comforted.

"Then sorrow, touched by Thee, grows bright,
With more than rapture's ray;
As darkness shows us worlds of light,
We never saw by day."

I cannot better close this utterly inadequate tribute to so noble and rich a life than by quoting the following words, written in a private letter by her own father: "She was ready to go; I have no doubt of this. When I look back through her life, I fail to remember one single thing that awakens an unpleasant thought of her. She would not have admitted that she was perfect, but I cannot see wherein she was not. Dear girl, she is at rest; and a blessed rest it is."

HEAVY BURDENS—WHO IS AT FAULT?

AN excellent missionary of the Board, writing recently to a friend at home, and sending his letter open to the Missionary Rooms, after some reference to his own experience when he first entered the field, says:—

“I do not mean to complain of the Board or of the mission. I believe they use, as best they can devise, the means put at their disposal, but I do complain of the churches and young ministers at home, who, after indorsing schemes for the evangelization of the world, give them such poor support— young men who are satisfied to settle down at ease in the dear home land, where there is such an abundance of unemployed ministers that each has hard work to find a place to preach, while out here millions are starving for the gospel, and missionaries are widely scattered, each trying to care for a territory about equal to one of our states. I did not mean to get off on this subject, but I can never tell the story of my missionary experience without bewailing the circumstances which made it necessary for me, a mere tyro, to undertake the management of a system of evangelistic work which might well tax the organizing and guiding power of a half dozen men of experience and wisdom. . . .

“We ought at this moment to have at this station two or three young men just from home, going through an apprenticeship to fit them for future usefulness here or elsewhere. But no. Our station, as compared with others, is considered ‘manned,’ and we may call for no more associates till one of us drops. And what is our force, as set over against our work? We have three missionaries connected with our station, but one of them is on the sick list, and off for a long absence, and it is very rare that we have more than two at their posts and fit to work. Just now one of the two is away on important business in a distant part of the empire— absent a month or more.

“The work to be done by this force is, in the first place to visit, guide, and oversee the labors of a score or more of partially educated laborers, preachers and teachers, scattered in seventeen important central out-stations, over a territory equal to that of the States of Massachusetts, Rhode Island, and Connecticut together, and at distances from the central station of from one to five days’ journey on horseback. In each one of these places the feeble and ignorant congregations of those who have accepted the gospel must be counseled and taught, protected in cases of persecution, aided in the erection of chapels and school-houses. Among them churches must be organized, and pastors selected and ordained, quarrels must be arbitrated, book sales must be superintended and stimulated, etc., etc.

“Secondly, Vast tracts of country and numberless towns and villages, where no helper is regularly located, must be constantly kept in mind and occasionally visited, with a hand and heart to seize every opportunity for putting in the gospel seed, for locating new helpers, for getting hold of and testing candidates for the ministry. And in these regions colporters must be kept canvassing the ground with the Scriptures, accompanied by words of instruction. Each one of these helpers— pastors, preachers, teachers, colporters, etc.— must have accounts and personal matters for the missionary to spend his strength and time upon.

“Thirdly, We have to run a Theological Seminary, to supply not our field alone, but all of Western Asia Minor with preachers and pastors, not to say teachers. In this institution, though we have some native aid for the more elementary branches, the missionaries are compelled themselves to give all the instruction in the strictly theological course. And the young men we have to deal with are not fully developed Christian characters, but need constant watching, private counsel, reproof, and even discipline. Some prove unworthy of confidence, and it is a constant study to decide who shall be dropped and who continued.

“Fourthly, There is a host of incidental duties which are not much in themselves, but when they come on weak men, wearied with other cares, they sometimes threaten to bear them down to the breaking point. We must act as trustees and building committee to the Female Seminary, also located here; we must keep up friendly relations with the local government officials; we must show visitors over our establishment, schools, etc., and explain everything to them, lest they carry away false impressions; we must visit the sick and poor; and in times of famine or war, must give not a little effort to distributing relief to save the wretched from death.

“And in the midst of all this, our simple domestic establishments necessarily demand many moments of time which might be spared in a land where there is not such a total dearth of physicians, nurses, artisans, and social life. To attend to all this work, two men, with one relay, are considered a full supply as compared with the working force for other places. The Christian Church sends us out to evangelize the world, and complains that our work is slow, our returns meagre, and results small. No one mourns this more than we do, but we claim that if the churches at home would support us more, with their sympathy and their prayers, would double our numbers and our means, and would study more patiently into our causes for delay, and for strong hope of ultimate success, we would more than double our results, and the reflex influence on the church at home would soon make the effort to do the work a mere bagatelle as compared with what it now is.”

THE FIRST LEGACY PAID TO THE AMERICAN BOARD.

[The first legacy left to the American Board was the well-known munificent bequest of \$30,000 from the wealthy Mrs. Norris, of Salem, Mass., who died in 1811; but it was some years before the legacy was paid. The second, so far as we know, and the first actually paid to the treasurer, was from another woman, by no means wealthy, whose name is less well known, but whose gift was equally precious, perhaps equally munificent. The following notice of this humble donor has been prepared, at the request of a gentleman connected with the Missionary Rooms, by Rev. Dr. J. W. Wellman, of Malden, Mass.]

In response to your request that I would communicate to you some information respecting the life and character of Miss Sally Thomas, I am now able, having recently made inquiry of those who knew her in my native town, to give a few particulars, which, I trust, will not be devoid of interest.

She lived in Cornish, N. H., in the family of Daniel Chase, Esq., a prominent and wealthy Christian man. She was a member of the Congregational Church in that town, under the ministry of the Rev. Joseph Rowell, who married a daughter of Mr. Chase, and of course was much in his family. The period of her residence in the family began at some date earlier than 1793, and ended with her death, October 1, 1813.

A son of Mr. Rowell, bearing the name of his father, the Rev. Joseph Rowell, who is now Seaman's Chaplain in San Francisco, and who, after an absence of thirty-six years, has recently made a visit to his native town, has furnished the following statement:—

"I have learned some things about Sally Thomas, but not all that I could wish. I find no other 'Thomas' in any of the cemeteries in the town of Cornish which I have examined, and conclude that she may not have been a Cornish girl, and was probably an orphan. She lived for twenty years and more in the family of my grandfather, Daniel Chase, one of the very first settlers of the town. Her wages were fifty cents a week; and out of that sum she clothed herself, bought such things as the women of that period used to have, dressed like the aristocracy, having 'two silk dresses, and white cotton stockings.' She was a grand, good, high-spirited girl, rather short and stout in person, and the family were very much attached to her.

"Her grave stone stands next to that of my grandfather, and I send you the inscription on it, *verbatim et literatim*. It was probably written by my grandfather, and 'legaices' was probably the stone-cutter's error.

IN MEMORY OF MISS
SALLY THOMAS, WHO DIED
OCTOBER 1ST 1813,
AGED 44.

BY THE LABOR OF HER HANDS SHE HAD ACQUIRED PROPERTY
AMOUNTING TO ABOUT \$500; WHICH BY HER LAST WILL; EXCEPTING
A FEW SMALL LEGAICES, SHE GAVE FOR THE SPREAD AND SUPPORT
OF THE GOSPEL AMONG THE HEATHEN."

In view of this brief story, we can hardly help raising the question: How came this humble working woman, living among the hills of New Hampshire, at that early day, to be so deeply interested in foreign missions? The question is easily answered.

First; her pastor, the Rev. Joseph Rowell, who received his theological training under Dr. Nathaniel Emmons, of Franklin, Mass., intelligently and profoundly sympathized with the foreign missionary movement in New England, connected with the organization of the American Board. The type of piety cherished in his heart by his New England theology, awoke in him, as it did in many noble Christian men and women of his time, a desire that the gospel should be preached to every creature. Two of his own children afterwards became foreign missionaries. During his ministry of twenty-eight years, and since he died, eighteen young men from that little church among the hills have obtained a collegiate education and entered the Christian ministry. It is not strange, therefore, that a young, intelligent, energetic Christian woman, coming under the personal influence and public instruction of a minister of such faith and sympathies, should have become a devoted friend of missions, and finally have bequeathed her all "for the spread and support of the gospel among the heathen."

Secondly ; she was brought under powerfully educating influences emanating from Samuel J. Mills. A leading man in that church in Cornish, Newton Whittlesey, had married Miss Esther Robbins, a cousin of Mr. Mills, and who had been brought up in the family of his father, in Torrington, Conn. She "was a very excellent and lovely lady," "kind to the sick and poor," and in full sympathy with the missionary views of her cousin. In process of time, a sister of Samuel J. Mills, Miss Florilla Mills, came from Torrington to visit her cousin in Cornish, and one result of that visit was that she also became the wife of an influential man in the Cornish Church, James Ripley, Esq. After this, another active member of the church, William Whittlesey, brother of Newton, married Miss Abby Mills, another cousin of Samuel J. Mills. And when the first wife of Newton Whittlesey died, he married for his second wife Miss Maria Mills, who was also a cousin of Samuel J. Mills. The first Mrs. Newton Whittlesey, coming as she did from the home of Samuel, fully possessed of his missionary views and purposes, and being herself of a sweet and magnetic temperament, contributed to awaken a missionary spirit in the church, which was only deepened and strengthened when the sister of Mr. Mills came into the same church.

The Whittlesey and Ripley families were very intimate with the family of Daniel Chase, in which lived Miss Sally Thomas. In all these families, the then new work of foreign missions was a subject of engrossing interest. It was a common theme of conversation in their social gatherings, was always remembered in the family prayer, and was constantly held up before the whole household as the inauguration of a movement that would surely and speedily bring on the millennium. The heads of those families wrote of foreign missions in nearly all their letters to distant friends. They were eager for the latest missionary intelligence ; much of which they obtained from private correspondence. They could not wait for the news that came through the publications of the day. They also, considering their means, made generous missionary contributions. Colonel Ripley, with no income but that which came from the annual products of his farm, gave, one year at least, one hundred dollars to the American Board ; and during the last years of his life, devoted all his income, above his family expenses, to charitable objects, and most of it to the work of foreign missions.

The missionary influences, therefore, which were brought to bear upon Miss Sally Thomas, were powerful. Though a poor working girl, she was a Christian, and was quick to receive every Christian inspiration. Providence cast her lot in the midst of an intelligent circle of the early and devoted friends of the foreign missionary work. From the sister and cousins of Samuel J. Mills, she caught the spirit of that Apostle of missions. And naturally, when she came to make her will, she gave most of her little all, the slowly accumulated savings from her scanty wages, to the American Board, "for the spread and support of the gospel among the heathen."

Ought not this that she hath done, not only to be written on her tombstone, but also to be "spoken of for a memorial of her," "wherever this gospel shall be preached, throughout the whole world" ?

CLOSE OF THE FINANCIAL YEAR.

THROUGH the good Providence of God we are permitted to announce, at the close of this unusually trying financial year, that the current expenses of the year have been met with the exception of a slight balance against us when the books of the Treasurer closed, of \$4,568.25. This favorable record is due to four sources. (1.) The prompt and generous provision for the debt at the last annual meeting, so that it overflowed into advanced contributions for the current year. (2.) The steadfast support of regular donations from churches and individuals, so that they fall below those of the preceding year only about \$12,000. (3.) The large benefactions from those who, being dead yet speak, through the bequests they left behind them, amounting to over \$100,000. (4.) The severe stringency of the administration of the year by the Prudential Committee and by the missions, in the endeavor to limit disbursements to diminished receipts. Whether or not the latter fact is a source of unalloyed gratification to those who are eager to enter the wide open doors, calling for a vigorous advance in so many directions, is a question upon which the army at the front may desire to be heard before we reach a final decision. Suggestive hints upon this department of the subject will be found in the leading article of this Herald.

LETTERS FROM THE MISSIONS.

Japan Mission.

ADDITIONS — CHURCH BUILDING.

MR. ATKINSON writes from Kobe, July 8th:—

“You will be glad to know that the three churches I have in hand have had some additions. A week ago four were baptized and received into the Tamondōri church; yesterday (Sunday) afternoon, six were received into the Kobe church; and in the evening four were received into the Hiogo church. This gives a total of fourteen persons. The number is not large, but it is satisfactory as indicating that the churches have life and activity in them. The three churches have never been in a better spiritual condition than they are just now. I do not think the Kobe church has ever been, at any previous time of its existence, so united, harmonious, and interested in making progress as now.

“At present, Kobe is in the excitement of church building. The necessary land has been bought, and an additional sum

of money for the building has also been raised by the church. Land and completed building will cost 1,000 dollars. The building will seat about 400 people, perhaps more. As the church was not able to raise all the money, I promised to raise some from among the foreign residents. I finished my collecting just before noon to-day. The sum foots up 284 dollars. The new church is to have no debt on it when entered for worship. One of the native Christians has already contributed 100 dollars, and he will probably contribute more before the building is completed. The contract for the new building is let, and the church is to be ready for use in September. The Kobe church may, from that time, be considered as self-supporting. It will ask for no pecuniary assistance from this time on. I am hoping that, before New Year's, that church will be supplied with a pastor.”

Extended extracts from a journal, apparently kept by Mrs. Atkinson, furnish

many details of a preaching tour by Mr. Atkinson and others, in May last. Some new places were visited, as well as some where Mr. A. had been on previous tours. Opposers were found, and, as on former occasions, there were things not altogether encouraging; but on the other hand, there was, as before, much to indicate great readiness on the part of many to hear the gospel and candidly consider its claims. Friends were found, as in previous years, to provide rooms for preaching and invite the people in; crowds were often present; hotel bills were sometimes paid by "believers" or others; and Mr. Atkinson was much impressed with the importance of establishing a mission centre "somewhere in the Inland Sea," where so many fields appear even "white already to harvest."

Ceylon Mission.

MR. T. S. SMITH, having been recently transferred, by the Ceylon mission, from the Manepy station to Tillipally, wrote from the latter place, June 26, stating some facts of interest in regard to the work at each of these two stations.

FOUR YEARS AT MANEPY—PROGRESS OF THE CHURCH.

"During the year 1877 there were more additions to the church at Manepy than for many years previous. The gathering in of several women at Anisotta was especially cheering, as the fruit of the faithful labors of the Bible-woman. On many accounts we greatly regretted leaving Manepy. We had become much attached to the Christians and others at the station. The work was increasing in interest with every year, and we had bright hopes for the future."

A GOOD RECORD OF A CHURCH.

"During the first four years of our residence, the membership of the church had nearly doubled; the church had become entirely self-supporting, though in 1874 it paid less than half the preacher's salary; and the annual total of its charities

had risen from less than 300 to more than 500 rupees. It had also added to the church edifice a vestry, or prayer-meeting room, had provided nice settees for seating an audience of 120 or more, introduced kerosene lamps for lighting the church and vestry, and had transformed the old ark of a pulpit, built some forty years since, into two modern desks, one for its own use and the other for the church at Naval, which went forth as a colony from the Manepy church some fifteen or eighteen years ago.

"The membership of the church is now 56, which is more than equal to the membership when the first colony was sent out. Of these 56 members, only two individuals receive their support in any degree from the American Board, namely, Mr. Strong, the printer, who is allowed a small stipend as salesman in the depository, and my writer or moonshi, who assists me in vernacular editorial work, etc., and who is paid in part by the mission and in part by the Jaffna Religious Tract Society. Two other male members are connected with the medical department and paid with the government grant, and five are teachers or inspectors in the employment of the Board of Education; but a majority of the male members even, are entirely free from all pecuniary connection with the mission.

"The Christian women have shown more interest in personal effort for the salvation of others than ever before. The catechist is a faithful laborer. He is hardly ready, or fit, to be ordained to the pastorate, but the church are attached to him, and expressed a desire to retain him for the present without ordination, rather than have a stranger ordained as their pastor.

"We still retain charge of that station, but with all my other duties it is next to impossible for me to give much time to evangelistic work at Manepy this year. In order to do it I should go over and spend several days at a time there; and this I have not yet been able to do. While the training school is in session, of course I cannot do it, but in vacation time it may yet be practicable."

TILLIPALLY—WORK FOR WOMEN.

"Here at Tillipally I need not assure you that we find more than enough to do. This is one of the most extensive and populous of all our station-fields, and ever since the Howlands came here it has been the scene of great activity in all forms of missionary and especially of evangelistic effort. Since the advent of Miss Hillis, and, later, of Miss Howland, the work among women and by women has been remarkably developed. There are more regular Bible women connected with Oodooville station, but we have been surprised by the number of persons who have been employed at this station in teaching women and large girls to read the Bible. Quite a number of these were paid from private funds, and we are grieved at our own inability to keep them on, now that we must pay them, if they are to be paid at all. I have already visited many of the homes where women and girls have thus been taught, and the attainments which many of them have evidently made are very gratifying.

SCHOOLS.

There are twenty day schools at this station, connected with the Board of Education, including the station Anglo-vernacular school, five girls' vernacular schools, and two girls and boys, or mixed schools. Of the twenty-five teachers, fifteen are active Christians, five more are nominal Christians and candidates for church membership, and all but four of the whole number are regular attendants at our Sabbath services at the stations or out-stations. These four are the teachers of two schools of heathen origin, which were obliged by the director to accept the management of the Board of Education in order to secure government aid. We are gaining an influence in these schools even, and I am confident that they will yet become truly Christian schools.

"The presence of the Training School adds not a little to the attractiveness and importance of this station. I have long been deeply interested in it, because from it must come the educated Christian teachers for the 130 schools of the Board of

Education; and without a steady supply of well-trained, earnest Christian recruits, there is little hope of making and keeping the staff of teachers connected with that institution what it ought to be. If the Training School did nothing but train up Christian teachers, its work would be invaluable, for every earnest Christian teacher is an independent witness and evangelist, and from the ranks of the teachers the best men gradually rise, by a process of natural selection, into the ranks of the Bible-readers, catechists, boarding-school teachers, etc.

There are now about thirty pupils in the school, in two classes. Nearly all in the upper class, and several in the lower, are Christians, and most of the pupils in both classes give promise of becoming useful men."



Madura Mission — Southern Hindostan.

THE FAMINE—RELIGIOUS INTEREST—
CHURCH BUILDING.

MR. RENDALL wrote from Madura, July 8:—

"The price of grain continues as high as ever. We must now wait for another crop before we can expect much reduction. This makes it extremely hard to support our boarding schools. We continue to feel the pressure of the famine in every department, but I trust a brighter day is before us.

"The good work continues at many of our stations. On the fourth of July, Bro. Herrick presided at the dedication of the nice new church at Malankinaru. I was there to take part, and what a contrast between the past and the present. I was there thirty years ago with Bro. Herrick, when there were only four or five families, and the great burden and prayer of the people was that their wives might be converted. Now I found a beautiful large church filled with Christians, both men and women, rejoicing over the completion of their new house. The influence, I should say, is now inclining towards Christianity. Bro. Herrick has loud calls to build churches in several places, and the people are quite

ready to take an active part in putting up their sanctuaries. A little money would do a great deal in helping on such a work.

"It is indeed a great trial to have the financial difficulties in our country continue year after year. We have long been looking for better times. But the Lord's work must be carried forward, and my prayer is that He may graciously grant his people such a spirit of self-denial, as to prompt them to make all needed sacrifice in the interest of Christ's kingdom."

Western Turkey Mission.

DARKNESS AND DAWN.

So much interest has been felt of late in the condition of the Turkish empire, so much uncertainty and danger have seemed to gather about the prospects of missionary efforts there, that readers may be interested in seeing two partial views of the case, as it has appeared at Constantinople at two periods, not widely separated from each other,—one taken from the report of the Constantinople station for the year ending in May last, the other from a letter from Dr. Wood of that city, dated July 30.

FROM CONSTANTINOPLE STATION REPORT,
MAY, 1878.

"It was remarked in the report of last year, that because of political disturbances, not only had anxiety and distress begun to prevail, but fear of what might be was hanging like a dark cloud over the heads of all classes of the people. That cloud, which was then just lifting itself above the horizon, has since overspread the whole empire.

"The capital and places in its vicinity have suffered severely. Governmental disbursements have been cut off, trade has become stagnant, and many kinds of business entirely ruined. And in addition to the great increase of poverty among the native population, refugees from European Turkey, many of them entirely destitute, have come upon us like a flood. During the summer, no inconsiderable fear was felt that the hordes of

irregular soldiers that the government was summoning to its aid, turned back upon the capital, would make their irregularity felt in a manner far from agreeable to the inhabitants. But that fear passed away, and instead of Bashi-bazooks, in the early winter came the refugees. They soon filled the mosques, the school-houses, and all the empty dwelling-houses in the city. The question raised by the benevolent was, 'What can be done?' The government did something in its own way, but it seemed as if thousands must perish. In this emergency the missionary brethren took up the matter and consulted together as to the best method of doing something to aid in this work of humanity. After considerable discussion it was decided to rent a house as a refuge for some of the most needy, and where food, and clothing also, to some extent, might be supplied. The funds for this purpose were furnished by the agents of the Compassionate Fund Society, and from the Bible House Fund, through the kindness of Dr. I. G. Bliss. Into this house were crowded some eight or nine hundred persons. Mr. Hitchcock and Dr. Bliss together took the chief superintendence. After two or three months of service, the former, from a pressure of other duties, was obliged to ask to be relieved. It was hoped that in this way the missionaries might be able to show to all, and especially to the Mohammedans of Constantinople, that while their proper work is spiritual, caring for the souls of men, they yet sympathize with all who are in distress, and are ready, to the extent of their ability, to help all, of whatever nationality or of whatever creed.

"How the things which have happened in Turkey during the past year will affect the general questions of religious toleration and of political progress, it is idle to speculate. As to the Turk himself, it should ever be borne in mind that all reform for him must begin and proceed from without. If left to himself, what he has been he always will be; but it is the prayer of many that he may not be left to himself, and it would seem as if God were hearing the prayer.

"The effect of these political disturbances upon our work as missionaries has been, so far, apparently only injurious. In the first place the missionaries themselves have been hindered in their work. They have been able to make but few tours, and so have not come in contact with the people at the out-stations as they otherwise would have done. Those engaged in general work in Constantinople, as also Mr. Parsons, residing in Baghchejuk, have been mostly kept at home. Mr. Parsons and Mr. Hitchcock have, however, twice, together visited some part of the Nicomedia field, while the former has made one or two other tours, at one time spending several weeks among the people. Some other short trips have also been made. Mr. Hitchcock and Mr. Barrows have visited Rodosto, and the latter has been twice to Adrianople, and also to Nicomedia. With these exceptions we have been able to accomplish nothing by visits to the out-stations. Frequent correspondence, however, has been kept up.

"But besides these, which we may call negative evils, the hindrances of which we speak include something of a much more positive and serious character. The brethren of all the Protestant communities, with few exceptions, have been reduced to straits, and many of them to sheer poverty. Their ability has become so greatly crippled that the question of the support of their pastors and preachers is a very grave one. Yet it is still our purpose, in spite of all discouragements, to call upon the people to do something for their spiritual teachers and guides. The principle of self-support can by no means be abandoned, even at a time like this. And we believe that what seems to be an almost unmixed evil, may still, in the end, be promotive of the real interests of the Redeemer's kingdom. It sometimes requires a strong wind to separate all the chaff from the wheat.

"And there are departments of work with which the missionaries are more or less intimately connected, which are not without special interest at the present time. The Word of God is still being

given to the people. The issues, at Stamboul, of the American Bible Society, for the year 1877, amounted to more than 29,000 copies of the whole or portions of the Holy Scriptures. The British and Foreign Bible Society sold during the year, by means of colporters and at the different depots of the Society, 17,427 copies. It has also granted to schools, prisoners of war, refugees, etc., 3,712 copies. The number of religious and other books issued by the Book Department at Stamboul, for the year 1877, was 30,333 copies. Of these 5,675 were sold in the capital, 24,658 sent to the stations of the different missions. The number of tracts printed was 17,000.

"The committee appointed for the revision of the Turkish Scriptures have now finished the task assigned to them. We announce this important fact with devout gratitude. The whole Bible in the Armenian character is eagerly waited for by many.

"The 'Avedaper' newspaper has now a circulation of 1,465 copies, and the monthly, or 'Child's Paper,' of 657. These are sent to 170 different cities and towns. Considering the state of the country these figures cannot but be an occasion of much encouragement. 'The Zornitza,' or Bulgarian paper, has been greatly hindered in its circulation by the war, yet it has a subscription list of 2,446 copies."

LETTER FROM DR. WOOD, JULY 30, 1878.

"During the early days of the Berlin Congress, an Armenian ecclesiastic is reported to have said, in reply to the question why the Protestants were allowed, here in Scutari, to go forward as they are doing: 'Wait until the Berlin Congress is over, and we will show how we shall deal with them.' The Congress is over; the Anglo-Turkish convention has come to light; the intentions of England in regard to Asiatic Turkey have been revealed; and Armenians, Bulgarians, Greeks, Jews, and Turks, are awaking to the fact that religious liberty has been decreed for all the populations of the East, to the borders of Persia and Russia; and that the future of the Asiatic

portions of the Turkish empire is likely to be moulded by a great Protestant power in the interest of freedom of conscience and enlightenment.

"Some of the political arrangements made by the Congress may not long stand. The division of Bulgaria into a tributary principality, and a small autonomous province of Turkey, in order to give the Turks the line of the Balkans for the defense of Constantinople, may prove a short-sighted policy. The failure to do more for the Greeks, and the action in regard to Bessarabia, may well be criticized. But grand results were achieved; peace was maintained; independence was given to Roumania, Servia, and Montenegro; Bosnia and Herzegovina were put into the hands of Austria, which will protect from exactions of the Mohammedan Beys, and give the blessings of peace and order; the Bulgarians will have opportunity to show what they can do in self-government and security from Turkish oppression. And above all, the door is to be open among all for the entrance of the Word of God, and those influences which alone can elevate and give true prosperity. The boon of religious liberty for those populations, and for Turkey, is the crowning glory of this Congress. What an advance, in half a century, does the Berlin Congress mark as compared with the work of the Vienna Congress in 1815, and the events that followed! This formal sanction of the principle of religious freedom by united Europe must contribute an immense force to its realization in Russia, Austria, Spain, and throughout the world.

"We are not required to be admirers of Lord Beaconsfield's policy before and during the Russo-Turkish war, or of the secrecy of his diplomacy in negotiating the Anglo-Turkish treaty just on the eve of the meeting of the Congress, in order to see in him an instrument of Divine Providence for results of highest good to mankind. That an English protectorate of Asiatic Turkey will be immensely better for both the moral and material interests of its peoples than would be the Russian domination, which was in prospect

as its only alternative, who can doubt? The designs of Russia required disorder, impoverishment, suffering to the point of despair, for a series of we know not how many years, before it could come in to possess the inheritance. Its counsels to the Porte, and its influence in the provinces, would be to mislead, and embroil in difficulty, until its end was gained. But the English interpose with wise suggestions, endeavors to secure improvement, capital for the benefit of the country, coöperation with all that exists, or can be raised up, to furnish a basis of hope for a better state of things. A task of tremendous difficulty they take upon themselves; perhaps they will fail in what they hope to accomplish in concert with the now thoroughly humbled Turks; but they plainly tell the Turks that this is their last chance to save themselves politically; that England has an interest in Asia Minor and the valley of the Euphrates that it will not sacrifice to Turkish obstinacy or Turkish incompetency. England cannot afford to uphold Turkish misgovernment. The scorn of the civilized world, and the conscience of the British people, will not allow that. The Turks must yield to good counsel, and employ foreign agents in administration on a somewhat large scale, or their doom is sealed.

"How the governing class in Turkey will take all this is yet to be seen. The mass of Mohammedans (excepting those who live by plunder and oppression of others), as well as Christians, sigh for some change, no matter what, that may bring improvement of condition to them. Judging from what I see and hear around me, the feeling of the people is yet pretty largely one of incredulity as to anything really good in the way of reforms promised, and doubt as to how far the English will show themselves in earnest in the role they now announce. There is hopefulness of material benefits; but it does not amount to enthusiasm. The Armenians, as well as Greeks, are somewhat disappointed that more was not done for them in respect to 'autonomy' in those districts where they are most numerous; but the more intelligent among them ap-

preciate the difficulties of the political problem, and are prepared to accept a better administration of government, however it may be secured. The more liberal and enlightened minds welcome the prospect of a controlling English influence. Yet the prestige and opportunities which this will give to Protestantism is, of course, not pleasing to the hierarchy and conservatives. We, however, may well be buoyant in spirit, in view of the great things of Divine Providence in favor of our aims as missionaries of Him, whose is to be the kingdom which will endure when all that is opposed to it shall have passed away."

CONTINUED INTEREST AT MARSOVAN.

The Missionary Herald for September presented very cheering statements in regard to a season of special religious interest at Marsovan, about 350 miles east of Constantinople. Mr. Smith of that station, in a more recent letter (July 13), says:—

"I know you will read with interest of the good spiritual work which has been going on here in Marsovan, and you will rejoice to hear that, last Sabbath, we were permitted to see still further fruits of that work, in the reception of *eighteen more persons* (fourteen males and four females) to the church, on profession of faith. And others still have applied for admission, some of whom will, doubtless, be received after a little longer probation. Moreover, the work seems to be still going on, and we have abundant reason to rejoice over what God is doing for us. But *you* will not be surprised to hear that it is not *all* joy. For while rejoicing over these new-born souls, in regard to some, at least, of those who have been long in the church, and most of whom we still hope to be true Christians, we are compelled to say, in the very words of Paul to the Corinthians, 'I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For whereas there is among you *envying* and *strife*, and *divisions*, are ye not carnal, and walk as men?' But, as suggested in my report, there is a strong current in the right direction, and so,

amid all our cares and discouragements, our joys and hopes *abound*.

"We have just had a very pleasant two days' meeting with most of the preachers in our field. Many important questions were discussed, and it was very pleasant and encouraging to see that the watchmen on Zion's walls — *they* and *we* — all saw eye to eye."

Mission to Austria.

STATION REPORTS.

So little has been published in the Missionary Herald from the mission to the Austrian Empire, that readers will probably be glad to see somewhat extended extracts from the reports of the several stations, for the last year, which bring to view both the difficulties and the encouragements of the work.

PRAYER — RESTRICTED LIBERTY.

Mr. Adams, of Prague, reports in regard to operations in Bohemia:—

"The close of our sixth year in Bohemia finds the work far less advanced than we should be glad to report it. Our sixth annual report will contain nothing startling, and not much, we fear, of any special interest. Yet the gospel has been preached regularly, according to the grace imparted to us; some believers have testified, both by their lives and by word of mouth, to the reality of Christ's power to save; and souls, though few, have been led to feel the force of the truth and submit themselves to its demands.

"In outward affairs but little progress has been made. We secured, early in November, the privilege, — for it is not acknowledged as our right, — of holding meetings in the hall. This privilege has not as yet been taken from us, though we are certain of it only from Sabbath to Sabbath. Each lecture must be announced, with the subject, and each time an answer is returned from the police, permitting the lecture. A police commissioner must be present at each service, whose fee, amounting to about 87 cents, we are required to pay, besides the announcement stamp, of 25 cents. This is the only semblance of *legal* advantage

which has been gained the past year. Waiting for and ever expecting an increase of religious freedom, we find ourselves, if anything, more and more restricted. Privileges which were freely granted four years ago, are absolutely refused now. Battles that we supposed had been decided in favor of work like ours, have now to be refought, and, judging from appearances, the odds are against us. Especially is this true with regard to colportage. The restrictions upon this branch of our work amount almost to prohibition. Indeed, almost the only value of a colporter license is that it gives opportunity to visit families and speak to them of Jesus. Nothing can be sold, nothing can be delivered by the colporter, even if he has received the subscription for it days before. Licenses are taken away by the police and retained according to the will of the authorities, without even the shadow of a reason being given.

A COLPORTER FINED.

"One of our colporters, not long since, had his license taken away, and to his repeated inquiries as to the reason, no more satisfactory reply was given than that they were waiting for evidence that he had sold contrary to law. At length, after one or two months of waiting, which time was spent by the authorities in searching for evidence, he was summoned before the court, and was confronted with evidence that he had sold in three instances. The evidence was false. But he was finally convicted on his own confession that he had sold once, a six-cent Testament. The fine imposed was one dollar, with the forfeiture of his license, which there is no hope of his recovering. Bible Society colporters are treated in the same way. In certain districts there is less restriction, but it is doubtless true that the government of Bohemia is better pleased with a strict than with a liberal interpretation of the law. The latter has obtained till recently, and colporters were allowed to go and come as they chose. The law *can*, however, be so strictly interpreted as to render colportage quite impossible.

"We have now only one colporter, who resides in Prague and makes use of his license rather for visiting the people than for disposing of reading matter. Everything for which he receives an order must be sent directly from the store, nor is the colporter allowed even to act as messenger of delivery. As most of the reading matter which the people will buy, except Bibles, consists of one and two cent tracts, this arrangement is very burdensome and expensive. Scarcely any one will subscribe for such things, unless he can receive them at once, so that the work is rendered almost impossible."

SABBATH SERVICES.

"Since about the first of November, 1877, Sabbath services have been held regularly in the hall. These services have been held as public lectures in the forenoon and as private meetings, with invited guests, in the afternoon. The average attendance for the months of January, February, and March, by count, was 63, and from April 1 to the present time, it has been 42.

"This falling off after April 1 has been our experience each year, and is doubtless due to the fact, that in pleasant spring weather the gardens and places of resort outside the city offer greater attractions to those who work all the week in the pent-up city air than do religious services in a close hall, especially in the case of those in whom no real longing for the truth has been awakened.

"These services have been conducted by Mr. Novotry and myself in alternation. My very imperfect command of the language has doubtless prevented such an increase in the attendance as was to be expected the past winter. Had one been in my place who had the language perfectly at his command, the results of the year's work would have been much more satisfactory. But such a person is not to be found, and I have felt constrained to do the best I could."

OTHER MEETINGS — THE HELPER — HOPEFUL CONVERTS.

"In addition to these Sunday services, there have been meetings for Bible study

and prayer on nearly every evening in the week. These have been held at the different dwellings, and usually conducted by Mr. Novotry, except the Saturday evening meeting, held in the hall and conducted by myself. These meetings were *all*, in the winter, fully attended, — 30, 40, and more being often present.

“Mr. Novotry’s work has been of the same character as in previous years. He has labored faithfully and conscientiously, sometimes even at the peril of his health. His wife is also a very efficient worker, and her little prayer-meeting for females has been greatly blessed. The little company of believers gathered in Prague, has been, with God’s blessing, chiefly a result of Mr. Novotry’s labors. This little company, however, does not represent *all*, or nearly *all*, that has been done here through his and other agencies.

“There are many, very many persons in the city, who have listened to the truth for a time, and have been evidently affected by it; but who, when they have seen that sacrifices would be required if they yielded to it, have dropped off, and we have seen them no more. Some who have, as we trust, received the truth, have left the city, and are still members of the Roman Catholic church.

“There are now seventeen who partake with us of the Lord’s supper, including Mr. Novotry and his wife. At the commencement of the year the number was eleven. Since that time fourteen persons have left the Roman Catholic church and became *confessionslos*, making the whole number of those who have left that church twenty-five. Of their inward experiences, of our trials with the weak and erring, of the whole inner history in their cases, it is not easy to write. What we could do we have done to lead them in the way of life, on which we trust they have entered, and God has blessed us. But I have often, very often, wished that I could devote myself solely to pastoral and spiritual work among them, and I am sure that my whole time could thus be profitably employed.”

PERSECUTION.

“In the latter part of 1877, a persecution begun which has continued unabated up to the present time. Every Sunday, one of the houses (the one where meetings are held) has been visited by the *gen d’armerie*, sometimes represented by one person, oftener by two, three, or four, sometimes once, oftener two or three times on the same day, and those gathered together have been dispersed. The immediate cause of this was, perhaps, that the brethren and sisters there became *confessionslos*. The wildest stories were circulated about them. We have reason to believe that the officials were literally besieged with complaints, till at length they were compelled to interfere.

“The conduct of the *gens d’armes* in these visitations is often extremely overbearing and insulting, though they sometimes admit that they have no suspicions of evil conduct, and are simply *forced* to act as they do. At the funeral of a little child, when all were standing, and Mr. Novotry had uttered a few words of prayer, he was interrupted by the words, — ‘in the name of the law I call upon you to cease.’ Not a word was allowed at the house or at the grave. Last Sabbath, suspecting that one of the brethren had hidden himself, one of the *gens d’armes* searched the clothes-press and all corners of the house for him, a proceeding entirely contrary even to Austrian law.”

SEEKING PROTECTION.

“In February or March complaint was made, in writing, to the proper district authorities against these persecutions of the *gen d’armerie*. The only answer was that they were ordered thus to act. Appeal was then made to the Governor of Bohemia. They received answer that, as *confessionslos*, they had no religious belief, and thus their desire to visit each other for prayer and conference was only a pretense. The authorities knew perfectly well that, though technically *confessionslos*, they were not destitute of religious belief. This reply of the governor seemed to demand, however, a more explicit statement of their religious belief. This was prepared in a

simple form, and sent in, accompanied by the statement that they would leave the ranks of confessionslos and announce themselves as belonging to the old Evangelicals. To this the district official replied, that no such church is recognized in Austria, so that the step proposed could not be taken. The governor (staathalter), to whom appeal was at once made, gave the same answer. Now their appeal is before the ministry, and we wait with much interest the result. In the mean time, the brethren meet together each Sabbath to the number of six, eight, or ten, but are almost invariably dispersed. They usually, however, succeed in holding one service on the Sabbath. Once they were summoned by the authorities and threatened with fine, even to the forfeiture of all their property, if they did not desist. One of them has told the officers they might imprison him if they pleased, he would sing and pray and testify, in prison as well as at home. A fine of five dollars has since been imposed upon each of them. They have appealed to the staathalter, but only an unfavorable reply can be expected from him, when they must again appeal to the ministry.

"We have reason for deep thankfulness to God that he gives these brethren so much courage and patience, and we constantly pray that he will preserve them from everything that might bring dishonor upon Christ's name."



BRÜNN STATION—UNINTERRUPTED LABOR—PROGRESS.

MR. SCHAUFFLER, of the Brünn station, has met with less difficulty the past year than before, and reports in a cheerful strain:—

"The period, since our annual meeting in 1877, is the first season of work for Christ uninterrupted by the enemy, that the Brünn station has ever had the privilege of reporting. Our whole time and strength have been fully and delightfully occupied in making known the word of life to all whom we could reach, whether in meetings, in social intercourse, in the family circle, or in personal interviews.

We cannot speak of great results, but we have been permitted to see steady, quiet, sure progress. The few believing souls over whom we rejoiced at the time of our last meeting have held out, and have manifestly grown in grace, in the knowledge of divine things, and in experience of the truth. A few more have been added to their number; others have been brought under the influence of the truth, and seem near the kingdom of God; dark clouds which hung over us at the time of our last meeting have passed away without doing the damage we had great reason to fear; and, although we are continually more and more appalled by revelations of the corruption and godlessness prevalent around us, we have the most cheering conviction that the Word of God is asserting its power, and steadily winning its way in Brünn. There is in our hearts nothing but thankfulness for the past, and hope for the future."

PREACHING SERVICES—CONGREGATIONS.

"With the exception of the month of September, 1877, when the state of my health compelled me to take a vacation, I have held a preaching service on the Sabbath, the attendance on which, as well as on the Bible exposition and prayer-meeting on Thursday evening, has gradually increased. Since January 1, from sixty to seventy have been present on the Sabbath, besides our family, and over forty on Thursday evening. I have also kept up the men's Bible-class on Tuesday evening, and the Bohemian students' Bible-class on Wednesday evening. We have experienced no such marked and general work of the Spirit as to justify us in speaking of a 'revival,' but there have been deep seriousness in our meetings during the winter, a good deal of heart-searching, real growth in those who love the Lord, and some clear cases of conversion.

"The woman's prayer-meeting has borne excellent fruit. It has been attended by an average of about eight, besides Mrs. Schaufler and Miss Reich, who has efficiently aided her. Ten or twelve women have learned to pray in this meeting. I think there has been more progress among the women than

among the men during the past winter. Besides the regular meetings, there has been a good deal of personal intercourse with those more or less interested in the truth. We have received many visits, and made as many as time and circumstances would allow.

"In view of the terrible superstition, unbelief, and corruption prevalent here, and of the fact that four years ago we found only one believing soul in Brünn to sympathize with us (and she a foreigner), I think no Christian heart could fail to be deeply stirred at the sight of our little Sabbath audience. The light of divine love beaming out of this, that, and the other eye, and the intense, almost painful interest betrayed by others, who are still seeking, is most surprising, and makes the preaching of the Word of Life a most delightful privilege. There are now from eighteen to twenty attendants at our services, of whom we have a cheerful confidence that they are children of God, and as many more, who are specially interested in the truth. Of some of the latter we hope, with trembling, that they have chosen the Lord for their portion; others seem not far from the kingdom of God.

"Besides these, one believing soul passed away last fall from a scene of severe suffering, full of trust in Christ as her Saviour, and two others have left Brünn. Of the first mentioned twenty, twelve are Catholics and eight Protestants. Of the Protestants, four had begun a Christian life before joining in our services. To all the rest, Protestants and Catholics, the word here preached has become, as we have every reason to believe, a savour of life unto life.

"A year ago we could only speak of having begun to pick up the broken threads of work interrupted two years before. Now we can thank God that he has gathered here a little band of believing souls, who, though not organically connected, and still but children in spiritual life, are yet the children of God, who have learned to pray, who are growing in grace and in love and sympathy for each other, and are letting their light shine."

GRATZ STATION.

A few paragraphs only will be given from the extended report of the Gratz station, sufficient, perhaps, to give a general view of the nature and prospects of evangelistic efforts there:—

"If the visible results of our work are not so great as could be wished, they are at least gratifying. We came here perfect strangers, having only the questioned right of holding private meetings with those whom we might induce to come to our houses. To-day we have a large and ever-increasing circle of acquaintances with whom we have influence for good, some of whom have found Christ; two meetings are held every Sunday, and two during the week; and at last, after prolonged and repeated efforts, including two appeals to the Central Government at Vienna, we have a Christian bookstore and circulating library, that, in the four months of their existence, have given many pleasant indications of growing usefulness."

GERMAN MEETINGS.

"Four German meetings are held each week. On Saturday evening we have a general prayer-meeting. The attendance is not large, and there are as yet only three men, beside those of our own circle, whose voices are heard in prayer. When we think that there is, in this city of 90,000, no public prayer-meeting, and probably no other to which one may go even with an invitation, the lack of freedom on the one hand, and on the other the contrast between this and an American city, is painfully evident. On Thursday evening we hold a station prayer-meeting, where special petitions are offered for God's blessing on Austria, and the interests of the work are talked over with our helpers. On Tuesday evening we have a German Bible-class for those who seem most advanced in the truth. Although this meeting is small, we feel that it is very profitable. It affords opportunity for the free interchange of opinion, the asking of questions, and the removal of difficulties. Not to speak of others mentioned in previous reports and letters, we feel that one lady who attends

may now unquestionably be classed with earnest Bible Christians. We have had some very pleasant, and some very sad experience with those attending the German meeting. Quite a number listen with growing interest to the faithful exposition of God's word, and we fondly hope that two of the number attending on Sunday have truly given themselves to the blessed Master during this year.

"When we consider the legal difficulties in the way of evangelical work in Austria, when we look out upon the masses, so bigoted on the one hand and so utterly indifferent to religion on the other, so steeped in deception, so immoral, so destitute of conscience with reference to the sinfulness of sin, — when these and other discouragements face us, — we should quite lose heart for our work did we not know that the great Captain of our salvation is at the helm, that he is more deeply interested in the welfare of these souls than we can be, and that he has promised to be with us alway, even unto the end of the world.

"Our work during the year has been hindered somewhat by the fact that some of our number have not been blessed with their usual good health. Yet we find special occasion to thank God for his continued goodness. The results are not so marked as could be wished; but we have been permitted to see some souls entering with true devotion upon a Christian life. In securing from the government the right to open a Christian bookstore and circulating library, the work has made an encouraging advance, promising in the future important results. We have put in circulation a large number of books and tracts, some of which will certainly bear fruit to the glory of God. If the first hopeful convert of the Mahratta mission was awakened by the reading of a tract; if the church at Marsovan sprang from a tract bought in Beirut eighteen years before; if similar messengers of truth could secure such wonderful results in the Japanese prison at Otsu; may we not hope, and should we not earnestly pray, for God's blessing upon these silent preachers of truth now in many Austrian families, where the liv-

ing preacher would not be admitted? The work of the Board in this empire will at length, with the divine blessing, be crowned with most gratifying results; but not without earnest consecration, self-denying work, and the united prayers of those here who love the truth, and of those at home who walk by faith and not by sight."

Mission to Spain.

REPORT OF SANTANDER STATION — CHURCH AND CONGREGATION.

VERY little intelligence having been received during the past year in regard to the work at Santander, it seems fitting, now, to publish somewhat extended extracts from the station report, recently received, for the year ending with June last. They must, however, be condensed extracts only. To the church at Santander five members have been added, making a total of sixty-nine admitted there from the first. The report states:

"Of these sixty-nine church members, fifteen are now permanently resident out of town, or their occupations keep them out of town most of the time; two have 'rested from their labors,' and eight have separated themselves from us, 'forsaking the assembling of themselves together, as the manner of some' was even in the Apostles' time.

"The average attendance on the Sunday afternoon preaching services has been about *seventy*; on the Sunday morning and the two week-day evening meetings, about *forty*."

TRIALS — PERSECUTION.

"Many things have combined to make the past twelve months the most trying that we have experienced in Spain. Our abandonment of Alevia, for the lack of funds, and then the abandonment of our excellent day-school of sixty bright and promising children, caused me intense pain and mortification. It will be remembered that at about the time my assistant was dismissed, the school teacher was taken as a conscript in the national army, saving us from the pain of being obliged to dismiss him for want of means.

"When our weakness had been disclosed, persecution began, and it has continued from that day to this, as we have never before experienced it in Santander. A prominent member of the church, who has been its treasurer from the time of its organization, and his wife, very excellent people, were singled out for a most cruel attack. They have an adopted child, five years old, a foundling, whom, when a month old, they took from the asylum. For twelve months they have waged a contest with the authorities, who are trying to take the child from them and to give it to another. The parish priest and the bishop have assured them, over and over again, that if they would 'confess and commune,' and abandon us, they would be left in peace. We have rejoiced in the firmness of their Christian faith through all the long struggle, and have been filled with wonder and admiration at the tact and energy with which they have thus far met the authorities. Time and time again the uniformed messengers of the mayor have presented themselves to the parents, with all formality demanding the immediate surrender of the child; and the Governor has personally urged me to advise them not to 'disobey the authorities'—the greatest crime a Spaniard can be guilty of; but to this day the child is with them! The case is still undecided, but if the authorities once determine to carry out their purpose, I do not see that there is any human help for our friends. The poor parents are suffering a lingering martyrdom. They greatly need our prayers, and deserve our warmest sympathy."

HELPERS FOR LUCRE ONLY.

"In the readjustment of the different departments of our work it became necessary, last December, to dismiss from the mission employ a woman who had been in it two years, as Bible-woman and teacher; a person who in the main had served well, and in whose fidelity we had full confidence. She immediately became the object of solicitude to the active Catholic ladies who have long maintained a watchful care over us! In the month

of February, she went over openly to the enemy. Her husband, who had long been out of employment, was provided for, her two daughters were placed in the convent school, with generous outfits and promises for the future, and her son, who had been in our day school for two years, was placed in an expensive private school. She was helped to start a rival school, and at once drew away several of the children, whom she had been the means of bringing to our school. Her most important occupation, however, was as paid missionary of the 'Junta of Catholic Ladies,' to entice from us members of our church and school. She hovers around the school to intercept the children; she bribes them and bribes their parents, and argues and threatens until she confuses and frightens not a few.

"Her most determined assault has been on one of the girls of our boarding-school—a lady-like and sensible person of eighteen, who was first brought to hear the gospel two years ago by Doña Dolores herself. She wrote her a letter, offering her, in the name of her newly-made friends, the liberal outfit and the generous maintenance in the convent school that her daughters are enjoying, with the promise of immediate and continued employment as school-teacher on graduating; enforcing her offer by an appeal to her Spanish pride, that was suffering the degrading restraints of a foreigner's boarding-school; prophesying that we would soon abandon her as we had done others during the last year, and that before long we ourselves would retreat from the field, leaving our followers unprotected and dishonored. Our young friend gave no attention to the letter, but kept steadily on with her work. Filled with rage, Doña Dolores then sought out her relatives and friends of every degree, and poisoning their minds with tales against us, urged them to remove her immediately from our care. Her brother is a young lawyer, indifferent on religious matters, who gives his mother a home while his sister lives with us. She found out from what influential persons he receives most of his business, and influenced them to threaten him with the

withdrawal of their patronage if he would not find a way to save his family from the disgrace of having a member of it a Protestant. The poor fellow, fearful of losing his livelihood, pleaded with his sister with tears not to ruin him; and his young wife, with fanatical bitterness, threatened to turn her mother-in-law into the street unless she should save her daughter from us, and themselves from the impending social ruin and poverty. The girl's heart was torn by the distress of her brother and the cruelty threatened to her mother, and the harsh treatment she was the cause of bringing upon her; but neither priestly curses nor Romish bribes, nor the defection of professing Protestants, nor tears, nor prayers, nor threats, have turned her from the gospel. Thus far she has remained firm, 'rejoicing that she is counted worthy to suffer shame for His name.' She is legally subject to her widowed mother's commands; but in the good providence of God, this mother, though an acknowledged church devotee, in spite of all the pressure that has been brought to bear upon her, has allowed the daughter entire freedom of action. We pray that the Lord will continue to protect this his 'little one.'

"Still our cup was not full! Satan has added another agent against us in the person of my former assistant, dismissed a year ago! He had been employed in the Protestant missions ever since the revolution of 1868, chiefly as a colporter, and as pastor in different churches in the south of Spain. He came to me well recommended by reliable persons, and helped in the work here just a year. On leaving us he went to Asturias, where he expected to find employment with a railway company, but was disappointed, and for twelve months has been unable to find work. In September he asked to be again taken into our employ, but for lack of funds, I was obliged to decline. He and his wife's family, members of the church, were so irritated by this that from that day they have not attended the meetings, and he has devoted himself to calumniating us, and trying to draw off the people from the church. Three weeks ago, hearing

that he was in great distress from not finding work, I sent him five dollars for his immediate wants. Before night he returned the gift with the following message: 'I was willing to accept it as a pledge of something better and *permanent*. I had expected that Don Guillerme, taking pity on me, would have given me a position in his work. I will take from him nothing less than that. Tell him that I go back to Catholicism; to those who know how to protect their own; and let him now look out for war!' And surely enough, the next morning he was in open league with Doña Dolores, and together they made a 'mission' to the homes of several of the church members. He told them that we were all hypocrites; that we had no faith in our own doctrines and preached them only for the sake of a living; that there was a large fund annually appropriated by our Board for the aid of the sick and the poor of this church, which we used on ourselves; that our entire mission work was nothing but a personal speculation; that we were representing to our Society that we had an assistant and a teacher, and were drawing their pay for our personal use; that he could any day overthrow our entire work by a letter to our Society, telling them of our frauds; that the truth was with the Roman Catholics, and that he had gone back to them. To the more ignorant he says that he and Doña Dolores have recently found something new in the Bible, which they had not been shown by us, and which proves that the Romish Church is right and that we are wrong! His chief weapon, however, is the blackening of our personal character and the stirring up of *Españolismo* — that national antipathy against foreigners that lies so near the surface in many Spanish hearts. He is known to have entered into the pay of some of the Roman Catholic fraternities of the place, with the especial commission to destroy the Evangelical Church in Santander, which he loudly promises to do. At the hours of meeting he skulks around corners and in door-ways near us, to intercept our people as they enter and leave the chapel, button-holing them and

pouring poison into their ears. He seizes upon the poor and ignorant women, and excites their sympathies by tales of woes that he has suffered because of Protestantism, and warns them that what he has suffered at our hands they will all some day come to. He declares that he shall soon print and send out all over the land the story of his wrongs and an exposure of the Protestants, which will be a fatal blow to us. He especially exerts himself, together with his companion missionary of the *Junta*, Doña Dolores, to deprive members of the church of their work, and to have them ejected from their homes.

"This persecution, added to the unparalleled stagnation of business at the present time, and to the increasing poverty of many of our brethren and sisters, makes the cup of their affliction seem nearly full. Considering the great simplicity of mind of many of the Protestants, and their ignorance and extreme poverty, and the fact that this Don Juan is known to have been a preacher of the gospel for nine years, and was before them as such for one year, it is easy to see that his present attitude must have influence on some minds among our people."

THE CHURCH NOT DESTROYED.

"But now that I have told the worst, you will ask, 'What is the result? Is the church broken down? Is the congregation gone?' No, no such thing! While all these things have added immeasurably to our work and to our anxiety for the past twelve months, the number at our meetings has varied but little, the same individuals — a large portion of them being members of the church — attending month after month. And for the up-holding of our feeble faith, we are permitted to see that all has 'fallen out rather unto the furtherance of the gospel.' The voluntary unmasking of him who for months, while protesting that he was more evangelical than any of us, never came near any of our meetings, and was all the while doing his best to undermine the Lord's work here, has in large measure counteracted his influence for evil against us. Our Heavenly

Father has undoubtedly permitted exactly the form of trial that has come upon us for the purpose of removing from among us some who, from unworthy motives, had united themselves with us, deceiving us and, perhaps, themselves also. Those who remain steadfast are more united than ever, and more than ever filled with the spirit and the power of prayer; and many of the brethren in the Lord, waxing confident, are much more bold to speak the word without fear."

"At the close of last year, our landlord would not renew to us the lease of the house we had occupied as a chapel for two years. We were very much afraid that, owing to the special influences at work against us, and the decidedly reactionary spirit of the times, we would not be able to secure another place. But the Lord was better to us than our fears, quickly providing for us as good a room as we had left, at about the same rental, and in by far the best part of town in which we have yet been located."

SCHOOLS.

"Our day school virtually ceased to exist when our teacher was drafted into the army, in April, 1877. It went to our hearts to see the beautiful classes of bright and promising boys leave us. But there was no alternative. Spanish custom does not permit women to teach boys, and Spanish law does not allow boys and girls to study together, and so, with but few exceptions, the parents took their boys away and placed them again in Roman Catholic schools.

"We can now say that our family boarding-school is fairly under way. We commenced last November with two boarders and one who is nominally a servant, but who gives several hours a day to study. In February, we had to dismiss one of the boarders, but the excellent spirit and progress of the remaining one has given us great pleasure. Four day scholars have also come in for recitations with the class. We are soon expecting another girl from the south of Spain, and at this moment we are answering inquiries from two others."

ALEVIA — THE COLPORTER THERE.

"While in Bilbao, last March, I had the pleasure of meeting three or four of our good friends from Alevia. In the shiftings of their trade the basket-makers of that village do not now frequent Santander, as formerly, but push on to Bilbao, Durango, San Sebastian, and even into Navarre. When in Bilbao they always attend the meetings of the church there. I feel especially drawn towards these simple villagers who, during the last year, have been swept by a whirlwind of persecution.

"Don Antonio Fernandez, of Alevia, is the leading one among the converts of that village. In March, 1877, he resolved to move to Santander that his children might have the benefits of our school. By the more intimate acquaintance I thus gained with him, I became convinced that it was my duty to do what I could in instructing him, so that some day, when the way should open, he might return to his native village with the Word of Life. Last March he returned there as colporter. He is an exceedingly good man for the mission, full of the Scriptures, and a genuine lover of the gospel, of which he is an intelligent and forcible expounder. His presence is like a ray of heavenly light on those mountain tops, for the Holy Spirit is with him. But he has had an eventful four months. The mayor of the district is a bitter fanatic, and publicly declares that he will not rest day nor night while there remains a vestige of Protestantism in the place. Antonio meets his emissaries at every turn, and the priests, from their pulpits, threaten with excommunication all who shall help or befriend him. They threaten to drive his wife and children out of the village

while he is away, to poison them, to burn his house, to assassinate him when he is on the road alone, and they stop short only of the actual deed. He and his family have frequently been pelted with stones. The village mayor who was friendly to him has been removed, and one who will lend himself to the wishes of the priests and of his chief has been put into his place. But the greatest trial of all is, that for all these months his children have not been permitted by the mayor to enter the village school, where they might, at least, be learning to read and write. The poor father has spent many dollars in consulting lawyers and presenting pleas; but in vain. The mayor defies one and all, and good Antonio's children are growing up in ignorance while he tramps the mountains with his Bible-pack. Two other members of the church in Santander are out in this province as colporters."

BILBAO.

"In the month of March, after an absence of nine months, I made, with my wife, a long promised visit to our brother Marques, of Bilbao. We were delighted to find so good a work in progress. At the Tuesday and Thursday evening meetings there were in attendance from forty to sixty adults, and on the two Sunday meetings from eighty to ninety. Both our Spanish and English friends confirmed Señor Marques' report, that occasionally the large hall is filled to overflowing, with from 200 to 300 persons. Though the church is not yet organized, the Spanish members of the congregation, mostly during the six months ending June 30, 1878, have contributed generously to the work."

MISSIONS OF OTHER SOCIETIES.

THE CHURCH MISSIONARY SOCIETY (ENGLISH).

THE Report of this Society, published August 1, 1877, is a volume of more than 600 pages.

"The expenditure of the Society un-

der all heads during the past year has grown to the sum of £210,859 — about \$1,054,295. Of this, £18,228 is due to special work, such as the mission to Central Africa and the work among the liberated slaves of Mombasa. The re-

mainder, £192,631, is due to the general operations of the Society. The total receipts from all sources have reached the sum of £190,693 — about \$953,465.”

The following table, gathered from the “summaries” of the several missions, brings into one general view important statistics of the society’s work:—

NAMES OF MISSIONS.	Native Christian Agents.	Stations.	Native Clergymen.	Native Christian Lay Teachers.	Native Communicants.	Native Christians.	Schools and Seminaries.	Scholars.
West Africa . . .	—	4	3	17	1,165†	3,230	16	1,397
Yoruba . . .	—	10	14	50	1,996	5,362	22	1,449
Niger . . .	—	9	11	14	206	716	7	172
East Africa . . .	—	3	—	8	46	318	—	—
Nyanza* . . .	—	—	—	—	—	—	—	—
Mediterranean . .	—	7	3	21	142	1,040	15	616
Western India . .	—	8	4†	64‡	428	1,079	30	1,737
Calcutta and North India . .	—	41	20†	601‡	2,305	13,332	348	19,019
South India . . .	—	24	72	1,088†	13,341	64,853	689	21,746
Ceylon . . .	—	10	10	377	1,288	5,852	221	9,216
Mauritius . . .	—	5	3	25	201	1,132	9	539
China . . .	—	7	10	123	1,068	2,427	25	538
Japan . . .	—	5	—	1	—	—	—	9
New Zealand . .	179	17	25	—	1,979	10,100	7	227
N.-West America .	—	24	11†	39‡	1,423	8,371	18	728
North Pacific . .	—	3	—	9	—	900	4	222

under its energetic Bishop — the settlement for liberated slaves at Frere Town, and its little sister in the Seychelles — the mission to Nyanza, and the hopeful beginning in the Usagâra mountains — the extension of the Palestine Mission to Jaffa, and to Salt and the Hauran beyond the Jordan — the addition of Persia to the Society’s list of missions — the new efforts on behalf of the 20,000 Indians of the Saskatchewan Valley, the Hydahs of Queen Charlotte’s Island, and the Eskimos of Hudson’s Bay — all these are instances of new work, recently taken up by the Society; and if in connection with them are considered the efforts that have been made and are making to increase the strength of the Japan, the China, and the India missions, the Committee feel sure that the friends of the Society will not only see good reason for the large increase of expenditure, but will rejoice that the Committee have heard so plainly the order of their great Commander to go forward. And, while the world is again disturbed by the clash of arms, and the nations of the earth are mustering to battle ‘with confused noise and garments rolled in blood,’ the servants of God will rejoice to realize that the armies of the living God are also on their march — that they are carrying onward into yet unconquered regions the peaceful banner of the Prince of Peace, ‘of the increase of whose government and peace there shall be no end,’ and that when all the kingdoms of the world and the glory of them shall be as the chaff of the summer threshing-floor which the wind carrieth away, His kingdom shall be established, which shall be from sea to sea, and from the flood to the world’s end, and it shall be forever.”

The Committee then feel constrained to notice “difficulties other than financial ones, and more grave,” which now beset the work; and with special reference, it is supposed, to the recent movements of a ritualistic bishop in Ceylon, they say: “The Committee of the Church Missionary Society would heartily rejoice in the widest preaching of the true Gospel, by whomsoever undertaken. Yet they cannot but sorrowfully affirm their

The Report presents also this

“GENERAL SUMMARY OF THE MISSIONS.”

Stations	177
Missionaries in Holy Orders and Native Clergymen —	
European	201
East Indian and Country-born . .	
Native	177
Lay European Missionaries . . .	40
European Female Teachers . . .	13
East Indian and Country-born . .	7
Native Christian Teachers, Male and Female	2,605
Total Laborers of all Classes . .	3,052
Native Communicants	25,921
Native Christians	117,825
Schools	1,405
Scholars	58,042

In the “conclusion” of their Report it is said: “Once more the Committee would remind their friends that the large increase in the expenditure of the society is mainly due to the advance of the soldiers of the Cross into new districts, and the occupation of new outposts. The occupation in West Africa of Port Lokkoh and Leke, mainly taken up with a view to advance into the interior — the rapid progress of the Niger Mission,

* This mission is but commencing.

† East Indian and native.

‡ Country-born and native.

conviction, that in some of the forms of missionary organization now advocated, there are elements of very real danger. And they would be false to their own consciences as well as to their constituents, and would therefore not be doing their duty in the sight of God, if they did not resolutely persevere in taking measures to insure the faithful preaching of the full and unadulterated Gospel among the heathen, and to defend the native Christian congregations connected with the Society from erroneous doctrine and superstitious ritual. It has been, and ever will be, the aim of the Committee

to secure the distinct and emphatic utterance by the society's agents of those great truths of the sole supremacy of Holy Scripture as the rule of doctrine, and of justification 'only for the merit of our Lord and Saviour Jesus Christ by faith,' which have been so frequently assailed, and which are so indispensably necessary for an intelligent and vigorous piety. By the present mode of conducting the society's operations this security exists. If submission were made to claims recently advanced, it would exist no longer. That submission the Committee have declined to make."

MISCELLANY.

WHAT ONE MINISTER SAYS.

ONE who had been a pastor for many years, sending his individual contribution to the Treasurer of the Board, in August, wrote as follows :—

"I should have sent my offering to aid the A. B. C. F. M. in its blessed work ere this, but I have been waiting to see what the church in this place would do. I have known it for more than thirty years, and in other years it gave generously in aid of this cause. More recently it has given but little, not because it has diminished in numbers and pecuniary ability, but because the Herald has not been taken as largely as formerly, and the Monthly Concert has not been faithfully observed. It is painful to me to witness such a state of things, as I have always regarded the Herald and the Concert as contributing largely to the interest which every church should cherish for a cause so dear to the heart of Christ.

"In the churches in this State and in Ohio, where I have been a pastor for more than thirty years, the Monthly Concert was always welcome, and told largely on the missionary interest and on our contributions.

"I greatly regret that there is danger of finding another debt upon us at the close of the financial year; but I regret still more when I think that there is not

the *slightest need of it*. There is plenty of money in the churches professedly sympathizing with the Board, to meet all its pressing need for support and enlargement. I said this with tears and tender heart-yearnings, to Brother —, as I met him two years ago. I think he agreed with me when I further said, that on the ministers in these churches the responsibility rests for the deficiency of needful aid. I have been for a long time in the ministry, and have yet to learn that a church, under *proper instruction and training*, will not come up to a good state of feeling and action in regard to this cause. I could name instances in which churches came up to a very large increase in their contributions; and came up so *easily*, so *kindly*, under the presentation of God's truth and the claims of dying men, that I never was afraid that my people would not support their minister if I urged them to give to send the bread of life to earth's famishing millions.

"This question troubles me greatly: Why is it, that while there have been such extensive revivals in the churches in a large portion of our land, the contributions to the cause of Christian benevolence have not proportionally increased? I have long and tenderly loved the Board, and I cannot bear to have it embarrassed so often for the want of

funds. The thought is sweet, that I can deny myself to save those that are perishing."

THE SANDWICH ISLANDS—NEW TESTIMONY.

A MASSACHUSETTS gentleman, of high standing, wrote from San Francisco to the Treasurer of the American Board, in August, sending a liberal donation, and saying:—

"We returned from the Hawaiian Islands last week, having had a delightful visit and seen the wonderful progress the gospel has made there. I visited the native churches and Sabbath schools, and spent some time with Mr. Parker in visiting in the families of the natives. There can be no doubt that a nation has been brought into the kingdom of our Lord. I can now believe that the Sandwich Islands are as much Christianized as is New England. In some respects they excel us. I went with Mr. Parker to one of the village churches, four or five miles out, to attend a communion service. We were the only whites present. Everything was conducted with as much propriety as in a New England church. We shall all meet at the one great supper, I trust, in a better land.

"Dr. Hyde seems to have made a good beginning, and to have secured the confidence of the natives. He is working too hard, I fear.

"I do not expect to get home before the close of your year, and therefore inclose my check for — dollars, from myself and family. I prefer to help keep you out of debt rather than to pay old debts."

AN EXAMPLE FOR FEEBLE CHURCHES.

THE pastor of a very feeble church in Ohio wisely stimulates his people to do *what they can*, with others, in the great work of missions to the heathen. Sending a small contribution (of \$11) recently, he wrote: "A week ago I presented the claims of missions to our people. Accept the result, our mite. Would that it were more, — it seems so small, taking into consideration the vast needs of the field. But it seems large to us, at a single

collection, as my people are only able to raise me a salary of about \$250." If all the little churches which now make *no* contribution to this cause would do as well, the aggregate amount thus collected would make a very respectable addition to the yearly income of the Board, the offerings would be often, doubtless, most acceptable in the sight of Him who so commended the gift of the poor widow, and the quickening and *expanding* influence of such efforts upon the churches themselves would be of incalculable value.

A GOOD EXAMPLE.

MISS ELIZA USBORNE, an English lady, in 1871 gave the English Church Missionary Society £2,000 (\$10,000) to establish a female seminary in Travancore. It would not have been easy for her to invest this sum more wisely for the social and religious elevation of her sex. Half a dozen such gifts would be heartily welcomed by the American Board.

BE YOUR OWN EXECUTOR.

AN article under this caption, in "The National Baptist" presents some hints worthy of attention by those who mean to do good with the property of which they are "stewards." We give a few extracts:—

"An eminent lawyer in New York recently remarked, 'It is coming to be the case that the fact of a man's having made a great fortune is held to be proof that he cannot be trusted to bequeath it, and that soon only those will be allowed to make their wills who have nothing to leave.' In view of this tendency, the 'Tribune' justly remarks, that 'it will be astonishing if the growth of the will-breaking business does not lead rich and benevolent people to be their own executors.' Those who do good in their lifetime secure several advantages. (1.) They secure the doing of it. If they do it, then it is done. It is beyond contingency. Leaving out of view the contingency of death, how many plans of be-

nevolence have been frustrated by the depression in business. How many persons within the last few years have said, 'What I gave away, that I saved.' And then when you consider the post mortem contingencies, the case becomes much stronger. (2.) The giver has the satisfaction of *seeing* the tree which he planted bear fruit. What pleasure has God granted to man more choice and divine than that of seeing the widow, the orphan, the poor, the ignorant, the degraded blessed as the result of his sacrifices. . . . (3.) Let us add, also, that if anybody has any regard to his own reputation after death, he had better not make it an object to the heirs-at-law to tear his character to pieces."

SHARPLY PUT.

A CORRESPONDENT of the "New York Evangelist" presents some matters a little sharply, thus:—

"Many and loud have been the recent boasts that the Presbyterian Church will 'maintain her standards' against all comers. Such boasts, if justified at all, must be justified by works. But so long as the Presbyterian Church withholds men and means from the cause of Foreign Missions, and thus compels retrenchment on every field, so long she is *not true* to her standards, because she is not true to the Standard of the Cross, which she ought to carry aggressively forward among every people where her faith has flaunted it. Next to the sin of suffering this great work to languish, is the sin of apologizing for our unfaithfulness on the score of hard times. Let the truth be told. It is not because the Church is poor in this world's goods, but because it is not 'rich toward God,' that it thus retreats before the foe. Is it solely because Chicago is poor, that her fourteen [Presbyterian] churches give only about thirty-seven cents per member to Foreign Missions, and that her largest church gives nothing? Is Philadelphia so poor that her sixty churches and 23,000 members can give only \$11,450; and is it poverty alone which compels Indianapolis, with

her twelve churches and 2,925 communicants, to give only seven cents per member?"

GOOD FROM EVIL.

THE following "extract" appears in the "Missionary Herald" of the English Baptist Society:—

"The British consul at Tientsin writes to the Committee of the Famine Relief Fund in Shanghai: The officials treat the missionaries now with the most marked cordiality, and assist them in every way in their power. I shall have more to say on this subject before long. As for the people, Mr. Smith (one of the distributors) triumphantly tells us that they have at last 'opened their houses,' and that the distributors have, since last autumn, seen more of real Chinese life than all the other missionaries put together since China was opened to them! He is not exaggerating. The advent of the foreigner in all the places which have been visited is now hailed with delight, and the utmost courtesy and hospitality extended to them, not only by those who taste of their generosity, but by those who will never need it. The distribution of the funds your committee have so kindly sent by the brave and judicious band of missionaries now engaged in the work will do more really to open China to us than a dozen wars. That obdurate class, the 'Literati and Gentry,' are beginning to modify their views with regard to foreigners, and are confessing that their efforts for the relief of the suffering millions is not only an example to them, but has really been the incentive which has produced Chinese action."

MISSIONS NOT A FAILURE.

THE "Record" of the Free Church of Scotland says:—

"Those who talk of missions being a failure may well ponder with advantage such facts as the following: (1.) At a missionary anniversary the Rev. Mr. Parkhurst said, 'In my travels round the world I saw not one single *NEW* heathen temple. All the pagan worship I saw was in old

dilapidated temples.' (2.) Not very long ago there were 100,000 idol-gods in Raratonga; but lately a young man from Raratonga, visiting the British Museum, saw among the wonders there *the first Raratongan idol* his eyes ever beheld. He was born and had lived nineteen years in Raratonga without ever seeing an idol, so clean a sweep had the gospel made. (3.) In India, 77,000 persons profess the Christian faith in connection with the Church Missionary Society. Lord Lawrence said, 'The missionaries have done more to benefit India than all other agencies combined.' Sir Bartle Frere said, 'They are working changes more extraordinary than anything witnessed in modern Europe.' (4.) A missionary among 10,000 Fijians said, 'I do not know of a single house in which there is not family worship.'"

CHRISTIAN SONGS AMONG THE KOORDS.

MR. PERRY, of Sivas, Turkey, made a mission tour recently among villages which took him into Koordish regions, where he visited "a celebrated Protestant who lives on his farm among Mohammedans in the mountains." Here he spent two days, seeing and hearing, in this family, much that pleased him. Among other things, he says: "We were treated, each evening, to a *concert*; the children of the family singing, for our especial entertainment, in Turkish, the hymns 'I need thee every hour,' and the 'Gates Ajar.' I need not say that, though the tune could scarcely be recognized, it sounded out sweetly from the amazing ignorance of that Koordish locality." Thus light spreads in Turkey, and the sound of Christian truth and Christian singing goes abroad.

RITUALISM IN INDIA.

"THE Messenger and Missionary Record" of the Presbyterian Church of England, noticing "Christian work in many lands," makes the following statements in regard to India:—

"Nothing has done so much mischief in India, to the missionary work, as the recent attempts of the Ritualistic party

in the Church of England to draw away converts from other missions. One such attempt has resulted very naturally, as described by Dr. Murray Mitchell in the 'Free Church Record,' in the recent going over of some 500 native converts to the Church of Rome. It seems that Dr. Douglas, the late bigoted Ritualistic Bishop of Bombay, 'went right out to the region occupied, and well occupied, for more than fifty years, in the district of Ahmednuggur, by the American mission. This intrusion was earnestly protested against in many quarters; but Bishop Douglas held all 'sectaries,' whether European or American, in utter scorn, and he paid not the slightest attention to the remonstrances. He gained converts, some from the American mission, by most unjustifiable means. He gave them, under the Propagation of the Gospel Society, 'priests' of the highest school, who have landed them in the Church of Rome. This high Anglican movement, so opposed to the spirit of the Evangelical Bishops of Calcutta of former times, is most mean and unjust and dishonorable in its assaults on other missions. It must be met by some conjoint action which it may be well to mature at the approaching mission conference."

RAPID PROGRESS IN FORMOSA.

"THE Presbyterian Record for the Dominion of Canada," states in regard to the mission of the Canada Presbyterian Church in the Island of Formosa, on the eastern coast of China:—

"Our pioneer missionary is the Rev. G. L. MacKay, who chose this as the field of his labors in 1872, and commenced a work the record and results of which savor more of romance than sober history. At last accounts, Mr. McKay reports, that already thirteen chapels have been built, and each placed under the care of a trained native teacher. In addition to these, there are six students, five elders, two deacons, two Bible women, and seven schools, with about one hundred children. There are now 214 members on the communion-roll, admitted after strict examination and long probation."

GLEANINGS.

THE number of native Christians in India is given in the "New Missionary Directory" as 266,391, an increase of 42,133 in four years; and native communicants 68,689, an increase of 15,875. The Directory gives the names and addresses of 960 missionaries and native pastors in India proper, not including Burmah and Ceylon. — *Christian Weekly*. — "Two millions nine hundred and forty-three thousand five hundred and ninety-seven copies of Bibles, Testaments and Portions were circulated by the British and Foreign Bible Society within its financial year just closed. The expenditure for this enormous issue at home and abroad amounted to £227,865 18s. 1d." (about \$1,139,330).

DEATH.

AGAIN, for the third time within less than one year, death has taken a beloved child from Mr. and Mrs. Cole, of Erzroom, Eastern Turkey. The youngest, Edwin Royal, died July 6, aged four months and twenty-five days. The sorely afflicted parents will share in the deepest sympathies and the earnest prayers of many.

DEPARTURES.

REV. C. H. WHEELER and wife, Miss Harriet Seymour, and Miss Cyrene O. Van Duzee, of the Eastern Turkey mission, sailed from Boston, August 24, returning to their stations, accompanied by Miss Mary F. Bliss, from Galesburgh, Illinois, who is to be associated with Miss Van Duzee, at Erzroom.

Rev. John P. Jones and Mrs. Sarah A. (Hosford) Jones, from Hudson, Ohio, sailed from New York, September 7, on the way to join the Madura Mission. Mr. Jones was educated at Western Reserve College and Andover.

Rev. C. C. Tracy and wife, of the Western Turkey Mission, returning to their field; Rev. John E. Pierce and wife, formerly of Erzroom, Eastern Turkey, but now to join the Western Turkey Mission; Rev. James L. Fowle, from Woburn, Massachusetts (educated at Amherst College and Andover Theological Seminary), and Mrs. Caroline P. (Farnsworth) Fowle (daughter of Rev. W. P. Farnsworth, of Cesarea, Western Turkey), sailed from New York, September 12, on the way to Turkey. Mr. and Mrs. Fowle will spend the winter at Cesarea, and then are expected to join the Central Turkey Mission.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

West Newton, Mass., Miss M. A. Stevens	4 00	tember "Herald"),	304 72
Previously acknowledged (see Sep-			\$308 72

OFFERINGS FOR THE DEBT.

CHIEFLY PLEDGED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MASSACHUSETTS.		Previously acknowledged (see September "Herald"),	
Boston, Peter Hobart,	50 00		52,822 73
RHODE ISLAND.			\$52,887 73
Providence, C. H. 10; Phebe T. Martin, 5;	15 00		
	65 00		

DONATIONS RECEIVED IN AUGUST.

MAINE.			
Cumberland county.		Minot Centre, Cong. ch. and so.	80 80
Cape Elizabeth, Ligonja Cong. ch. and so.	5 00	New Gloucester. A. C. M. Foxcroft,	25 00
Falmouth, 2d Cong. ch. and so.	1 50	Portland, Plymouth Cong. ch. and so. to const. Rev. HERBERT W. LATHE and JOHN M. GOULD, H. M.	
Gorham, Cong. ch. and so.	17 00	150.08; 2d Parish (of wh. W. W.	

Thomas, 100, to const. CHARLES E. BARRETT, II. M.), 147; Williston Cong. ch. and so. 24; St. Lawrence St. Cong. ch. and so. 11.60; Anon. 1;	333 63
South Freeport, Rev. Horatio Halsey, 5 00	
Standish, Cong. ch. and so. 21 00	
West Auburn, Cong. ch. and so. 10 00	
Yarmouth, Central Cong. ch. and so. 50 00—498 93	
Franklin county.	
Weld, Daniel D. Tappan, 2 00	
Hancock county.	
Castine, Rev. Alfred E. Ives, 3 00	
Kennebec county.	
Gardiner, Cong. ch. and so. 32 25	
Sidney, Cong. ch. and so. by J. S. 5 00	
Winthrop, N. S. Bourne, 4 00—41 25	
Lincoln and Sagadahoc counties.	
Bath, Winter St. Cong. ch. and so. 20 00	
Phippsburg, Cong. ch. and so. 15 00	
Topsnam, Cong. ch. and so. 7; Mrs. David Patten, 20;	27 00—63 00
Oxford county.	
Andover, Cong. ch. and so. 10 00	
Bethel, 2d Cong. ch. and so. 20 00	
Oxford, Cong. ch. and so. 6 00	
Sumner, Cong. ch. and so. 6 00—41 00	
Penobscot county.	
Bangor, Central Cong. ch. and so. 300; 1st Cong. ch. and so. 14.93; A friend, 10;	324 93
Brewer, 1st Cong. ch. and so. 6 00	
Hamden, Cong. ch. and so. 25 36	
Orono, Cong. ch. and so. 12 00	
South Freeport, —, 1 00	
St. Albans, Rev. Win. S. Sewall, 2 24—371 53	
Piscataquis county.	
Brownville, Cong. ch. and so. 9 00	
Dexter, Cong. ch. and so. 3 50	
Foxcroft and Dover, Cong. ch. and so. 44 00	
Garland, Cong. ch. and so. 7 25—63 75	
Somerset county.	
Norridgewock, Cong. ch. and so. 80 00	
Skowhegan, Cong. ch. and so. 22 00—102 00	
Union Conf. of Churches.	
Fryeburg, Cong. ch. and so. 17 43	
North Bridgton, Cong. ch. and so. 11; A friend of Missions, 5;	16 00—83 43
Waldo county.	
Belfast, Mrs. F. D. Johnson, 25; Mrs. E. F. Cutter, 25;	50 00
Washington county.	
Milltown, Cong. ch. and so. 84 00	
Robbinston, Mrs. Lydia V. Snow, 10 00—94 00	
York county.	
Alfred, Rev. B. P. Snow, 10 00	
Kennebunk, Union Cong. ch. and so. 81 34	
Wells, 1st Cong. ch. and so. 24; 2d Cong. ch. and so. 12;	36 00—127 34
	1,491 23

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Alstead, 3d Cong. ch. and so. 32; 2d Cong. ch. and so. 23; 1st Cong. ch. and so. 18.28;	78 28
Fitzwilliam, Cong. ch. and so. 37 15	
Jaffrey, Cong. ch. and so. 16 00	
Keen, 2d Cong. ch. and so. m. c. 7 60	
Roxbury, Brigham Nims, 10 00	
Sullivan, Mrs. S. S. Drake, 5; Rev. S. S. Drake, 5;	10 00
Swanzey, Cong. ch. and so. add'l, 50	
Troy, Cong. ch. and so. 13 58	
Waipole, Cong. ch. and so. 72 22	
Westmoreland, Cong. ch. and so. 2 50	
Winchester, Cong. ch. and so. 26 25; Rev. and Mrs. J. C. Smith, 10; Rev. and Mrs. E. Harmon, 10; A friend, 1;	47 25—295 08
Cook county.	
Lancaster, Edward Phelps, 50 00	
Grafton county.	
Bristol, Cong. ch. and so. 6 73	
Hamover, Dartmouth Relig. Society, 200 00	
Littleton, Cong. ch. and so. 107 22	
Orfordville, Cong. ch. and so. 8 00	
West Lebanon, Cong. ch. and so. 36 65—358 60	

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Brookline, Cong. ch. and so. 8 01	
Greenfield, Union Cong. ch. and so. 40 00	
Greenville, Cong. ch. and so. 18 00	
Hancock, Cong. ch. and so. 7 00	
Hillsboro Centre, Cong. ch. and so. 7 00	
Mason, Cong. ch. and so. 4.50; Rev. Daniel Goodwin and family, 12;	16 50
Wilton, 2d Cong. ch. and so. 14 50—111 01	
Merrimac county, Aux. Society.	
Bos. awen, Cong. ch. and so. 13 00	
Concord, West Cong. ch. and so. 16.10; G. M. Q., 5;	21 10
Franklin, Cong. ch. and so. 50 00	
Salisbury, T. D. Little, 5 00	
Tilton, Cong. ch. and so. 100 00	
Warner, Cong. ch. and so. 7.26; M. D. Wheeler, 3; Mrs. Frederick Eaton, 1;	11 26—200 36
Rockingham county.	
Epping, Cong. ch. and so. 4 00	
Exeter, 2d Cong. ch. and so. m. c. 3 20	
Greenland, Cong. ch. and so. 73 00	
Hampton, Cong. ch. and so. 20 23	
Kingston, Cong. ch. and so. 20 00	
North Hampton, Cong. ch. and so. 13 50	
Plaistow and No. Haverhill, Mass. Cong. ch. and so. with other dona. to const. MRS. HANNAH H. BLY, ABBY H. CLEMENT, MRS. MARY B. JONES, and MRS. LUCY M. BRICK-ETT, H. M.	250 00
Portsmouth, North Cong. ch. and so. 125 00	
Raymond, Cong. ch. and so. 13 00	
Salem, Cong. ch. and so. 2; Rev. S. Bowker, 3;	5 00
South Newmarket, Cong. ch. and so. 8 00—570 93	
Strafford county.	
Dover, 1st Ch. Dr. Nathaniel Low, 10 00	
Glouceston, Cong. ch. and so. 9 50	
Laconia, Cong. ch. and so. m. c. 10 79	
North Conway, Cong. ch. and so. 25 00	
Saunderston, Cong. ch. and so. 35 00	
Tamworth, Cong. ch. and so. 22 00	
Wolfboro, 1st Cong. ch. and so. 30 00—142 29	
Sullivan county, Aux. Soc. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so. 19 00	
Claremont, Cong. ch. and so. 12 90	
Grantham, A friend, 10 00—41 90	
	1,770 17
Legacies. — Bow, Miss Sarah Brown, by L. D. Stevens, Ex'r, 50 00	
Hollis, Mrs. Ruth Farley, by Perry M. Farley, Ex'r, 100 00—150 00	
	1,920 17

VERMONT.

Addison county.	
Middlebury, A. H. M., 20 00	
New Haven, Cong. ch. and so. 162 37	
Ript n, Cong. ch. and so. and Pas-tor, 30 00—212 37	
Bennington county.	
Bennington, Albert Walker, 6 00	
Bennington Centre, 1st Cong. ch. and so. 200 00	
Dorset, Cong. ch. and so. 30 32	
Manchester, Cong. ch. and so., to const. R. T. PURDY, H. M. 131 90	
North Bennington, Cong. ch. and so. 20 11—388 33	
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Barnet, Cong. ch. and so. 40 65	
East Hardwick, Cong. ch. and so. 7 00	
St. Johnsbury, A member of North Cong. ch. 500; Friends of Mis-sions, 1,201; Executors or Erastus Fairbanks' Estate, 500;	2,200 00—2,247 65
Chittenden county.	
Chittenden co. —, 50 00	
Wilmington, Cong. ch. and so. 7 50	
Jericho Centre, Cong. ch. and so. 32 50	
Milton, Cong. ch. and so. 24 00	
Richmond, Cong. ch. and so. 17 50	
West Milton, Cong. ch. and so. 13 00—144 50	

Essex county.	
Granby and Victory, Cong. ch. and so.	10 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	11 00
Grand Isle county.	
Wolcott, Cong. ch. and so.	16 00
Lamoille county.	
Stowe, Friends,	10 22
Orange county.	
Brookfield, 1st Cong. ch. and so. 10;	
Rev. Geo. B. Tolman, 5;	15 00
Chelsea, Cong. ch. and so. m. c.	30 00
Newbury, 1st Cong. ch. and so. (of	
wh. m. c. 8.80), to const. NELSON	
BAILEY, H. M.	103 00
Post Mills, Cong. ch. and so. m. c.	
8.25; H. H. Niles, 25;	33 25
Randolph, Cong. ch. and so.	11 00
Strafford, Cong. ch. and so.	47 60
Thetford, 1st Cong. ch. and so.	20 00
West Randolph, Cong. ch. and so.	34 00
Williamstown, Cong. ch. and so.	31 74—325 59
Orleans county.	
Brownington and Barton Landing,	
Cong. ch. and so.	12 00
Derby, Cong. ch. and so. 12; Mrs.	
Orem Newcomb, 20;	32 00
East Coventry, Mrs. Phebe H. Plast-	
ridge,	2 00
Greensboro, Cong. ch. and so., for	
Papal Lands,	5 00
Morgan, Cong. ch. and so.	6 00
North Craftsbury, Cong. ch. and so.	15 00
West Charleston, Cong. ch. and so.	65 00—137 00
Rutland county.	
Castleton, Cong. ch. and so.	21 55
Clarendon, Rev. G. H. Morse,	5 00
Danby, Cong. ch. and so.	5 00
Middleton, Cong. so. and so.	20 00
Pittsfield, Cong. ch. and so.	12 30
Pittsford, Mrs. Charles Walker, 15;	
Friend of Missions, 10;	25 00
W. Rutland, Cong. ch. and so.	90 00—178 85
Washington county Aux. Soc. G. W.	
Scott, Tr.	
Barre, Cong. ch. and so.	50 00
Berlin, Cong. ch. and so.	11 75
Northfield, Cong. ch. and so.	29 20
Plainfield, Cong. ch. and so.	8 50—99 45
Windham county, Aux. Soc. C. F.	
Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	82 00
Brattleboro, Centre Cong. ch. and	
so. m. c.	97 84
Dummerston, Cong. ch. and so.	38 25
Fayetteville, Cong. ch. and so.	5 45
Jamwicca, Cong. ch. and so.	1 00
Londonderry, Cong. ch. and so.	3 50
Putney, Rev. Amos Foster,	5 00
West Brattleboro, Cong. ch. and so.	54 49
Westminster, Cong. ch. and so.	
add'l,	2 20
Windham, Cong. ch. and so.	54 70—294 43
Windsor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Tr's.	
Bethel, Cong. ch. and so. m. c.	2 16
Bridgewater, Cong. ch. and so.	6 83
Chester, Cong. ch. and so.	27 50
Gayssville, Cong. ch. and so.	6 00
Hartford, Cong. ch. and so.	35 34
Ludlow, Cong. ch. and so.	23 00
Norwich, Cong. ch. and so.	60 00
Royalton, Cong. ch. and so.	32 17
Sharon, Cong. ch. and so.	17 50
Springfield, Cong. ch. and so. m. c.	
10.10; A friend, 5; A. D. Hall, 1;	16 10
Weston, Cong. ch. and so.	7 00
Woodstock, 1st Cong. ch. and so.	
60.87; Frederick Billings, 100;	160 87—394 47
—, Jeffersonville,	1 00
	4,470 86

Legacies. — Essex, N. Lathrop, by S.	
G. Butler, Ex'r,	38 00
Windsor, Ephraim Cleveland, by	
Jonathan B. Farnsworth, Ex'r,	50 00
Woodstock, Mrs. Betsey B. Lathrop,	
by W. C. French, Ex'r,	23 00—111 00
	4,581 86

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so.	
m. c.	24 20
Harwich, Cong. ch. and so.	11 65
Orleans, Cong. ch. and so.	27 00
A Barnstable county traveler,	10 00—72 85
Berkshire county.	
Housatonic, Cong. ch. and so., to	
const. Rev. E. J. GIDDINGS, H. M.	50 16
Lee, Cong. ch. and so. m. c. 106.30;	
do Gents' Assoc. 493.70;	800 00
Mill River, Miss M. R. Wilcox,	10 00
Pittsfield, 1st Cong. ch. and so.	
280.68; Rev. C. V. Spear, 200;	
Mrs. Morley, 5; Miss Morley, 1;	488 58—1,346 74
Bristol county.	
Attleboro Falls, Central Cong. ch.	
and so.	14 00
Fall River, Central Cong. ch. and	
so.	9 00
Norton, Trin. Cong. ch. and so.	118 70
Taunton, 1st Cong. ch. and so.	21 50—163 20
Brookfield Asso'n. William Hyde, Tr.	
Barre, Ev. Cong. ch. and so.	31 91
New Braintree, Cong. ch. and so.	77 00
No. Brookfield, 1st Cong. ch. and so.	60 00
Southbridge, A friend,	3 09
Ware, William Hyde and family,	
1,000; A friend, 10;	1,010 00—1,171 91
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 00
Essex county.	
Andover, Chapel ch. and so. add'l,	11 00
Lawrence, Lawrence St. ch. and so.	
add'l,	30 00
North Andover, Cong. ch. and so.	
add'l,	60 00
Salem, Crombie St. ch. and so.	101 62
West Andover, Cong. ch. and so.	5 00—207 62
Essex county, North.	
Amesbury and Salisbury Mills Vil-	
lage, Cong. ch. and so.	15 00
Bradford, 1st Cong. ch. and so.	89 85
Georgetown, 1st Cong. ch. and so.	20 00
Haverhill, No. Cong. ch. and so.	
(of wh. for Papal lands, 40);	624 74
Ipswich, 1st Cong. ch. and so.	46 00
Newburyport, Prospect St. ch. and	
so. to const. Rev. JAMES H. ROSS,	
H. M.	92 43
West Haverhill, C. M. Smith,	100 00—988 02
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c.	1 45
Danvers, 1st Cong. ch. and so.	50 00
Gloucester, Ev. Cong. ch. and so.	100 00
Lynn, Chestnut St. ch. and so.	25 00
Manchester, Cong. ch. and so.	90 00
No. Beverly, Rev. E. W. Harrington,	25 00
Peabody, So. Cong. ch. and so. (of	
wh. m. c. 77.25), to const. Rev.	
WILLARD G. SPERRY, H. M.	277 25
Salem, South ch., a lady,	10 00
Saugus Centre, 1st Cong. ch. and so.	
m. c.	5 00
West Boxford, Cong. ch. and so.	27 75—611 45
Franklin co. Aux. Soc. William F.	
Root, Tr.	
Conway, Cong. ch. and so. m. c.	22 92
East Hawley, Cong. ch. and so.	11 12
Greenfield, Mrs. E. B. L.	5 00
Miller's Falls, Cong. ch. and so.	5 00
Northfield, Trin. Cong. ch. and so.	20 00
So. Deerfield, Cong. ch. and so.	40 00—104 04
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Blandford, Cong. ch. and so.	14 40
Chicopee, 1st Cong. ch. and so.	
62.20; 2d Cong. ch. and so. 62.47;	
3d Cong. ch. and so. 10;	134 67
East Longmeadow, Cong. ch. and so.	47 00
Feeding Hills, Cong. ch. and so.	8 12
Holyoke, 1st Cong. ch. and so.	17 33
Longmeadow, Gents' Benev. Soc.	
83.50; La. Benev. Soc. 27.15;	110 65
Ludlow, Cong. ch. and so.	60 00
Mitteneague, Cong. ch. and so.	12 68

Monson, Cong. ch. and so. (of wh. m. c. 7.62), 58.05; Mrs. M. S. Porter, 110; E. F. Morris, 125; 293 05	Littleton, Cong. ch. and so. 125; A friend, 50; 175 00
Palmer, Cong. ch. and so. 7 80	No. Leominster, Mrs. E. A. Thurston, 5 00
Springfield, 1st Cong. ch. and so. 64.32; A worshiper at Indian Orchard, 500; A friend, 1,000; R. m. 10.14, l. c. 1,000; One who would pay his debts, 100; S. Morris Coe, 10; Mrs. A. C. Hart, 5; 2,679 32	Pepperell, Cong. ch. and so. 13 59—484 09
Westfield, 2d Cong. ch. and so. 64 11	Norfolk county.
West Springfield, Park St. ch. and so. 35.34; 1st Cong. ch. and so. 12; 47 34—3,496 47	Braintree, 1st Cong. ch. and so. 75 08
Hampshire county, Aux. Society.	Brookline, Harvard Cong. ch. and so. 75; E. P. 10; 85 00
Amherst College church, 221.56; Cong. ch. and so. (of wh. m. c. 26.86), 106.47; 328 03	Canton, Elijah A. Morse, 50 00
Belchertown, Cong. ch. and so. 84 00	Franklin, Cong. ch. and so. 70 00
Cummington, East Village ch. and so. 16 40	Hyde Park, 1st Cong. ch. and so. 17 2
Enfield, Cong. ch. and so. 54 17	Holbrook, Cong. ch. and so. 50 93
East Hampton, Payson Cong. ch. and so. 750 00	Medfield, 2d Cong. ch. and so. to const. ELIZABETH BROWN, H. M. 108 00
Greenwich, Cong. ch. and so. 42 52	Medway, Village Cong. ch. and so. add'l, 3 00
Hadley, Russell ch. and so. (m. c.), 12 77	No. Weymouth, Pilgrim Cong. ch. and so. 46 00
Hartfield, Cong. ch. and so. 77 00	Quincy, Cong. ch. and so. 66 00
Haydenville, Cong. ch. and so. 15.25; by H. 5; 20 25	Sharon, Cong. ch. and so. 45 00
Huntington, 2d Cong. ch. and so. 35 54	So. Weymouth, 2d Cong. ch. and so. 57 00
Middlefield, Cong. ch. and so. 66 46	Walpole, Ortho. Cong. ch. and so. 27 00
Northampton, A friend, 100; Miss Clark, 1; 101 00	Wellesley College, Miss Lucia Clark, 20 00
Plainfield, Cong. ch. and so. 46 43	Wenham, A. Gould, 15 00
So. Hadley, 1st Cong. ch. and so. 28 00	Wrentham, Cong. ch. and so. 37 43
Southampton, Cong. ch. and so. with other dona. to const. STEPHEN LYMAN, H. M. 68 94	Wollaston Heights, Cong. Ch. and so. 5 00—1,229 26
West Hampton, Cong. ch. and so. 22 24	Old Colony Auxiliary.
Williamsburgh, Cong. ch. and so. 38 18—1,791 93	New Bedford, Trin. Cong. ch. and so. 149 15
Middlesex county.	North Rochester, Cong. ch. and so. 20 00
Auburndale, Cong. ch. and so. m. c. 121 70	Wareham, Cong. ch. and so. 75 00—244 15
Bedford, Trin. Cong. ch. and so. with other dona. to const. MOSES E. ROWE, H. M. 53.31; Mrs. Ruhmah Lane, 10; 63 31	Plymouth county.
Billerica, Cong. ch. and so. with other dona. to const. GEO. E. S. KINNEY, H. M. 50 00	Brookton, Porter Ev. Cong. ch. and so. 149.63; m. c. 50.59; 200 12
Cambridgeport, Pilgrim Cong. ch. and so. 100 10	Campello, South Cong. ch. and so. 100; Sarah Packard, 10; 110 00
Concord, Trin. Cong. ch. and so. 36 50	Middleboro, 1st Cong. ch. and so. 4 67
Framingham, Plymouth Cong. ch. and so. 20 00	Rockland, Cong. ch. and so., to const. R. J. LANE, H. M. 100 00
Lincoln, 1st Cong. ch. and so. 131 90	Scituate, Cong. ch. and so. 6 00—420 79
Lowell, Kirk St. Cong. ch. and so. (of wh. from Mrs. M. H. and Miss S. H. Stickney, to const. JENNIE A. SEGUR, H. M. 100), 791; 1st Cong. ch. and so. 100; 891 00	Suffolk county.
Malden, 1st Cong. ch. Mrs. J. Sweetser, to const. JOSEPH SWEETSER, H. M. 100 00	Boston, Shawmut Ch. 1,022.79; 2d Ch. (Dorchester) (of wh. 518.92 from the ladies), 1,217.92; Mt. Vernon ch. 1,024; Old South ch. 700; Central ch. (Jamaica Plain) (of wh. 50 from E. L. Tead, with other dona., to const. Rev. E. S. TEAD, H. M.), 300; Park St. ch. 147; do. Mrs. Peter Hobart, 5; South Ev. ch. (West Roxbury) 149.15; Immanuel ch. 56; do. James Fisher, 50; A member of Union ch. 100; Eliot ch. 25; do. m. c. 30; do. Chas. W. Hill, 5; do. friends, 10; do. T. S. Thompson, 5; B. C. H. 1,000; "State Street," 100; S. D. Smith, 90; Gardner Edmonds, 25; Miss Wheeler, 20; A friend, 15; S. B. Adams, 5; West Roxbury, Miss B. 5; Mr. Norton, 5; R. Marshall, 2; Box in the Cabinet, 2.80; 6,116 66
Newton, Eliot Cong. ch. and so. 400; Wm. H. WARDWELL with other dona. to const. self H. M. 60; 450 00	Worcester county, North.
Newton Centre, 1st Cong. ch. and so. 140 47	Ashburnham, 1st Cong. ch. and so. 56 66
Newton Highlands, Cong. ch. and so. 88 36	Hubbardston, Cong. ch. and so. 31 62
North Chelmsford, Cong. ch. and so. 23; Rev. B. F. Clark, 5; 28 00	Royalston, 1st Cong. ch. and so. (of wh. m. c. 25), 150 50
Reading, Mrs. A. Temple, 5 00	Templeton, Cong. ch. and so. 23 00
Somerville, Franklin St. ch. m. c. 8.34; Prospect Hill ch. m. c. 4.23; 12 57	Winchendon, No. Cong. ch. and so. m. c. 15; do. Friends, 30; 45 00—306 78
So. Framingham, A friend, 20 00	Worcester co. Central Asso'n. E. H. Sanford, Tr.
So. Natick, John Eliot Cong. ch. and so. 33 50	Sterling, Cong. ch. and so. 5 00
Wakefield, Cong. Ch. and so. 243 48	Webster, 1st Cong. ch. and so. 25 00
Waltham, Trin. Cong. ch. and so. 150 00	West Boylston, Cong. ch. and so. 25 00
Waverly, Cong. ch. and so. 35 41	Worcester, Central ch. and so. m. c. 19; Old South ch. cash, 2; David Whitcomb, 1,000; Philip L. Meen, 500; G. Henry Whitcomb, 100; A friend, to const. JAMES LOGAN, H. M. 200; 1,321 00—1,876 00
Wayland, Cong. ch. and so. 15 00	Worcester co. South Conf. of Ch's. William R. Hill, Tr.
West Newton, Miss M. A. Stevens, 5 00	Milbury, 2d Cong. ch. and so. add'l, 7 00
Winchester, Cong. ch. and so. 600 00—3,341 30	Saunderville, Cong. ch. and so. 20 00
Middlesex Union.	
Ashby, Cong. ch. and so. 16 75	
Dunstable, Cong. ch. and so. 18 00	
Fitchburg, Calv. Cong. ch. and so. 10; Rev. and Mrs. J. M. R. Eaton, 15; 25 00	
Groton, Union Cong. ch. and so. 13 75	
Harvard, A. E. Hildreth, 100 00	

Whitinsville, Cong. ch. and so. (of m. c. 445.31),	2,750 56-2,777 56	
	26,760 82	
Legacies. —Athol, Mrs Abigail Chap- lin, by Lewis Thorpe,		
Beverly, John Lovett, by James Hill, Ex'r,	100 00 1,311 81	
Groveland, Sarah Tuttle, add'l, by Langdon S. Ward, Ex'r,	12,705 00	
Monson, Andrew W. Porter, by E. F. Morris, Ex'r, in part (of which 500 for Papal Lands),	2,750 00	
Newbury, George P. Danforth, add'l,	200 25	
Whitinsville, E. W. Fletcher, by Charles P. Whitin, Ex'r,	500 00-17,566 56	
	44,327 38	
RHODE ISLAND.		
Barrington, Cong. ch. and so.	200 00	
Bristol, 1st Cong. ch. and so.	75 86	
Little Compton, United Cong. ch. and so.	43 00	
Newport, United Cong. ch. and so. m. c. 86.10; do. Rev. T. Thayer, D. D. 50;	86 10	
Pawtucket, Cong. ch. and so. add'l, 12; A friend. 50;	62 00	
Providence, Union Cong. ch. and so. 765.77; Pilgrim Cong. ch. and so. 500; Central Cong. ch. and so. 200; A friend, 5;	1,471 77 6 00	
River Point, Cong. ch. and so.	15 00-1,959 73	
—, A friend to missions,		
CONNECTICUT.		
Fairfield county.		
Brookfield, Cong. ch. and so.	15 73	
Darien, Cong. ch. and so.	41 12	
Eaton, Cong. ch. and so.	35 00	
Fairfield, A member of Cong. ch.	15 00	
Georgetown, Cong. ch. and so. add'l,	4 61	
Greenwich, 2d Cong. ch. and so.	134 47	
Monroe, Cong. ch. and so.	32 06	
North Greenwich, Rev. Alpheus Winter,	5 00	
North Stamford, Cong. ch. and so.	16 00	
South Norwalk, Cong. ch. and so.	52 00	
Stamford, D. C. Comstock,	50 00	
Stratford, Cong. ch. and so. 61.50; Oronogue, m. c. 8.50;	70 00	
Wilton, Cong. ch. and so. m. c.	10 03-481 02	
Hartford county. E. W. Parsons, Tr.		
Berlin, Rev. Seth Bliss, add'l,	20 00	
East Windsor, Samantha Wells, a thank offering,	100 00	
Hartford, A friend, a thank offering, 100; Rev. W. S. Karr, 20; Mrs. L. Sargent, 20;	140 00	
Hockanum, Cong. ch. and so.	5 60	
Kensington, Cong. ch. and so. 23.93; Mrs. G. W. Ford, 10; Miss F. A. Robbins, 10;	43 98	
New Britain, South Cong. ch. and so.	211 49	
Rocky Hill, Cong. ch. and so.	41 56	
South Glastenbury, Cong. ch. and so.	9 00	
South Windsor, Cong. ch. and so.	5 00	
Thompsonville, James Ely,	10 00	
West Hartford, Cong. ch. and so.	76 52	
Windsor, Cong. ch. and so.	23 56	
Windsor Locks, Cong. ch. and so. for Papal Lands,	32 81-718 92	
Litchfield co. G. C. Woodruff, Tr.		
Barkhamsted, Cong. ch. and so.	10 00	
Colebrook, Cong. ch. and so.	20 75	
Falls Village, Cong. ch. and so.	5 00	
New Hartford, North Cong. ch. and so.	35 50	
South Canaan, Cong. ch. and so.	5 00	
Terryville, Cong. ch. and so., to const. Mrs. S. ALICE BULL, H. M.	101 20	
Thomaston, Cong. ch. and so.	30 56	
Torrington, Cong. ch. and so.	43 66	
Woodbury, A friend,	2 00-253 67	
Middlesex co. E. C. Hungerford, Tr.		
Centre Brook, Cong. ch. and so.	15 00	
Deep River, A friend,	2 00	
East Haddam, 1st Cong. ch. and so.	35 56	
East Hampton, 1st Cong. ch. and so., to const. H. E. CARPENTER, H. M. 121.50; Union Cong. ch. and so. 12.16;	133 66 14 85 5 00	
Haddam Neck, Cong. ch. and so.	14 85	
Higamum, Eliza S. Brooks,	5 00	
Middletown, 1st Cong. ch. and so. (of wh. 5 from S. Goodrich),	30 00	
Old Saybrook, Cong. ch. and so.	24 00	
Portland, A friend,	5 00-284 57	
New Haven co. F. T. Jarman, Agent.		
Derby, 1st Cong. ch. and so.	36 00	
Fair Haven, 1st Cong. ch. and so.	60 00	
Milford, Plymouth ch. and so.	22 26	
New Haven, Howard Ave. Cong. ch. and so. 55; Yale College ch. 25; Davenport Cong. ch. and so. 16.79; North Cong. ch. and so. m. c. 6; do. friends, 5; 1st Cong. ch. and so. m. c. 5.49; M. T. LANDFEAR, to const self H. M. 110; S. Wells Williams, 40; A friend, 8; J. W. B. Dwight, 5;	266 28	
North rd, Cong. ch. and so.	4 00-388 54	
New London county. L. A. Hyde and L. C. Learned, Tr's.		
Franklin, Cong. ch. and so.	32 50	
Greenville, Cong. ch. and so.	31 50	
Griswold, 1st Cong. ch. and so. 2.50; m. c. 1.12; A friend, 15;	13 62	
Groton, Cong. ch. and so. to const. ERASTUS GAILUP, H. M.	115 45	
Hanover, Cong. ch. and so. with other dona. to const. WM. STORRS LEE, H. M.	64 50	
Mohegan, Cong. ch. and so.	12 22	
New London, 1st Cong. ch. and so. (of wh. for Papal Lands, 7.17), 112.70; 2d Cong. ch. and so. (of wh. m. c. 5.47), 1,452.08,		
North Stonington, Cong. ch. and so.	137 20	
Preston, Cong. ch. and so.	32 00-2,058 77	
Tolland county. E. C. Chapman, Tr.		
Andover, A friend,	10 00	
Bolton, Cong. ch. and so.	37 75	
Hebron, Rev. Andrew Sharpe, Ma. sfield, 2d Cong. ch. and so. (of wh. m. c. 13.81),	41 39	
Somers, Cong. ch. and so. m. c.	20 35	
Stafford Springs, Friends,	2 00-121 50	
Windham county.		
Abington, Cong. ch. and so.	10 00	
Ashford, A member of Cong. ch.	5 00	
Canterbury, Westminster Cong. ch. and so.	5 00	
Eastford, Cong. ch. and so.	24 75	
North Woodstock, Cong. ch. and so.	25 00	
Pomfret, 1st Cong. ch. and so.	30 00	
Scotland, Cong. ch. and so.	63 60	
West Killingly, Westfield Cong. ch. and so.	100 00	
Windham, Mrs. Charlotte Lathrop,	5 00-265 35	
	4,552 34	
Legacies. —Litchfield, Orlando F. Crane, add'l,		
Northfield, Rev. Elijah W. Tucker, by John A. Tucker,	665 00 100 00	
Thomaston, Henry Brooks, by J. R. Brooks, Ex'r,	195 00	
West Hartford, George A. Brace, in part,	1,146 97-2,106 97	
	6,659 31	
NEW YORK.		
Aquebogue, Cong. ch. and so.	37 00	
Binghamton, 1st Cong. ch. and so.	200 00	
Brooklyn, Clinton Ave. ch. E. Holmes, 75; do. H. R. Jones, 25; Mr. and Mrs. Jonathan W. Hayes, 100; Julius Davenport, 50;	250 00	
Buffalo, R. W. B.	250 00	
Cambria, Cong. ch. and so.	34 00	
Canaan Four Corners, Cong. ch. and so.	40 00	
Centre Lisle, A friend,	24 82	
Churchville, Cong. ch. and so.	44 00	
Clarkson, A friend,	15 00	

Clinton, "Preaching," 20; A Thank offering to the Lord, 4;	24 00
Crown Point, 1st Cong. ch. and so.	50 00
Danby, Cong. ch. and so.	25 00
Dryden, Rev. E. W. Root,	3 00
Dunnsville, W. G. Davis, M. D.	100 00
Fredonia, T. S. Hubbard, 50; Cash, 3;	53 00
Homert, Cong. ch. and so. 52.43; J. M. Schermerhorn, 200;	252 43
Ironville, Cong. ch. and so.	9 00
Java, Rev. O. M. Smith,	5 00
Junius, Rev. Alvin Cooper,	10 00
Miller's Place, Cong. ch. and so.	42 06
Movers, Presb. ch. 7; Mrs. S. S. Russell, 5; Rev. H. A. Russell, 5;	17 00
Mott's Corners, Cong. ch. and so. m. c.	1 20
Newark Valley, Cong. ch. and so.	44 31
New Lebanon, Cong. ch. and so.	12 48
New York, William E. Dodge, 1,250; Z. Stiles Ely, 500; G. G. Williams, 100; B. N. M. 25; Taber, ch. C. P. B. 20; Mrs. A. 15; I. J. 5; A friend, 1;	1,916 00
Nichols, Rev. A. D. Stowell,	8 00
No. Evans, A. B. Shepard,	10 00
Orleans, Rev. A. H. Parmelee,	2 00
Ogden Centre, Mrs. Mary A. Dyer,	10 00
Port Henry, R. E. Warner,	10 00
Port Richmond, T. S. Goodwin, M. D.	10 00
Pulaski, Cong. ch. and so.	15 13
Rensselaer Falls, Cong. ch. and so.	12 00
Ridgefield, Cong. ch. and so.	45 39
Sinclairville, E. C. Preston,	2 00
Smyna, Cong. ch. and so. with other dona. to const. H. M. Dixon, II. M.	60 00
Syracuse, Rev. Dr. J. C. Holbrook,	25 00
Wadhau's Mills, Cong. ch. and so.	10 00
West Bloomfield, Cong. ch. and so.	100 61
West Farms, Mrs. A. Wood,	5 00
	5 00—3,789 43

Legacies. — Vernon, James Tyler, by Charles P. Kribbie, Ex'r,	1,000 00
	4,789 43

NEW JERSEY.

Bloomfield, Z. B. Dodd, to const. Mrs. MINERVA LEEK, II. M.	100 00
Irrington, Rev. A. Underwood,	90 00
Newfield, Rev. Charles Willey,	20 00
New Market, Rev. E. N. Sawtell, D. D.	10 00
Orange Valley, Alex. Brownlie,	10 00
Parsippany, Mrs. Jane W. Ford, 20; Rev. C. C. Parker, 10; M. C. Edmond Parker (deceased), 10; Mary H. Parker, 5; Laura B. Parker, 5;	50 00—280 00

PENNSYLVANIA.

Philadelphia, "B."	50 00
Pittsburgh, Welsh Cong. ch. and so.	25 88
Sugar Grove, Mrs. Robert Weld,	6 00
Van Buren, Penn. Synd. of Cum. Presb. ch.	76 86
Wilkes Barre, Welsh Cong. ch. and so.	7 00—165 74

MARYLAND.

Baltimore, Cong. ch. and so.	42 89
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DISTRICT OF COLUMBIA.

Washington, Peter Parker,	100 00
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ALABAMA.

Athens, Trin. Cong. ch. miss. Soc.	4 00
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TEXAS.

San Antonio, S. M. N.	2 50
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OHIO.

Austintown, 1st Cong. ch. and so.	20 00
Beipre, Cong. ch. and so.	21 14
Berea, 1st Cong. ch. and so.	3 60
Brooklyn Village, Cong. ch. and so.	15 07
Burton, Cong. ch. and so.	67 19
Cincinnati, Seventh St. Cong. ch. and so. 150; Rev. B. P. Aydelott, D.D. 10;	160 00
Claridon, Cong. ch. and so.	26 10
Cleveland, 1st Cong. ch. and so. 75; Madison Ave. Cong. ch. and so. 3;	78 00

Columbus, High St. Cong. ch. and so. 4.43; A birth day gift, 1;	5 43
Fitchville, 1st Cong. ch. and so. 13.52; 2d Cong. ch. and so. 6.09;	24 61
Hudson, Ch. of Christ in W. R. College, 13.15; E. W. Morley, 5;	18 05
Huntington, J. T. H.	5 00
Mesopotamia, Cong. ch. and so.	11 00
North Amherst, Cong. ch. and so.	50 00
Oberlin, Mrs. L. G. B. Hills, 20; Prof. E. P. Barrows, 10; A friend, 5;	35 00
Olive Green, Cong. ch. and so.	10 00
Pomeroy, Welsh Cong. ch. and so.	10 00
Richfield, Mrs. S. Shailer,	5 00
Ruggles, Tithes, M. S. T.	5 00
Rootstown, Cong. ch. and so. 20; Gad Case, ;	25 00
Seville, L. W. Strong,	10 00
Strongsville, Cong. ch. and so.	5 00
Tallmadge, Rev. L. Shaw,	10 00
Toledo, 1st Cong. ch. and so.	2 00
Troy, Rev. Moses G. Grosvenor,	20 00
West Farmington, Widow S.	5 00—647 19

Legacies. — Burton, Deacon Gervase Spring, by P. Hitchcock, Ex'r,	50 00
Ravenna, Benjamin Carter, by C. A. Reed, Adm'r,	500 00—550 00
	1,197 19

INDIANA.

Lowell, Thomas Peach,	10 00
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ILLINOIS.

Bartlett, Cong. ch. and so.	5 31
Batavia, Cong. ch. and so.	68 86
Beardstown, Cong. ch. and so.	50 00
Brimfield, Cong. ch. and so.	8 10
Chesterfield, Cong. ch. and so.	11 28
Chicago, New England ch., G. Herbert, 20; Plymouth ch., 4; C. G. Hammond, 2,000; Mark Skinner, 250; A friend, 20; Jotham Sewall, 2; A friend, 1;	2,297 00
Dover, Cong. ch. and so.	28 71
Geneseo, Cong. ch. and so.	123 88
Godfrey, Ch. of Christ, 30; Mrs. John Mason, 10;	40 00
Gridley, Cong. ch. and so.	10 00
Hennepin, Cong. ch. and so.	9 00
Illini, Cong. ch. and so.	14 75
Lake Forest, Rev. W. A. Nichols,	25 00
Lisbon, Cong. ch. and so.	13 16
Loda, Meriam Cong. ch. and so.	10 00
Lombard, Cong. ch. and so.	9 50
Maywood, Rev. C. C. Thayer,	3 00
Monison, Cong. ch. and so.	25 00
Nebraska, Cong. ch. and so.	2 50
Newark, Horace Day,	6 00
Oak Park, Cong. ch. and so. 34.20; A friend, 25; A friend, 20;	79 20
Ontario, Cong. ch. and so.	84 20
Payson, Cong. ch. and so. 70; J. K. Scarborough, 50;	120 00
Pittsfield, Mrs. Elizabeth Carter,	10 00
Polo, Robert Smith, 500; Rev. R. M. Pearson and wife, 5;	505 00
Solon Mills, R. R. Crosby,	2 00
Springfield, Mrs. Sarah J. Dickerman,	10 00
Wheaton, 1st Ch. of Christ,	8 50
Woodburn, Cong. ch. and so. 1.90; A. L. Sturges, 10;	11 90—3,551 85

MICHIGAN.

Alamo, Cong. ch. and so.	1 50
Benton Harbor, Cong. ch. and so.	6 00
Calumet, Cong. ch. and so.	231 71
Covert, 1st Cong. ch. and so., to const. Rev. E. J. Alden, H. M.	57 42
Dorr, 1st Cong. ch. and so.	9 99
Dorr Village, Cong. ch. and so.	4 10
East Saginaw, Mrs. W. W. Wilder,	3 00
Grand Haven, Cong. ch. and so.	3 27
Grand Ledge, Cong. ch. and so.	2 00
Hillsdale, Rev. Hiram Smith,	10 00
Kalamazoo, A friend of missions,	8 00
Lansing, Plymouth Cong. ch. and so.	80 00
Mattawan, Cong. ch. and so.	8 00

Niles, William Wares,	20 00
Olivet, William J. Hickok,	25 00
Richland, "Additional,"	10 10
Union City, A friend,	100 00—574 90

MISSOURI.

Bonne Terre, Rev. E. T. Doane,	10 00
La Grange, Rev. John Schaefer,	1 50
Midway, Mrs. W. Schrader, 3; ——— 50 c.	3 50—15 00

MINNESOTA.

Afton, Cong. ch. and so.	4 50
Audubon, Cong. ch. and so.	3 92
Berlin, Cong. ch. and so.	2 75
Freeborn, Cong. ch. and so.	4 00
Minneapolis, Plymouth ch. and so.	
144 96; Pilgrim Cong. ch. and so.	
2 40; 2d Cong. ch. and so. 2 25;	149 61
Plainview, Cong. ch. and so.	32 00
Princeton, Cong. ch. and so.	5 00
Rushford, Cong. ch. and so.	2 75
Sleepy Eye, Cong. ch. and so.	5 75
St. Paul, Ply. Cong. ch. and so.	84 72
Yucatan, Cong. ch. and so.	2 75—297 75

IOWA.

Anita, Cong. ch. and so.	3 24
Belmont, Rev. J. D. Sands,	1 00
Cass, Cong. ch. and so.	6 18
Chester Centre, Cong. ch. and so.	56 50
Clifton, Cong. ch. and so.	24 75
Denmark, Kellogg Day,	10 00
Duulap, Cong. ch. and so.	15 86
Earlville, Cong. ch. and so.	14 00
Fairfax, Cong. ch. and so.	30 81
Fort Madison, Francis Sawyer,	10 00
Grimm, D. Pinkerton,	1 00
Maquoketa, C. L. McCloy,	10 00
Marshalltown, Cong. ch. and so.	27 00
Ogden, Cong. ch. and so.	6 70
Oseola, Stephen Baird,	1 00
Postville, Cong. ch. and so.	27 00
Stuart, Cong. ch. and so.	14 00
Taber, Cong. ch. and so. 48; Yo. Mis. Soc. 5.45;	53 45
Waterloo, Rev. Henry S. De Forest,	25 00
———, A Friend of missions,	5 00—342 49

WISCONSIN.

Appleton, Cong. ch. and so.	45 61
Beloit, 1st Cong. ch. and so. 30.40; Rev. Hope Brown, 5;	35 40
Bristol and Paris, Cong. ch. and so.	47 00
Burlington, Cong. ch. and so.	20 52
Delavan, Cong. ch. and so.	54 00
Durand, Cong. ch. and so.	12 00
Fort Howard, Cong. ch. and so.	32 00
Mazomanie, Cong. ch. and so.	7 50
Menomonie, Cong. ch. and so.	23 85
Milwaukee, Spring St. Cong. ch. and so.	23 10
Oshkosh, 1st Cong. ch. and so.	56 42
Oconomowoc, Cong. ch. and so.	15 00
Potosi, Cong. ch. and so.	12 00
Racine, 1st Presb. ch.	25 00
Ripon, A family,	10 00
Two Rivers, Franklyn S. Barnes,	5 00
Waupun, Cong. ch. and so.	26 00
Wauwatosa, Cong. ch. and so.	37 00
Waukesha, Cong. ch. and so.	31 50
West Salem, Cong. ch. and so.	19 00
Whitewater, 1st Cong. ch. and so.	46 32—654 62

KANSAS.

Blue Rapids, Cong. ch. and so.	2 57
Ottawa, Cong. ch. and so.	5 00
Topeka, 1st Cong. ch. and so.	20 00
Wellsville, Cong. ch. and so.	6 75—34 32

NEBRASKA.

Camp Creek, Cong. ch. and so.	4 02
Crete, Ladies' Mis. Soc.	5 00
Fairfield, Cong. ch. and so.	8 33
Spring Ranch, Cong. ch. and so.	2 00
Steele City, Cong. ch. and so. m. c.	10 00
Strahsburg, Pilgrim Cong. ch. and so.	5 00
York, Beuj. Bissell, 5; Mary R. Bis- sell, 2.50; B. B. Bissell, 2.50; Mrs. Sarah I. Spees, 1;	11 00—45 35

OREGON.

Oregon City, Cong. ch. and so.	10 28
Salem, 1st Cong. ch. and so.	23 00—38 23

CALIFORNIA.

Oakland, 1st Cong. ch. and so.	32 00
San Jose, Cong. ch. and so.	5 30—37 30

WASHINGTON TERRITORY.

Legacies. — Skokomish, Mrs. Myra Fair- bank Eells, to const. GERTIE F. EELLS, H. M.	100 00
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DAKOTA TERRITORY.

Shiloh ch. 1.10; Mrs. C. M. Riggs, 5;	6 10
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FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow, Rev. J. E. Walker, 25; Native friends, 5.83;	30 88
Legacies. — Shanghai, Mrs. Eliza J. Bridgman, by Rev. R. Nelson, Adm'r,	1,385 37
So. Africa, Natal, Groutville, Rev. A. Abraham,	50 00
Turkey, ——— "Wanderer,"	15 00—1,481 25

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer*.

For several missions, in part,	6,053 96
" Kioto Home,	5,500 00
" Outfit of Miss Gardner,	325 00
" Refit of Miss Seymour,	162 50
" Medical outfit of Mrs. L. Bond,	50 00—12,091 46

From WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,

<i>Treasurer</i> , 2,353 00	
Beloit, Wis., 1st Cong. s. s., for pupil in China, 40.00, entered under Mis. School Enterprise in September "Herald."	

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter st. s. s. 76.12; Phippsburg Cong. s. s. 6.50; Presque Isle, Cong. s. s. 5; York, Cong. s. s. 8;	95 62
NEW HAMPSHIRE. — Pelham, Mrs. H. C. Wy- man, 20; E. W. Tyler, 10;	30 00
VERMONT. — Westminster, Little Girl's Miss. Circle, 1; We t Randolph, Cong. s. s. for Mr. Montgomery's sch. Marsh, 20;	21 00
MASSACHUSETTS. — Boston, South Evan. s. s. for Kioto Training School, 15; Chelsea, Wallace F. Tenney, 50c.; Chicopee, 3d Cong. s. s. 40; Lincoln, 1st Cong. s. s. for pupil at Foochow, 40; Natick, Cong. s. s. for teacher in India, 50; Orleans, Cong. s. s. 10; Worcester, Salem St. s. s. for Kioto Training School, 30;	185 50
CONNECTICUT. — Farmington, Cong. s. s. for Japan,	31 68
North Coventry, \$10; acknowledged in Au- gust "Herald" as from A. Kingsbury, should have been from Cong. s. s.	
NEW YORK. — Brooklyn, s. s. of Ch. of the Covenant, 6; Sherburne, Cong. s. s. 157.61;	163 61
PENNSYLVANIA. — Gould Town, Cong. s. s.	3 50
OHIO. — Hudson, Cong. s. s. for Rev. J. P. Jones' work in Mudura,	5 00
ILLINOIS. — Harvard, W. A. R. Dixon, 50c.; Martha S. Dixon, 50c.; Illinois Cong. s. s. 3.25; Sandwich Cong. s. s. 5.00; Woodburn, Cong. s. s. 5;	14 25
MINNESOTA. — Plainview, Cong. s. s.	9 00
NEBRASKA. — Camp Creek Cong. s. s. 1.27; Fairfield Cong. s. s. 1.67;	2 94

Donations received in August,	66,762 25
" for the Debt, in August,	65 00

Legacies received in August,	66,817 25
	22,949 90

\$89,787 15

Total, from Sept. 1st, 1877, to August 31st, 1878,	\$475,164.01
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From the author, 150 copies of The Epistle to the Hebrews, with Notes by Rev. Henry Cowles, D. D., Oberlin College, for the missions of the Board.

THE
MISSIONARY HERALD.

VOL. LXXIV.—NOVEMBER, 1878.—No. XI.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Sixty-ninth Annual Meeting at Milwaukee, Wisconsin, in Immanuel Presbyterian Church, commencing on Tuesday, October 1, at three o'clock, P. M., and closing Friday, October 4, at about eleven o'clock, A. M.

CORPORATE MEMBERS PRESENT.

Maine.

William W. Thomas, Esq., Portland.

New Hampshire.

Samuel C. Bartlett, D. D., Hanover.

Vermont.

George B. Safford, D. D., Burlington.

George L. Walker, D. D., Brattleborough.

Massachusetts.

Mark Hopkins, D. D., LL. D., Williams-town.

Henry B. Hooker, D. D., Boston.

Augustus C. Thompson, D. D., Boston.

Nathaniel George Clark, D. D., “

Langdon S. Ward, Esq., “

John O. Means, D. D., “

Samuel M. Lane, Esq., Southbridge.

Edmund K. Alden, D. D., Boston.

Joseph S. Ropes, Esq., West Rox-bury.

J. Russell Bradford, Esq., Boston.

Rev. Isaac R. Worcester, Auburndale.

Peter Smith, Esq., Andover.

Samuel G. Buckingham, D. D., Spring-field.

Arthur W. Tufts, Esq., Boston High-lands.

Charles C. Burr, Esq., Auburndale.

Rhode Island.

Hon. Amos C. Barstow, Providence.

Rowland Hazard, Esq., Peacedale.

Thomas Laurie, D. D., Providence.

Connecticut.

John N. Stickney, Esq., Rockville.

William C. Crump, Esq., New London.

Rev. Joseph W. Backus, Thomaston.

Jonathan N. Harris, Esq., New London.

New York.

Hon. William E. Dodge, New York City.

Zebulon S. Ely, Esq., “ “ “

Henry M. Storrs, D. D., “ “ “

Charles P. Bush, D. D., “ “ “

District of Columbia.

Rev. Eliphalet Whittlesey, Washington.

Ohio.

Samuel Wolcott, D. D., Cleveland.

Israel W. Andrews, D. D., Marietta.
 William J. Breed, Esq., Cincinnati.
 Hon. Heman Ely, Elyria.

Indiana.

Nathaniel A. Hyde, D. D., Indianapolis.

Illinois.

William S. Curtis, D. D., Galesburg.
 Gen. S. Lockwood Brown, Chicago.
 George N. Boardman, D. D., "
 Edward P. Goodwin, D. D., "
 Eliphalet W. Blatchford, Esq., Chicago.
 Rev. Simon J. Humphrey, "
 Howard Z. Culver, Esq., "
 Hon. William J. Phelps, Elmwood.
 Rev. E. N. Packard, Evanston.
 James W. Scovill, Esq., Oak Park.
 Charles H. Case, Esq., Chicago.
 Martin K. Whittlesey, D. D., Jacksonville.

Michigan.

Philo Parsons, Esq., Detroit.

Wisconsin.

Aaron L. Chapin, D. D., Beloit.
 Rev. Enos J. Montague, Fort Atkinson.
 William E. Merriman, D. D., Ripon.
 E. H. Merrell, D. D., "
 Hon. Samuel D. Hastings, Madison.

Minnesota.

Rev. Henry L. Cobb, Minneapolis.
 Malcolm McG. Dana, D. D., St. Paul.
 Rev. Henry A. Stimson, Minneapolis.

Iowa.

Alden B. Robbins, D. D., Muscatine.
 Hon. John G. Foote, Burlington.
 George F. Magoun, D. D., Grinnell.
 Rev. Henry S. DeForest, Waterloo.

Missouri.

Truman M. Post, D. D., St. Louis.
 Constans L. Goodell, D. D., St. Louis.

Dakota.

Rev. Joseph Ward, Yankton.

HONORARY MEMBERS PRESENT.

Maine.

Rev. William R. Stocking, Wiscasset.

New Hampshire.

Dea. C. W. Harvey, Concord.

Vermont.

Rev. John C. Houghton, Benson.
 " L. O. Brastow, Burlington.
 Dea. Augustus Kimball, Burlington.
 J. H. Goulding, Rutland.

Massachusetts.

W. C. Plunkett, Adams.
 Rev. Henry A. Hazen, Billerica.
 Charles Hutchins, Boston.
 C. A. Richardson, Chelsea.
 Edward P. Burgess, Dedham.
 R. L. Day, South Framingham.
 Joseph Lyman Partridge, Lawrence.
 Rev. John Willard, Marlborough.
 Eleazar Boynton, Medford.
 J. E. Porter, North Brookfield.
 Rev. Wilbur Johnson, Royalston.
 " E. E. Strong, Waltham.

Connecticut.

Rev. Joel S. Ives, East Hampton.
 Fred. C. Jones, Farmington.
 Lewis A. Hyde, Norwich.
 George R. Hyde, "
 Dea. John Waldo, West Killingly.
 Rev. Ira Pettibone, Winchester.

New York.

Rev. Samuel Johnson, Sidney Plains.

Ohio.

Rev. C. T. Collins, Cleveland.
 G. H. Palmer, Defiance.
 Rev. E. E. Williams, Elyria.
 " Frank Russell, Mansfield.
 Henry Cowles, D. D., Oberlin.
 Judson Smith, D. D., "

Indiana.

Rev. T. Lincoln Brown, Elkhart.
 " J. Q. Hall, Michigan City.
 " Evarts Kent, " "

Illinois.

Rev. William E. Holyoke, Byron.
 " H. G. Pendleton, Chenoa.
 Dr. William Converse, Chicago.
 Rev. Hiram Day, "
 " Joshua Emery, "
 Franklin W. Fisk, D. D., "

Rev. Simeon Gilbert, Chicago.
 H. B. Humphrey, "
 Rev. Arthur Little, "
 " Norman A. Millard, "
 " James Powell, "
 E. Rathbun, "
 Rev. G. S. F. Savage, "
 " Jotham Sewall, "
 " James Tompkins, "
 " Edward F. Williams, "
 Rev. John Bradshaw, DeKalb.
 " C. E. Dickinson, Elgin.
 Timothy Dwight, South Evanston.
 Rev. John B. Fairbank, Farmington.
 H. A. Williamson, Franklin Grove.
 Rev. Osmer W. Fay, Geneseo.
 " Flavel Bascom, Hinsdale.
 " J. W. Hartshorn, "
 Eli Corwin, D. D., Jacksonville.
 D. W. Fairbank, "
 D. R. Holt, Esq., Lake Forest.
 Rev. W. A. Nichols, " "
 " S. R. Dole, Libertyville.
 " J. C. Webster, Lisbon.
 " George Huntington, Oak Park.
 " Henry M. Tupper, Ontario.
 " A. Harper, Port Byron.
 " W. A. Lloyd, Ravenswood.
 " William S. Curtis, Rockford.
 " Hiram Foote, "
 " S. B. Goodenow, Roseville.
 " Thomas G. Grassie, Sycamore.
 " Lathrop Taylor, Wheaton.

Michigan.

Rev. E. W. Miller, Big Rapids.
 " N. L. Otis, Crystal.
 " A. H. Fletcher, Farwell.
 " Thomas Wright, Fentonville.
 " G. A. Pollard, Grand Rapids.
 " E. R. Stiles, Hancock, L. S.
 " George M. Tuthill, Kalamazoo.
 " Leroy Warren, Lansing.

Wisconsin.

Rev. S. F. Gale, Appleton.
 " H. H. Benson, Beloit.
 " H. P. Higley, "
 Prof. William Porter, "
 Rev. C. B. Curtis, Burlington.
 P. B. Richmond, Columbus.
 Thomas Crane, Fort Atkinson.
 Rev. D. C. Curtis, Fort Howard.
 " William Crawford, Green Bay.

Rev. F. J. Douglass, Geneva Junction.
 H. H. Curtis, Geneva Lake.
 E. R. Gardner, " "
 Rev. James Cruickshanks, Kenosha.
 " E. Y. Garrette, La Crosse.
 Rev. S. W. Eaton, Lancaster.
 " Charles H. Richards, Madison.
 Dr. J. E. MacNeill, Marston.
 Rev. S. V. S. Fisher, Menasha.
 " William B. Williams, Mondovi.
 " A. L. P. Loomis, Milton.
 " W. Walker, "
 Major Joseph C. Bridgman, Menomonee
 Indian Reservation.
 Rev. E. R. Lewis, Milwaukee.
 L. C. Porter, Neenah.
 Rev. A. A. Young, New Lisbon.
 I. Bartlett, New Richmond.
 Rev. A. E. Tracy, Oconomowoc.
 " E. Smith Barnes, Poynette.
 " G. W. Wainwright, Raymond.
 " John P. Williams, Racine.
 " Daniel E. Bierce, "
 " James Kilbourn, "
 " F. B. Doe, Ripon.
 " S. M. Newman, Ripon.
 " James A. Towle, "
 " George S. Biscoe, Shullsburg.
 H. H. Smith, Two Rivers.
 Rev. Luther Clapp, Wauwatosa.
 " S. F. Gale, "
 " G. W. Nelson, "
 Dea. Joseph A. Warren, Wauwatosa.
 J. T. Fuller, Watertown.
 Rev. Charles W. Camp, Waukesha.
 " George Darling, Waupun.
 " Anson Clark, West Salem.
 " B. D. Conkling, Whitewater.
 " George Smith, "
 " George W. Sargent, Wilmot.
 Prof. William Porter, Wisconsin.

Minnesota.

Rev. John R. Chalmers, Albert Lea.
 " A. Morse, Austin.
 " C. E. Wright, "
 " F. L. Fuller, Hamilton.
 R. J. Baldwin, Minneapolis.
 Rev. John H. Morley, Winona.
 Isaac C. Stearns, Zumbrota.

Iowa.

Rev. William L. Bray, Clinton.
 " J. G. Merrill, Davenport.

Rev. A. L. Frisbie, Des Moines.

" D. D. Frost, Fairfax.

Henry L. Chase, Green Mountain.

A. Whitcomb, Grinnell.

Rev. Charles Little, Lewis Cass Co.

" Sidney Crawford, Lyons.

" Charles C. Cragin, McGregor.

" La Roy S. Hand, Ogden.

Rev. William Henry Atkinson, Orchard.

" E. Adams, Waterloo.

Missouri.

Rev. Elihu Loomis, Memphis.

Kansas.

Richard Cordley, D. D., Emporia.

Rev. James G. Dougherty, Ottawa.

Missionaries of the Board.

S. R. Riggs, D. D., LL. D., Dakota Mission.

Rev. Thomas L. Riggs, " "

" A. L. Riggs, " "

" C. Hartwell, Foochow Mission.

" J. K. Kilbourn, North Mexico.

" G. F. Herrick, Western Turkey Mission.

" L. Bartlett, " "

TUESDAY AFTERNOON — ORGANIZATION — REPORTS.

The President, Dr. Mark Hopkins, called the meeting to order, and the Board united in prayer — led by Dr. George W. Boardman — and in singing.

Rev. Edward N. Packard, of Evanston, Illinois, was chosen Assistant Recording Secretary, and the President appointed the following standing committees:—

Committee of Arrangements. Rev. George T. Ladd, Rev. H. T. Rose, Z. S. Ely, Esq., Dr. M. McG. Dana, and Rev. S. J. Humphrey.

Business Committee. E. W. Blatchford, Esq., Hon. Heman Ely, Hon. A. C. Barstow, Rev. Isaac R. Worcester, and J. N. Harris, Esq.

Committee of Nominations. Drs. G. S. F. Savage, E. J. Montague, and C. P. Bush.

The material portions of the minutes of the last Annual Meeting were read by the Recording Secretary, after which Dr. A. C. Thompson led in prayer.

Secretary Alden read most of the Report of the Prudential Committee on the Home Department; after which the assembly united in prayer, led by Dr. Thomas Laurie, of Providence, R. I., and in singing.

The Treasurer, Langdon S. Ward, Esq., presented his annual report, with the certificate of the auditors, and Secretary Clark read his General Survey of the missions.

TUESDAY EVENING.

It was announced in the afternoon that Dr. J. M. Manning, of Boston, who, on default of arrangements made last year, was designated by the Prudential Committee to preach the annual sermon, had been disabled by illness, while on his way to the meeting, and could not perform the service. By special request, therefore, Dr. Henry H. Jessup, of the Syria mission (now of the Presbyterian Board), made an address on the missionary work in Syria and Western Asia. The devotional services of the occasion were conducted by Drs. H. M. Storrs, of New York, and C. L. Goodell, of St. Louis.

WEDNESDAY MORNING.

The session was opened with singing, and prayer by Dr. F. Bascom. Secretary Alden, in behalf of the Prudential Committee, read the following paper:—

THE PROCLAMATION OF CHRIST AMONG ALL NATIONS, A PERSONAL RESPONSIBILITY.

Every individual who receives the gospel, receives it in trust to be by him communicated to all mankind. He who said to his disciples, "If ye love me, keep my commandments," has relieved no disciple from accountability in some measure for the fulfillment of the last command. As speedily as possible to every people under

heaven must be borne the gracious annunciation: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; *and hath committed unto us the word of reconciliation.*"

This is both the sacred trust and the sublime honor conferred by the Exalted Head of the Church upon the members of his body, while they abide for a little season his visible representatives on earth. Other honors and other trusts, we know not what, shall be theirs along the successive heights of their glorious immortality. But only once in their history, and that only for the brief period of their sojourn here below, will the privilege be theirs to be themselves the messengers of salvation to their perishing fellow-men. Well may every disciple bow his head in lowly gratitude, as from the outstretched hands, once uplifted for his redemption upon the cross, now uplifted in blessing, he receives the great command with the great promise annexed, and then rises up for his life's work, an "ambassador for Christ," to bear the message to the ends of the earth.

But whither shall he go? And how shall he, with his one feeble voice, in his one frail body bear the good tidings to every nation and tribe, to "every creature" among the fourteen hundred millions of the men of his own generation? Doubtless it is true, as more than once remarked, that "the Christians of each age are to give the gospel to the people of that age." As expressed by one of our missionaries many years ago, "It is with the present generation of heathen, our brothers and sisters and neighbors, whose cries ring in our ears, that we have to do. . . . Remember that they are your cotemporaries, and that you and they will stand side by side at the day of account." The sober, practical inquiry follows, How is this immense work of proclaiming Christ to our own generation to be accomplished? One man cannot acquire all languages, or traverse all continents. And if he could, and could multiply himself by a thousand, to overrun a country, shouting a proclamation, is not to subdue a people to Christ. Not thus easily are the stoutly-entrenched systems of hoary and defiant idolatry and superstition to be overthrown. No "fiery cross" waved for a little time on the mountain top as a signal, or borne from hand to hand by swift messengers, is to conquer proud human hearts, fortified in their unbelief. That cross must be planted as a permanent "tree of renown;" the lands must be taken possession of and firmly held; those strongholds must be besieged and assailed until they fall; and the enthralled multitudes must be personally redeemed.

It is surely one of the gravest problems, How far are we personally responsible for such a work as this? You may reply, "To the utmost of our ability." But the question returns, How far does that ability extend? We are certainly limited in many directions. My entire energies I can exhaust within a very narrow circle of influence, and yet die with the work unfinished. Upon what principle shall I enlarge that circle and diffuse that influence? "Beginning at Jerusalem," I shall not go through all its streets, visit all its inhabitants, cleanse all its impurities, and make it "a crown of glory in the hand of the Lord," even if I devote my whole lifetime to Jerusalem, and never venture beyond its walls. And in the meantime, what has become of Samaria? And how have I witnessed for Christ "unto the uttermost parts of the earth?" You may reply, "Let Samaria and the uttermost parts of the earth wait a generation or two, until Jerusalem is thoroughly evangelized." But what has become of the present generation of men dwelling in those less favored regions, to whom I have sent not even information of the good tidings of salvation, while the men of Jerusalem have heard it a thousand times? How long shall we abide at Jerusalem before we make proclamation in Samaria? And how long in Samaria before we move on to Antioch, and Ephesus, and Thessalonica, and Rome?

These are not questions to be flippantly answered. Our most serious perplexities in the conduct of the moral life, some one has suggested, are not those which require a decision upon questions of absolute right or wrong, but those which arise

from the apparent "conflict of duties." It is my duty to bear witness to Christ "in Jerusalem and in all Judea." It is my duty to bear witness to Christ "in Samaria, and unto the uttermost parts of the earth." How am I to fulfill these *cotemporaneous* duties in my own time for my own generation? Who shall define the limitations of personal responsibility? Who shall teach the primal obligation? If to any degree we are responsible for the universal spread of the gospel, we may well pause a little and soberly inquire, How far are we thus responsible?

This is an inquiry preëminently appropriate for the deliberations of this American Board. More than forty years ago, at our annual meeting held in Hartford in 1836, after prayerful consideration it was "*Resolved*, In view of the signs of the times and of the promises of God, that the day has arrived in which the work of converting the world to God should be undertaken with a definite scheme of operations based upon the expectation of its speedy accomplishment." And seventeen years later, at our first meeting west of the Alleghanies, a quarter of a century ago, our public declaration is recorded, "We have undertaken, and from the undertaking we cannot draw back, to do our share towards giving the gospel to all our brethren of mankind." What "our share" is, as these momentous decades of years roll on, is a subject worthy of our frequent and most serious consideration.

As helpful in this discussion we beg leave to call attention to certain facts which have become conspicuous in the history of missions.

I. *The Divine call to the missionary work is sometimes definite, in an intense form, to individuals.* The Holy Ghost did not address the church of Antioch, saying: "From the number of your prophets and teachers, select two of your ablest men for a foreign mission;" but the Holy Ghost said, "Separate *me* Barnabas and Saul, for the work whereunto *I* have called them." They had already received their Divine appointment. It is for the church of Antioch to recognize it and send them forth. When our Lord, having compassion upon the multitudes "because they fainted and were scattered abroad as sheep having no shepherd," commanded his disciples to intercede in order that laborers might be provided, the precept does not read, "Pray ye the Lord of the harvest that he will give you wisdom to select the laborers," but "Pray ye the Lord of the harvest that *He* will send laborers into *His* harvest"; and in answer to this prayer *He* himself the next morning chooses twelve.

It was not "The Society in Scotland for Propagating Christian Knowledge" which selected David Brainerd, and urged him to become a missionary to the Stockbridge Indians. David Brainerd was already selected and sent forth, urged by an inward divine force; and his Scottish friends only came in as a coöperative agency. Otherwise, when lying upon the ground floor of the uncomfortable hut where he lodged, he would not have written the words: "For the conversion of the heathen I long and love to be a pilgrim. I would not exchange my present mission for any other business in the world." It was no Prudential Committee of the English Baptist churches which summoned William Carey and sent him out as their "chosen vessel" for the proclamation of Christ in India. Had they undertaken the task, the "consecrated cobbler," as he was jeeringly called by Sydney Smith, would not have been the man selected. "The Lord knoweth them that are his;" and he sometimes chooses "things which are not, to bring to nought things that are."

The first record of the first meeting of the American Board, after giving the names of the five persons who were present, is a copy of the statement made to the General Association of Massachusetts by four young men of the Divinity College at Andover, declaring that "their minds have been long impressed with the duty and importance of *personally* attempting a mission to the heathen." One who both previously and subsequently was associated with them, refused what seemed to his friends an imperative call to remain in Connecticut, declaring that the voice of his departed Lord called him so definitely to a foreign field that "he was determined to work his passage to Asia, if he could not go otherwise."

The personality of the missionary call has been emphasized by this Board throughout its history. "It is a fundamental principle," testifies Dr. Anderson, "that the missionary goes on his mission in the discharge of his own personal duty; not as a servant of the churches, and not as a servant of the missionary society. The churches and the missionary society are his helpers to carry out his own benevolent purpose."

"In the order of time," as expressed in one of our annual reports, "the impulsive feeling to go takes precedence of that to send. It was so at the outset, it probably will always be so." Hence one of the initial questions put to each candidate for foreign service is, "What leads you to desire missionary employment?" Not always with ardent enthusiasm, — that depends somewhat upon natural temperament, — but always with clear convictions of personal duty, so designated by both the Providence and the Spirit of God, this question is answered. Sometimes the summons calls a man from urgent invitations to positions of largest influence in the established churches or educational institutions of the East; and sometimes from the more urgent necessity of frontier home-missionary churches or educational institutions of the West. You and I for the moment may wonder that he goes so promptly and energetically from so pressing a work at home, to an apparently uncertain work abroad. But there is no uncertainty to his vision, clarified by having seen his Lord. He replies calmly and decidedly, "Think not that I love dear New England, or the broad missionary work of the West and the South less than you who remain; but *my* call, clear and distinct, is to what appears to me the more needy and vaster regions beyond." And we, none of us, doubt the call. Whatever may be our speculative theories, whatever our cool reasonings, we cannot doubt that the Divine call to the missionary service is sometimes intensely personal. But this introduces a second consideration.

II. *A definite personal missionary call to some, seriously affects the personal responsibility of many.* When that little company of young men whose hearts the Lord had touched, having conferred and prayed together, laid their statement before their elders, to whom they appropriately looked for counsel, then the question of personal missionary responsibility took serious hold of a larger circle. The Massachusetts General Association, as related to missionary responsibility, was a different body after that statement was presented from what it was before. A new factor was now introduced into the missionary problem. Here were young hearts, moved by the Spirit of God, which were burning with the desire to go and proclaim Christ to the perishing heathen. What did that fact mean for fathers and mothers, for kindred and friends? What did it mean for instructors and fellow-students? What did it mean for pastors and churches? If four felt this burning impulse, and it was a divine impulse, why might not the number increase, as suggested by the London Missionary Society to which application for assistance was first made, to "forty?" If forty are called to go, at least forty times forty are called to sustain them with sympathy and prayer, and generous gifts. Who can tell into what a broad field this opening door may conduct? From the hour that it is clearly seen that certain individuals have received a definite personal call to be themselves messengers of Christ to the heathen world, the personal responsibility of the entire body of Christ at home is seriously affected. Those young men are either called by God, or they are utterly deluded. This great foreign missionary advance is something to which Christ is now imperatively summoning his entire church, or it is a wild fanaticism. Upon this grave question, the professors of the Divinity College at Andover, the ministers of the Massachusetts General Association assembled at Bradford, the churches which they represent, and to which they send out their public appeal, must make a decision. From this hour personal responsibility, as to the foreign missionary work, touches every individual, and he cannot escape it. From this hour there will be men and women whose hearts will be all aglow with missionary fire. The number

of messengers will increase. The two names, for a time omitted lest the application of so large a number as six might alarm the churches, will be appended. The six will become ten, and the ten twice ten; for man and woman here, as in every forward Christian work, will stand side by side. Samuel J. Mills will not himself forget, and will remind others, that his mother was before him in the consecration; and the name of Harriet Newell will become immortal. The ancient house in Salem will perpetuate in memory the timely gift of Mrs. Norris, as well as the wise counsels of Samuel Worcester. And the succession shall go on of elect spirits, chosen by God and ordained, around whom shall gather a great company consecrated to the same great work.

One of the young missionaries of this Board, sent out during the past year to his chosen field in Northern China, is the only son of his mother, and she a widow. He is a native of one of these Northwestern home-missionary States. Why did he not remain and preach Christ in his own State, where not only is the work urgent, but at the same time he could be near his home? How could such a mother in her solitude surrender such a son? That very inquiry, one of your Secretaries gently put, a few months ago, to that mother herself. And she calmly replied, "From the hour my prayer was heard, and my boy became a true disciple of Christ, I plainly saw that the type of his spiritual life was such that he would probably become a foreign missionary. I could not ask for a different type of spiritual life, and I have freely surrendered him to his missionary work." Is not that mother included in the missionary consecration of that son? And the sister who remains with the mother, and cares for her in her declining years, is she not also included in the same? May not the members of the missionary church who set him apart, and of the churches of the home-missionary State, who rejoice in him as one of their representatives across the seas, be also included? Let us not forget that there is a type of personal consecration to the Lord Jesus Christ which will inevitably include a definite surrender to the work of preaching Christ in heathen lands. We cannot doubt whence it is. And since the Lord hath sent it down into his churches, and of late years is intensifying it all over the land, it is the Lord's own summons, which in some form is laying personal missionary responsibility upon every church and every disciple.

III. *The Divine call to the missionary work is sometimes as definite to localities as it is to individuals.* Paul was in Jerusalem praying in the temple — Jerusalem not yet thoroughly evangelized — when in a trance the Lord appeared unto him, and said, "Depart: for I will send thee far hence unto the Gentiles." From that hour it was the Apostle's glad song, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the *Gentiles* the unsearchable riches of Christ." But whither shall he direct his steps? The same Lord who selected the person, selected the place. Upon one occasion the story of the divine guidance is minutely given, suggestive of what may have occurred more than once. Having with his associates passed through Syria and Cilicia, then on to Derbe and Lystra, and still farther throughout Phrygia and the region of Galatia, they were "forbidden of the Holy Ghost" to preach the word in what was then the narrow province of Asia, and so moving on to Mysia, they "assayed to go into Bithynia: but the Spirit suffered them not," the reason unexplained until, reaching Troas, the night-vision declares it, "There stood a man of *Macedonia* and prayed him saying, Come over into *Macedonia* and help us." Westward, across the Ægean to Europe, God was thus giving the definite call. Too late now to begin to argue, and to say that Asia is not yet evangelized, and we must keep all our forces at home. God has given the imperative summons to Macedonia, and to Macedonia they must go. By and by another vision will appear to Paul, and the same Lord will say unto him, "Thou must bear witness also at Rome." The important principle here suggested is, that in the honest endeavor to obey the foreign missionary call the definite locality will be assigned us.

One of the most interesting chapters in our own missionary history is that which records the Providential manner by which our missions have been located. We "assayed to go" into Lower Canada, and "voted that this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians, and establish as soon as practicable a mission among them;" we "assayed to go" into South America, and "voted that the Prudential Committee be directed to make inquiry respecting the settlement of a mission at St. Salvador, Brazil;" we "assayed to go" to the islands east of Africa, and voted that the same Committee be "directed to make inquiry respecting the settlement of a mission at Port Louis, in the Isle of France, and on the Island of Madagascar;" but the Spirit and Providence of God "suffered us not."¹ When India fixed our vision, as on the whole the most favorable opening in the East, we "assayed to go" into Burmah, but the very Providence, which perplexing for the moment, suffered us not to go, was an unexpected trumpet voice to the American Baptist churches,² saying, "Come ye promptly to Burmah;" and thither they promptly went, with what results let the songs of twice ten thousand redeemed Karens testify. But to us, by the same Lord who giveth to every branch of his own one Zion, "severally as he will," were assigned the Mahrattas of Western India, and the Tamil people of Jaffna and Madura. One of the instructive documents of our first decade is the reply of our missionaries in Ceylon to the sarcastic letter of the English Lieutenant-Governor, suggesting that "the British Government was abundantly able to Christianize its own heathen subjects, and that American missionaries would be better employed in attempting to convert the heathen upon their own Continent." It gave our missionaries the opportunity of emphasizing the fact, that at that time, in 1820, the missionary efforts for the benefit of the American Indians were "greater in proportion to the heathen population by forty to one, than all the Christian world was making for British India," also, that "the American Continent, with about one sixteenth of the heathen population of the globe, had more than half the missionaries of the world." They then set forth the cogent reasons why the American mission was established in Ceylon, and contrasting the condition of a Christian with a heathen land, exposed the Honorable Lieutenant-Governor's sophistry in these respectful but incisive words, "Since to give even the native subjects of His Majesty in India the same advantages for religious instruction as are enjoyed by the inhabitants of England, and no greater, would require not less than thirty thousand missionaries, or nearly five times the number of regularly ordained clergymen in England and Wales, they would express their fears that much time must elapse, and many generations must go down to the grave before an adequate supply of such missionaries can be obtained." Hence they ask to be "permitted to be humble coadjutors in a work which is very dear to their hearts." This document is not only an honor to the six men by whom it is signed, and whose names are now household words, Richards, Meigs, Poor, Winslow, Spaulding, and Scudder, but it is a valuable state paper suggestive of the fundamental basis of foreign missionary work as having its own imperative claim, contemporaneous with our home missionary work, definite, also, in its divinely appointed localities abroad. We were summoned by God not only to send certain of his own ordained messengers, but to send them to particular islands of the sea, and to particular lands beyond the sea. At the right hour, and by special Providences in each case, the persons were selected and the places as well. A sacred trust was thus put upon the ministry and the churches at home. They could not decline it and turn aside to any other duty however imperative, without being derelict to a more imperative Divine call.

¹ Madagascar was to be reserved as one of the bright jewels of the London Missionary Society.

² "The change of sentiment in Messrs. Judson and Rice was just the event which was required to awaken the dormant energies of the Baptists in America, and concentrate them all, in every part of our country, upon one object truly Christian in its essence, and yet denominational in its form." — *Dr. Wayland's Memoir of Dr. Judson.*

Looking at the two hemispheres spread out before us upon the map, studying the geography of our own land and of other lands, it might be difficult at first to select the particular fields which seem peculiarly to fall to us, as our part of the great field which is the world. Speculating over the missionary problem, in a critical way, we might, perhaps, write a volume as one good man has done, and take the same title, "Wrong Missions in wrong places by wrong hands." But should we make the same selection with him of the "wrong missions" in the "wrong places," we pronounce the entire missionary work among the North American Indians, the entire missionary work upon the Pacific islands, as well as the Moravian work in Greenland and Labrador, stupendous blunders. John Eliot and David Brainerd, well-intentioned men, wasted their lives! Titus Coan is a failure! So was the saintly Bishop Patterson! "Noble labor misdirected!" The more than seventy thousand souls gathered from the Hawaiian islands, twelve thousand of the number received into the Christian church by Mr. Coan alone, the ten times ten thousand saved from the once barbarous and cannibal tribes of the South Seas, singing in heaven, as only those who have been redeemed from such degradation can sing, are forgotten, Forgotten also is that marvelous work especially committed to our own trust, and which just now stands up so prominently before the whole world, the grand contribution of the churches of America, superior to the wisest diplomacy of Europe, for the permanent "settlement of the Eastern question."

Let us be grateful that the localities of our special foreign missionary trust have been determined for us, not by speculative theories, but by the Providence and Spirit of God himself. We did not deliberately choose, in the year 1819, as our most accessible missionary field, the Sandwich Islands, at that time distant from us, around the Cape, eighteen thousand miles, a voyage of over one hundred and sixty days; nor did we deliberately select Constantinople as a great missionary center for a new work in the Orient, when the same year Fisk and Parsons were set apart in the Old South Church of Boston as missionaries to Palestine; and yet we none of us doubt to-day that it was the voice of God—interpreted partly through the tears of an orphan Hawaiian boy, sitting in his lonely exile ten years before upon the threshold of the college buildings in New Haven,¹ interpreted partly through a peculiar interest felt at the same time in New England in behalf of the Lord's ancient Israel,—plainly we perceive now it was the voice of God ringing forth as though it spoke from heaven, saying to the little flock here in the wilderness of this New World, "Come ye and share in the great harvest of souls which is to be gathered to my honor in the Pacific isles;" "Come take upon you also the broader work, which in due time is to be accomplished through your instrumentality, not in Syria alone, but among the Nestorians of Persia, among the Greeks and Armenians of the Ottoman Empire; and the day shall come when it shall include both Ottoman and Muscovite." We need not enlarge upon that definite call which came to us at a particular juncture, to Papal Lands, or upon the loud, continuous, and sometimes piercing call to Africa, to China, and to Japan. The point we desire to make emphatic is, that whatever may be our trust in other directions, a grave responsibility has been definitely placed upon us which we cannot evade if we would, to prosecute in our own time a vigorous and efficient work in foreign lands.

On account both of its proximity and its magnitude, the several departments of our home missionary work, East, West, and South, press upon us heavily. Not one of these forty-five millions must be allowed to go down to death uninstructed in the way of salvation through Jesus Christ. Be he native-born or an immigrant, be he under the bondage of Papal superstition, or the severer thralldom of infidel free-religion, be he Indian or African, be he European or Chinaman, shame upon the

¹ "What does this mean? Shall he be sent back unsupported to attempt to reclaim his countrymen? Shall we not rather consider these Southern islands a proper place for the establishment of a mission?"—*Letter of Samuel J. Mills to Gordon Hall*, Dec. 20, 1809.

more than seven million members of Evangelical Christian churches in the United States of America, sacramentally set apart to the express work of personally laboring for the salvation of all who are brought within their reach, if any one on these shores fail to hear of the riches of grace provided for every man! What means the declaration that "in the city of New York there is a larger Evangelical agency at work than all the messengers of all the foreign missionary societies of the world," and what mean our more than seventy thousand church organizations, and our more than fifty thousand Evangelical ministers of the gospel, if we do not flood this land throughout its length and breadth with a light from heaven which shall shine into every darkened heart?

But at the same time, during this same generation, God has laid upon us the broader, and equally imperative trust of proclaiming Christ to that portion of the far more needy human family in other lands, especially committed to us. Some of our choicest sons and daughters have heard the call. They have gone and are going from New England and the West alike, cheerfully and courageously to the front. And from their several fields of difficult but successful toil, they send back to us each year a new summons, laying upon us new responsibility. We call it our "annual report" from the North American Indians and from Mexico, from Spain and Austria, from the Pacific Islands and Africa, from Turkey and India, from China and Japan. It gives the names of some who are veterans, and of some who are just enlisted for the service. It tells of hard-fought battles and of victories not yet won, waiting for the reinforcements which alone can secure the ground already gained. It tells of some overburdened by labor, falling by the way, pointing with their last expiring strength to fields whitened for the harvest perishing for lack of reapers. It is no mere "report" from the missionary messenger, thrilling as that may be, it is the reiterated summons of the Lord himself presiding over the entire field, suggesting His continuous "survey" both of the missions abroad and of the churches at home, and giving solemn emphasis to our inquiry, as it isolates us one by one beneath his eye, How far are we *personally* responsible for this great work?

If the foreign missionary call is definitely given in an intensive form to some who make haste to obey; if this definite call to some affects the personal responsibility of many, friends, kindred, acquaintances, fellow-disciples in the ministry, in the churches, in associated churches entering into the trust of a missionary board; if the call to localities is definite as is the call to persons, so that particular tribes and peoples have thus been specially committed to us, numbering at least one hundred millions in our own generation, who must receive the word from our hands or perish, and if the principle tersely expressed by John Foster, which none of us can question, is true, that "Power to the last particle is duty," then well may we seriously consider the immense power, and therefore the immense responsibility, which has been placed upon this highly-favored American people to be preëminently a missionary people. "Who knoweth whether" we are "come to the kingdom for such a time as this?" What if it should be true of us in the nineteenth century as it was of the ancient Jews in the first century, that we have our one grand foreign-missionary opportunity? What if it should be true of us, as it was of them, that our own existence as a nation depends upon the manner in which we execute this sacred trust? Alas, what if it should be true also of us that we know not "the day of our visitation," and that endeavoring in the self-seeking of our own pride to exalt our own Jerusalem, and refusing to carry the good tidings promptly to others, we prove ourselves destitute of the essential life of Christianity, and so lose everything, our own Jerusalem included? The God of our fathers teach us as He taught them, the broader and the wiser lesson recorded nearly fifty years ago in one of the official documents of this Board from the pen of Jeremiah Evarts, that "There is no way in which we can so powerfully aid the cause of God in our own land as by doubling and quadrupling our sacrifices for the salvation of distant pagans!"

Let this enlarged spirit be poured upon us in full measure, so that the spread of the gospel in our own time throughout the world shall be our preëminent aim, to which all else is subordinate, and the very nobility of this broad missionary type of Christianity, adorning and dignifying everything it touches, shall give to our American Zion its immortal glory — *the glory of a people who exalting not themselves but Christ Jesus, the enthroned Lord, are by Him lifted up to an abiding participation in his own everlasting dominion.* Let us cherish the thought, may it characterize the ministry and the churches of this land, that to coöperate with the King, the Lord of hosts, as he moves on “conquering and to conquer,” subduing all nations to himself, is our illustrious privilege, our supreme honor, and also our PERSONAL RESPONSIBILITY!

After the reading, prayer was offered by Rev. L. H. Cobb, and the paper was referred to a special committee consisting of Dr. E. P. Goodwin, Hon. William E. Dodge, Dr. Judson Smith, Dr. Eli Corwin, and Rev. H. S. De Forest, to report in the afternoon.

Secretary Clark presented the following paper on

THE GOSPEL IN THE OTTOMAN EMPIRE.

No apology is needed for asking the special attention of the Board at this time to the condition and prospects of the missionary enterprise in the Ottoman Empire. The changes that have resulted from the late war with Russia, the action of the Berlin Congress, and the establishment of the English Protectorate over Asia Minor, stand in the closest relations to the efforts of American Christians for the evangelization of this portion of the world.

No one interested in the progress of the kingdom of Christ, whatever his nationality, can have been an indifferent spectator to the remarkable events of the past year; certainly not those who, during the last sixty years, have contributed nearly five millions of dollars, and given up four hundred of their sons and daughters, to republish the gospel in Bible lands. The thoughtful Christian, noting how all the great political movements of modern times are overruled to the furtherance of the gospel, has calmly waited the issue, — not anxious to forecast the divine method of securing the end, but confident that a higher wisdom than is given to Mission Boards, and a profounder interest than is possible to the most devoted and self-sacrificing missionary, were shaping events, and ruling in the counsels of the Great Powers of the world.

FIRST PERIOD, 1818-1839.

I. When the attention of American Christians was first turned to the Ottoman Empire as a field for missionary effort, it included, with its tributary provinces, portions of three continents, with an area larger than that of the United States east of the Rocky Mountains. It combined the greatest variety of soil and climate; it stretched across the highways of the world's commerce, and embraced in its wide domain the earliest seats of civilization, and the scenes of greatest interest recorded in secular and sacred history. It presented to the world a most remarkable conglomerate of races, languages, and religions, without sympathy one with another, all subject to an unenlightened and often barbarous despotism. It had a population, in all, estimated at 35,000,000 of souls, of whom about 12,000,000 were known as Christians, descendants for the most part of those who, in the early days of the church, had accepted the gospel. Degenerate, degraded, sunk in ignorance and superstition, they were yet holding fast to the Christian name, to which, though with little sense of its spiritual import, they had clung through centuries of oppression.

It was to this Empire, the head and front of the Mohammedan world, long the deadly and unrelenting foe of the gospel of Christ, that the American Board planned

a mission sixty years ago. Hall and Newell had begun their labors in Bombay; Meigs and Winslow in Ceylon; Kingsbury and Byington among the Cherokees and Choctaws; Bingham and Thurston were looking toward the Sandwich Islands; when, with a grateful sense of obligation to the land whence had come the message of salvation to our fathers, and not without the hope that the time had come for the Jews to obtain mercy, Pliny Fisk and Levi Parsons were formally set apart to begin a mission at Jerusalem. It was hoped, too, that among the so-called Christians there might be some who would gladly receive the Bible, be aroused to a genuine Christian life, and be ready to aid in the evangelization of other classes of the population. After a year spent among our churches, in awakening an interest in the proposed effort, the missionaries received their instructions from the Prudential Committee. With a breadth of view characteristic of the founders of this Board, but in terms that revealed how little was really known of the opportunities for successful effort, they were charged, "from the heights of the Holy Land and from Zion, to survey with earnest attention the various tribes and classes who dwell in that land and in the surrounding countries." The two grand inquiries ever present to their minds were to be: "What good can be done, and by what means? — What can be done for Jews? What for the people in Palestine? What for Pagans? What for Mohammedans? What for Christians? What for those in Egypt, in Syria, in Persia, in Armenia, in other countries to which your inquiries may extend?"

The charge was certainly ample enough, and the results, though different in many respects from what was anticipated, have shown its wisdom. Jerusalem, with all its hallowed associations, was not to be the great center of effort; Palestine, sacred as the home of the chosen people, consecrated by the presence, the life and death of our Lord, and by the memories of the early church, was not yet to receive the gospel anew. The little burying ground, with its precious dust, on a central part of Mount Zion, near the so-called Tomb of David, since reserved as a burying place for all sects of Protestant Christians, is almost the only memorial of the work of the American Board in Palestine. Parsons was to find an early grave in Alexandria; Fisk in Beirut; and Jonas King, who three times went up to Jerusalem in the hope of planting the banner of the cross on its walls, was to spend his days in Athens. William Goodell, who left his native land in 1822, in the joyous expectation of living and laboring, dying and rising in the resurrection of the just from the Holy City, was never there. The time for the ingathering of the Jews had not yet come. The fullness of the Gentiles had not come in. The intrigues of Rome, political distractions, war and pestilence were prayerfully and wisely interpreted to mean that the efforts of the Board should be turned to other portions of the Empire. The missionary forces fell back upon Malta. Rufus Anderson, then Assistant Secretary, goes out to confer with them. The situation is carefully surveyed and new plans are formed. Work is renewed in Beirut, and the foundations are laid of the Syria Mission, whose influence was to reach the millions that use the Arabic language, from the west coast of Africa to the great wall of the Celestial Empire. Smith and Dwight were sent on an exploring expedition through Asia Minor, and may almost be said to have discovered the Oriental Christian churches, so little were they known to the world prior to their observations. Goodell — with an eye upon the Turks by and by — busies himself for a time in translating the New Testament into the Armeno-Turkish, then follows up the acquaintance he had made with Armenians in Syria, and removes to Constantinople, — a city that was henceforth to be the chosen field of his labors.

On that 9th of June, 1831, when the first missionary of this Board entered the harbor of the city of Constantine, the Turkish government, as a political power, was in its decline. Russia, faithful to the lessons of Peter and Catherine, was steadily nearing Constantinople. The Turkish fleet had just been destroyed at Navarino;

Greece had gained her independence. The necessity of internal reforms was recognized by the Sultan, and attempted, with little success, against the usages of Islam.

Constantinople, with its suburbs, contained a population estimated at 1,000,000, of whom one half were Moslems, one third Greeks and Armenians, and the rest a motley crowd from all parts of the world. There was a similar mixture of races in all the large towns and cities of the Empire. Only here and there were to be found villages of a single class, — Greek, Turkish, or Armenian. Each race was proud of its nationality and of its religion, which was largely a symbol of nationality. Nominal Christians were met with everywhere. Unhappily for the cause of Christ, the Christianity of this portion of the world had become thoroughly corrupted and paganized before the fall of the Byzantine Empire, and was justly an object of contempt to the followers of Mohammed. It had become a religion of charms, of relics, of miraculous pictures, of superstitions, not to say of idolatrous rites and worship in an unknown tongue, manipulated by an ignorant, degraded, selfish priesthood. Smith and Dwight found no pulpit in any of their churches, and nothing that deserved the name of religious instruction. The establishment of the Ottoman Empire, by placing Christianity on the defensive, had indeed saved it from utter ruin, and that was all. Humiliated, oppressed, but not destroyed, it remained an ecclesiastical system with its rites and ceremonies, but a religion without morality and without life. So far as related to honesty, integrity, and honor among men, the Moslems compared favorably with the so-called Christians.

It soon became evident that there was no hope of reaching the Moslems so long as the actual Christianity which they saw around them failed to command their respect. The first thing to be done was to attempt a reform of these old churches; and Divine Providence had prepared the way.

In one of the last papers from the hand of the late Secretary Treat, he described, in his happiest style, how Mohammed II., in 1453, opened the door for William Goodell to enter Constantinople. "Had the Greeks remained in possession of their ancient capital, or had the Russian army advanced from Adrianople in 1829, and seized the chief city of the Empire, American missionaries would have had no place in those parts. He who saw the end from the beginning made the Turkish government a covered way, under which the American missionaries could freely and safely enter at the appointed hour and preach all 'the words of this life.'"¹

At this time the Armenians were the most intelligent and influential class at the capital. A letter of Dr. King on leaving Syria, four years before, in which he gave his reasons for not being a Papist, and thus indirectly set forth the prevalent errors of the Armenian church, excited great interest at Constantinople, and led the Patriarch and other high ecclesiastics to attempt some important reforms. Mr. Goodell, therefore, received a hearty welcome, — the Patriarch assuring him that he loved him so much, and his country so much, that had not Mr. Goodell come to visit him he must needs have gone to America to see Mr. Goodell. For a time the missionary was listened to with much interest. But it was not long before the hierarchy discovered that the gospel in its purity was utterly inconsistent with the rites to which they were accustomed, and with the prerogatives they had asserted. A sharp and bitter persecution followed. Men who had embraced the truth were subjected to the severest trials, and an order was secured from the Sultan for the expulsion of the missionaries. Armenian, Greek, and Moslem combined to crush out the new religion.

But it was not in the divine plan that the missionaries should be driven from their posts. Their enemies were scattered. The Empire was brought to the brink of ruin in its conflict with Mohammed Ali, and saved only by the intervention of the allied powers. The Sultan was stricken down by the hand of death. Personal calamities fell on the leading persecutors among the Armenians, till it was a com-

¹ *Missionary Herald*, vol. lxxiii., p. 36.

mon remark that God was taking the side of the persecuted; and the new Sultan, on the 3d of November, 1839, issued the first formal Bill of Rights, the Magna Charta of Turkey, — the first in a series of concessions that has ended with the guarantee of religious liberty throughout the Empire to a degree hardly known even in Europe, outside of the British Isles. The darkest hour was just before the dawn.

Twenty-one years have passed since the inauguration of missions to the Levant. Goodell, Dwight, and Schauffler have become identified with the capital; Schneider has preached the first sermon in Turkish at Broosa, and is preparing to hold the great audiences of Aintab in rapt and tearful attention, as he tells the story of a Saviour's love and sacrifice; and Powers has written the first hymn, and begun a work in Turkish hymnology which he is to continue at Antioch, when the infirmities of age forbid other service for the Master. Legh Richmond's '*Dairyman's Daughter*,' translated into Armenian, has been blessed to a rich work of grace in Nicomedia. Trebizond has been occupied as a station; Erzroom is soon to follow. Jonas King is striking heavy blows for religious liberty, which he is to continue through much persecution and trial till the end of a long and honored life. Justin Perkins and Dr. Grant have begun work among the Nestorians, and laid the foundations of those seminaries which are to witness wonders of grace, and embalm forever the names of Stoddard, Wright, Rhea, Fidelia Fiske, and others, their loved co-laborers unto the kingdom of God. In Syria the press has been busy; flourishing schools have been begun; and, best of all, the gospel has had one of its choicest illustrations in the singular devotion and lofty faith of Asaad Shidiak, the martyr of Lebanon.

SECOND PERIOD, 1839-1860.

II. Thus broadly has the work of the Board opened out in all directions. It has been a period of experiment and of laying foundations. The gospel has now come to be understood in its true character as a renovating power, and the lines of opposition have been sharply drawn. Another twenty-one years are to pass of steady and persistent conflict and of steady and persistent advance, till nearly all the great centers of influence, from the Bosphorus to the Euphrates, are becoming centers of gospel light and of educational forces, and the Hatti Humayoun, the formal charter of religious liberty and of equal rights to all classes, is wrung from the Porte by Lord Stratford de Redcliffe. Formally given in 1856, it was not duly proclaimed and made the law of the land till 1860.

This remarkable concession to the Protestants, granted in view of obligations to the English government for aid in the Crimean war, was almost as unexpected a sequel to that war as were the recent terms secured in the Berlin Congress.

Only the briefest reference can here be made to some of the more prominent events of this second period, and to such as stand in immediate relations to the present condition of the work of evangelization.

An important reformation had been begun. Hundreds of the more intelligent classes were looking with favor on the movement. Hitherto those who had embraced evangelical views had remained connected with the old community, and the missionaries preferred to have them do so. It was no part of their plan to set up a new organization, but to revive a spiritual life in the old. The higher ecclesiastics, however, some of whom had for a time shown much interest in the truth, saw the drift too plainly, and, after some years of vain effort by argument and the milder forms of persecution, resumed more active measures, and deliberately cut off from their communion all who would not accept the superstitions and errors of the old church, re-affirmed in the most offensive form. There was now no alternative. To secure protection of life and property under the Turkish government, a separate organization was necessary, and the first evangelical church in Turkey was duly instituted in Constantinople on the 1st of July, 1846, followed immediately by others at Nico-

media, Adabazar, and Trebizond. Protestantism now first flung its banners to the breeze; henceforth a power in the Empire. The next year Protestants were recognized as an independent community; and in 1850 a charter was signed by the Sultan, placing them on the same basis as other Christian communities within his domain.

But decrees of sultans, extorted by outside pressure, are not easily enforced. The priesthood could excite the ignorant prejudices of the people; Turkish governors and local officials could be bribed; the central government was far off; the long delays of justice made men ready to risk penalties, provided their ends were gained. Hence, though victory was sure in the end, a battle was to be fought in almost every new place that was entered. In such circumstances men hesitated to leave their old associations, much as Hindoos shrink from leaving their caste. Some lacked the moral courage to do so; others hoped for a reform in the old church, and imitated the Protestants in the establishment of schools, and in the introduction of religious services better suited to the wants of the people. Yet against all odds the work of evangelization went on, till, by the year 1860, the field of operations had nearly reached its present limits. Byington and Clarke had begun their labors among the Bulgarians; Farnsworth and Leonard were sending back words of cheer from Cesarea; Allen, Wheeler, and Barnum were laying foundations at Harpoot; Walker was rejoicing in the special blessing of God on his labors at Diarbekir; Williams was assigned to Mardin; Marsh was writing from Mosul that there was a work in that city which the native brethren believed would go on, even though no missionary ever set foot again within its walls. The missionaries in Central Turkey reported still more remarkable progress of the truth at Marash, Aintab, and Kessab,—a thousand persons out of a population of eighteen hundred at the latter place in attendance at the dedication of the Protestant church. The names of Schneider, Powers, Morgan, Pratt, White, and others are cherished still, in grateful remembrance of those days of grace and blessing from on high. Smith and Thomson of the Syria mission had made the Christian world their debtors by their valuable contributions to Biblical literature; Druze and Maronite stayed their deeds of blood as they neared the presence of Calhoun; and Henry Jessup was already holding crowds of Arabs in rapt attention, as he told how the blood of Christ cleanseth from all sin.

This second period, despite all opposition, closes with hope for the future. The political horizon is clearer; the gospel has proved itself the power of God unto salvation to hundreds of souls, and is widely recognized as connected with the progress and best culture of the age.

THIRD PERIOD, 1860–1878.

III. The third period in the history of the Turkish missions is marked by the completed preparation for the work of evangelization. The more important things to be considered are the native churches attaining to independence; the development of a native ministry by higher institutions of learning; the social and moral enfranchisement of woman; the translation of the Scriptures into the principal languages of the empire, and the creation of a Christian literature; the respect and confidence earned by missionaries and by the native churches, thus illustrating and commending the gospel to all classes; and, last of all, the results of the war and of the Berlin Congress.

1. In consequence of the persecution of the early converts, and the great distress to which they were often reduced, they came to depend on outside assistance altogether too much for their best spiritual welfare. Both the churches and their ministers felt that they were to be supported in large measure by foreign funds. The results were favorable neither to their best Christian life, nor to their best moral influence over those still remaining in the old communions. The most successful efforts to-

wards bringing the native churches to just views and the best practice in supporting their own institutions were made in the Central and in the Eastern Turkey missions. The labors of Dr. Azariah Smith at Aintab, of Dr. Pratt and others at Marash, and especially of Messrs. Wheeler, Barnum, and Allen at Harpoot, were of the utmost value in this regard. It was a long and difficult struggle. Men who had long been dependent were quite unwilling to strike out for themselves. But proof was soon given of the possibility of success in such efforts, and the volume published by Mr. Wheeler, entitled "*Ten Years on the Euphrates*," had very great influence not only in the Turkish Empire, but throughout all the missions of the Board, and of other boards, in effecting a radical reform in missionary methods.

2. Essential, however, to the plan of developing independent native churches was an educated ministry to care for these churches, and educated men to be leaders in all departments of thought and effort. Bebek Seminary, established by Dr. Hamlin, had accomplished a great work. Some of the young men educated in that institution were already competent preachers and able pastors in some of the largest churches. The possible character that might be developed in the native ministry was happily illustrated in their success. After a time it became necessary to supply thorough instruction in theological schools. These were, however, hardly to be called theological schools. They embraced the character, in some degree, both of the college and of the seminary, and might rather be termed collegiate theological institutions, as expressing more precisely their true office and character. On this plan were founded seminaries at Marsovan, Harpoot, Marash, and Mardin; but ere long it was found necessary to carry the work of education still farther, and Dr. Hamlin led the way in establishing Robert College at Constantinople. The Syrian Protestant College followed at Beirut; then Central Turkey College at Aintab; and more recently Armenia College at Harpoot. The four institutions have had an attendance of over five hundred students preparing themselves to be the leaders of reform, in whatever measures are needful for the social and moral elevation of their countrymen. Through these institutions a body of men is being prepared to take up the work of the American missionaries, and leave them to go to the regions beyond.

3. Of quite as vital moment to the success of the missionary enterprise in the Turkish Empire is the social and moral enfranchisement of woman. The great offense of Islam against the highest civilization of mankind, and constituting a bar to all true progress, is the treatment of woman. Woman, the drudge and slave of man in this life, is denied the hope of immortality, because denied even the possession of a soul. More wisely than we thought have we been preparing for her restoration to her true place in the social economy. Is it not more than an accident that from the heights of Scutari an institution, reared by the generous offerings of the Christian women of these United States, and devoted to the social and spiritual elevation of their sex in the very center of Mohammedan power, looks down on the mosque of St. Sophia, and on the palaces and seraglios of sultans? Little, comparatively, had been done for woman in Turkey prior to the beginning of this period. The influence of Mohammedanism had been felt hitherto throughout the Christian communities, and woman had shared most deeply in the prevailing degradation, ignorance, and superstition. Smith and Dwight, in their tour in 1829, did not hear of a single school anywhere for the education of girls. For many years the attention of the missionaries was turned primarily and mainly to the general work of preaching the gospel, and little special effort was made in behalf of women. The wives of the missionaries improved such opportunities as were presented to them, and three or four unmarried ladies had been employed in girls' schools, with special reference to educating the wives of native pastors and preachers. But during the last few years, a large number of thoroughly educated Christian women have been sent out, to engage in labors more immediately in behalf of their sex. Working at first through

the seminaries, in a little time they begin to labor in the homes of the people; go out on tours with missionaries; visit their former pupils; and establish girls' schools at various points away from the main centers. Their influence has been felt widely outside of their immediate sphere of labor. At Eski Zagra, some years since, a Bulgarian woman, loyal to her old church, pointed out to a missionary lady a fine, large stone building, that had been erected for a girls' school in that city, saying, "We owe this to you missionaries. Had you not come, nothing of the kind would have been provided." In no one respect has a greater change been wrought in the popular mind throughout the Turkish Empire than in regard to the position of woman; and had nothing else been accomplished by our missionary work, that were enough to justify all the expenditure incurred. The Home at Constantinople, the seminaries at Samokov, Broosa, Manisa, Marsovan, Aintab, Marash, Harpoot, and Mardin, are the central lights irradiating the darkness around.

4. The Scriptures are now for the first time offered to the people in their own native languages. The last line of the last translation — that into the Osmanli Turkish — was written on the 25th of May, three weeks before the Congress convened that was to give it free course in the Empire; and we are now prepared to circulate the Scriptures among all its principal nationalities, and in a form that commands the respect and confidence of their best scholars. When we reflect that the early churches of Asia Minor were led into the errors and superstitions which have since degraded them and broken down their influence largely for want of the Scriptures in the language of the people, to be their stay and guide and moral support, we may the better appreciate the importance of this work of translation, on which so much time, labor, and scholarship have been expended.

Next to the Scriptures, and a most important auxiliary, is a Christian literature, already reckoned by hundreds of millions of pages, embracing a wide range of works for educational objects and religious culture. Not the least important part of this is the religious periodical in five different languages, sending its messages week by week into all parts of the Empire. Who shall estimate the value of the labors of such men as Goodell, Riggs, Schauffler, and later of Pratt and Herriek, of Smith and Van Dyck, in their offering to the populations of the Empire the Word of God in their native tongues? or the hardly less important service to the cause of Christ and civilization, of those who have developed so varied and so extensive a literature?

5. Another fact to be considered in this connection, and which seemed necessary to complete the preparation of the public mind of all classes to receive the gospel, is the respect and esteem won for the Christian name by missionaries, especially during the last two or three years, by their labors in behalf of sufferers from the famine and the war. All the prejudice excited through the devices of ecclesiastics, and the gross misrepresentations of the character and motives of missionaries, have given way to love and admiration, and they are now welcome in thousands of homes before closed against them. The story of Eski Zagra, of Erzroom, of the men and women who during the past two years have given their time and strength, and life even, to the relief of the multitudes about them, constitutes one of the brightest pages in the annals of mankind.

Next to the regard for missionaries, and quite as influential on all classes, — Moslem as well as nominally Christian, — is the esteem in which evangelical Christians are held by the people, indicated by such remarks as these: "Protestants will not lie." "Protestants can be trusted." So when Protestants have been brought before Turkish courts, the very fact that they are Protestants has often led to an instant discharge without a hearing. And even in the wild mountains of Koordistan, during the last year, a savage Koord accepted the word of a Protestant when on the point of robbing and plundering his household, on this simple ground: "I can believe you. You are a Protestant." There has thus been gained the great vantage-

ground for laboring with all classes of the people. Till this was won, it was hopeless to attempt labor among Moslems. They pointed to Christians as no better than themselves, and the argument could not be refuted. It was necessary that a purer Christianity, and one worthy of the name, should be presented to them. That work has been accomplished, and now, as never before, are we prepared to push the work of evangelization, not among nominal Christians only, but among the Moslems also.

6. Nor ought we to omit other indirect results of the missionary enterprise from the presence and labors, at so many different centers, of so large a number of educated Christian men and women from this country. Other causes have had a share which we would not overlook; but if the superiority of western civilization is now recognized by a postal and telegraph system, by the beginnings of railways, by the use of iron-clads and Martini-Henry rifles; if Mohammedan doctors are skillful in expounding the Koran so as to admit of the Code Napoleon in courts of justice, and other innovations in keeping with the spirit of the age; if men of worthier character are sought to fill official stations; if less and less regard is shown for idols and images, and more and more for religious instruction in the old churches of the Christian name; if a higher standard of morals exists, and honest dealing commands respect; if a wide-spread interest in education has been awakened among all classes, represented by hundreds of schools, in which our text-books are used and our methods of instruction imitated, — it is largely due to American missionaries. A higher civilization has followed the introduction of the gospel, compelling the conviction that the truth is with us.

And now, at last, when in these various lines the work of preparation seemed complete, Divine Providence interposes to clear away the last hindrances to the free and full promulgation of the gospel. The power of Islam is broken; her military prestige destroyed; one third of the population delivered from their bondage; and religious liberty secured to a large portion of the remainder, under the protection of England. The selfish aims of the Great Powers of the world are overruled in the interest of the Kingdom of Christ. It is the Lord's doing, and it is marvelous in our eyes. The object set forth by Russia as her motive for engaging in the war is realized; the Christian races of the Turkish Empire are delivered from their bondage; the compensation justly anticipated by Russia as her due for the service is magnanimously given up; and that portion of the Empire where the great work of Protestant missions has been carried on is placed under the Protectorate of Protestant England.¹

All through this late terrible war, — terrible in its miseries to all classes of an oppressed people, terrible in its scenes of suffering and outrage, — the Board and its missionaries have stood with their loins girt about and their lamps burning: knowing no distinction of race or religion; knowing no political interest, whether Turkish or Russian, but only men in suffering and wretchedness, and Christ and his cause; confident always that in some way and at some time the wrath of man would be made to praise God, that religious freedom would be secured, and that the work begun by American missionaries, the fruit of the consecration and toil and prayers of American Christians, would go forward to a yet greater success.

The action of the Berlin Congress, in opening the way for the free development

¹ England is to complete what Russia began. In assuming this grave responsibility England has given bonds to the Christian world that she will worthily fulfill the trust. It is a political necessity, at home and abroad, from which there is no escape. The Official Journal of St. Petersburg, of August 7, referring to the Congress and indirectly to the Protectorate, remarks: "Russia has secured the right of watching over its work, and she will not let it be reduced to a nullity."

Whatever may be the result, whether all or less than is anticipated, there can be no doubt that in Turkey, as in India, "all great human interests — peace, order, education, morality, and Christian progress" — are to be furthered by the Protectorate. Such is the conviction and the glad hope of every missionary.

of the work of evangelization in the Ottoman Empire, constitutes an era in the history of modern missions. It was the recognition of the missionary enterprise on the part of the Great Powers of the world. Freedom of religious opinion for all men, whatever their nationality or religion, finds acknowledgment in elaborate phrase five times over in the language of the treaty, — not altogether unlike, in solemn import for the destinies of an Empire, to the refrain that comes in again and again in the 107th Psalm: “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!”

The United States of America had no formal representative in the political discussions of that Congress, — no great name in the list of diplomats; but in the larger interests of mankind, in those interests that in this country have had their fullest development, and which give her a right to be among the nations of the earth, she was represented. It was fitting that an American, an American scholar, an American Christian scholar, a corporate member of the American Board,¹ should have been called by a special Providence of God to this high service; a man, too, who represented the higher forms of the Christian faith, the traditions of the Puritan Commonwealth, the spirit of the fathers of New England, — a spirit that finds new expression in mission stations, churches, and schools on which the sun never sets. It was time, also, that the Great Powers of the world should recognize missions as an important factor in the social and moral elevation of the human race. It was fitting that this recognition should be rendered to the American Board, as the oldest great missionary organization of the United States. It was a worthy tribute also to that venerable man, so long identified with the history of this Board, that his volumes on the Oriental Churches should be laid on the table before the Congress, as a record of what American Christians had done to settle once and forever this vexed Eastern Question!

Shall we not recognize this repeated interposition of the Head of the Church in behalf of the cause of missions in the Ottoman Empire with humble gratitude, and with new and earnest endeavor, follow his leading to the final triumph of his kingdom? The moral forces involved in the conflict, and now immediately connected with this Board, are represented by 132 devoted men and women from our churches and our best institutions of learning; by over 500 native preachers and teachers in active service; by 92 churches, with a membership of over 5,000; by 20 higher institutions of learning, — colleges, seminaries, and boarding-schools, — with an attendance of over 800 youth of both sexes; by 300 common schools, with an attendance of over 11,000; by 285 places of worship, scattered as so many light centers through the land, from the Balkans to the Bosphorus, and from the Bosphorus to the Tigris, where Sabbath after Sabbath over 25,000 men and women are gathered to listen to the gospel message; by the Scriptures in the various languages of the people, now distributed by tens of thousands of copies, and a Christian literature, from Sabbath-school lesson papers up to elaborate volumes on the evidences of religion and the history of the church; all now confirmed by the living examples of the power of the gospel, compelling the respect and enlisting the confidence of all, and reinforced by the wonderful events of the past year, when the vision of the prophet seemed realized, — “and kings shall be thy nursing fathers, and their queens thy nursing mothers.” These are the moral forces now brought into the field, the fruitage of the patient labors and prayers of American Christians of the past sixty years; of the sainted dead, who lived and labored for this cause at home and abroad, some of whose names are precious in the memory of the church, and all safe in the Master’s record; and of the living co-laborers unto this same blessed enterprise, whether at home or abroad.

The convergence of these forces, moving on different lines, — their concentration at this particular juncture, — marks the presence of the Leader of the sacramental

¹ Rev. Joseph P. Thompson, LL. D.

hosts, and may well fire our hearts and nerve our arms for the final struggle. Now, as never before, does it become us to push forward, and to turn to account the vantage-ground now gained and the preparation now so complete. Many of the followers of the false prophet recognize the doom of Islam and the speedy triumph of Christianity. It is only a question of time, and whether sooner or later depends, under the blessing of God, on the expectant faith and efforts of American Christians, to whom, preëminently, has been accorded this great privilege of republishing the unsearchable riches of Christ in Bible lands.

We enter now on a new period. Shall the future record be of a finished work, of a new era of Christian civilization in a region of the world so rich in all the elements of material progress, so precious in its memories of the past, and of such vast possibilities of influence on the destinies of mankind?

After prayer, in which Rev. Evarts Kent led, this paper was referred to a special committee, consisting of Drs. S. C. Bartlett and C. L. Goodell, A. L. Williston, Esq., Dr. Thomas Laurie, and Rev. Arthur Little, to report in the evening.

Dr. Savage, in behalf of the Nominating Committee, reported the following committees, and they were appointed :—

On the Zulu Mission. Dr. Zachary Eddy, Rev. John H. Denison, Rev. Henry Fairbanks, Rev. James Powell, Dr. Henry Cowles, Dr. Flavel Bascom, and Rev. Hiram Foote.

On the European Turkey Mission. Hon. E. H. Sawyer, Rev. L. H. Cobb, Rev. C. C. Creegan, Rev. H. P. Higley, Rev. S. W. Eaton, and W. J. Phelps, Esq.

On the Western Turkey Mission. Dr. George F. Magoun, Dr. John R. Herrick, Rev. Michael Burnham, Rev. Anson Clark, L. E. Herrick, Esq., Rev. B. D. Conkling, and Rev. Thomas G. Grassie.

On the Central and Eastern Turkey Missions. Pres. I. W. Andrews, Prof. T. W. Hopkins, Rev. James Brewer, Hon. J. Q. Adams, and Dr. A. B. Lambert.

On the Mahratta Mission. Rev. Henry F. Hyde, Rev. James P. Lane, Rev. William Kincaid, Rev. Charles Little, Rev. J. B. Fairbank, Rev. A. E. Tracy, and W. J. Bruce, Esq.

On the Madura and Ceylon Missions. Rev. E. F. Williams, Dr. E. H. Richardson, A. Lyman Williston, Esq., Prof. George N. Boardman, Rev. C. W. Camp, Rev. George Huntington, and Rev. George Bushnell.

On the Foochow and North China Missions. Dr. J. Collie, Rev. Frank Russell, Pres. John Bascom, Rev. H. N. Gates, D. W. Fairbank, Esq., and Rev. W. A. Nichols.

On the Japan Mission. Prof. F. W. Fisk, Rev. S. M. Freeland, Rev. D. D. Frost, L. H. Boutelle, Esq., Rev. William Crawford, and Rev. L. Clapp.

On the Micronesia Mission. Dr. N. A. Hyde, George P. Davis, Esq., Rev. Leroy Warren, Rev. C. E. Dickinson, Rev. F. P. Doe, and Rev. George A. Coleman.

On the Dakota Mission. Rev. Joseph Ward, Hon. A. C. Barstow, Rev. John W. Dodge, Dr. T. M. Post, Gen. E. Whittlesey, Rev. A. F. Sherrill, and Gen. C. H. Howard.

On the Missions to Mexico and Spain. Dr. Joel S. Bingham, Rev. J. R. Thurston, Prof. William Porter, Rev. D. E. Curtis, Major Joseph C. Bridgman, and Rev. E. H. Betts.

On the Mission to Austria. Dr. E. H. Merrell, Pres. W. M. Brooks, Rev. J. W. Bradshaw, W. A. Talcott, Esq., H. H. Curtis, Esq., and Rev. L. Taylor.

On the Home Department. Dr. A. L. Chapin, Dr. George B. Safford, Hon. S. D. Hastings, Rev. Evarts Kent, and William C. Crump, Esq.

On Officers. Dr. Thomas Laurie, Samuel M. Lane, Esq., Gen. J. B. Leake, Peter Smith, Esq., J. N. Harris, Esq., Rev. J. W. Backus, and Rev. A. L. P. Loomis.

On the Treasurer's Report. Hon. A. C. Barstow, Hon. E. D. Holton, Philo Parsons, Esq., J. W. Scoville, Esq., C. A. Richardson, Esq., and D. R. Holt, Esq.

On Place and Preacher. Dr. S. G. Buckingham, Dr. Samuel Wolcott, Dr. M. K. Whittlesey, Rev. Samuel Johnson, George R. Hyde, Esq., and J. W. Stickney, Esq.

WEDNESDAY AFTERNOON.

The afternoon session was opened with singing, and prayer by Rev. E. J. Montague. Mr. Blatchford, of the Business Committee, reported that a memorial from the Dakota mission had been laid before that committee, and moved that it be referred to the committee on that mission, and it was so referred.

REPORT ON DR. ALDEN'S PAPER.

Dr. Goodwin, of the special committee on Secretary Alden's paper, presented the following report:—

The timeliness and value of this discussion cannot be overestimated. No subject goes more to the heart of the whole missionary enterprise, and none is more vital and urgent in its relations to the demands of the work, and the duty of the Church. Most happily and forcefully does this paper follow and supplement those presented a year ago, on "The Need of a Missionary Revival," and "The Claims of the Unevangelized on the Christian Church." Cogent as those arguments, moving as those appeals were, they must needs depend for their fruitage upon the degree with which the truth presented in this paper lays hold upon Christian hearts. Personal responsibility keenly felt, personal consecration earnestly made, must of necessity underlie all revivals, and determine all efforts for the salvation of men. Hence the importance of this discussion. It brings the argument for missions home, and puts the grip of it where it ought to be steadily and powerfully felt,—on the individual conscience and heart. It says, and says rightly, that all these obligations, relating to the spread of the gospel, lie at *our* doors; that the cry of these perishing millions ought to ring in *our* ears; that the burden of their deliverance from the thick night and nameless woes of heathenism ought to rest, and rest mightily, upon *our* hearts.

There can be no debate here. This obligation is as personal as the obligation to pray, as abiding as the needs of the unsaved. And it is to be met by no flurries of occasional enthusiasm, no spasms of occasional giving. It can only be met by a spirit of individual consecration, lifting its cry without ceasing in every closet, at every family altar, in every pulpit, and in every office and counting room and place of toil as well. And the burden of that utterance must be: "Lord, I am thine,—bought by thy blood,—covenanted, as to body, soul, life, fall I am, all I hope to be, to do thy will. What wilt Thou have *me*—not the missionaries in Japan, China, India, Turkey, or the Islands of the Sea,—but *me* to do?"

What does it signify, brethren, that we bear the name of Christ unless we share his thought, his spirit, his work? If we are truly Christ's, our purpose, our consecration, our giving, our prayers, our labors, must in their intent, match his. And to such personal, earnest, life-long appropriation of the blessed responsibility of giving the gospel to the unsaved millions for whom Christ died equally with us, does this paper, in our Master's name, call us here and now. The Committee recommend its adoption.

Earnest remarks were made on the subject by Dr. Goodwin, Hon. William E. Dodge, Drs. Judson Smith, Eli Corwin, and George L. Walker; Dr. F. W. Fisk led the assembly in prayer, and the report was accepted.

REPORT ON THE HOME DEPARTMENT.

Dr. Chapin, of the Committee on the Home Department, presented the following report and resolution:—

The Committee to whom the report on the Home Department was referred, offer the following suggestions:—

As heretofore, so now, this part of the report of our Prudential Committee brings to view chiefly the financial figures and facts which are of vital importance to the practical operations of the Board in every department of its work. The following items seem to demand special notice and consideration at this meeting.

1. We meet the cheering fact that the Prudential Committee have succeeded in providing for the ordinary current expenditures of the past year without incurring debt.

2. It appears that the few and simple general agencies for awakening and stimulating missionary interest and securing contributions are well conducted, at small outlay from the treasury ; and that this item of expense is to be still further reduced by leaving vacant the office from which Secretary Warren now withdraws by resignation, and depending on the spontaneous action of pastors and churches, by methods of their own devising, to sustain interest and effort in New England.

3. The three Societies of women, auxiliary to this Board, have steadily gained in numbers, efficiency, and the amount of funds contributed to the common treasury for sustaining their special department of the work. Our Christian women are now contributing about one sixth of the annual receipts of the Board. It is, however, fitly said, that "the main value of this auxiliary is in the warm, intelligent, personal missionary interest awakened and nurtured among women and children, and through their instrumentality diffused everywhere among the churches.

These facts give occasion for gratitude to God, and for encouragement in faith and hope, and renewed effort, as in this our annual Convocation we bring ourselves anew into sympathy with the Master and with one another, for the blessed enterprise of the world's redemption.

But there is another aspect of the case ; facts of another kind meet us in the "Financial Review of the year," which may well awaken solicitude, and earnest inquiry, and fervent prayer for divine wisdom in devising measures for advancing this work.

4. It is evident that there has been a sad failure to fulfill the promise and purpose implied in the resolution adopted last year, advising the Prudential Committee to look to the churches for the sum of \$500,000, for that current year. By the special effort made at the meeting in Providence, the old debt was indeed cleared off, and high hopes were kindled ; but the "earnest appeal to the ministers and churches" to follow up that effort by bringing in the full tale of contributions confessedly needed, has altogether failed to swell the current income.

5. It is a humiliating fact, that we are saved from the burden of another debt only by the extreme prudence of our Prudential Committee, reducing expenditure whenever practicable, and declining to assume new responsibilities even when Providence has thrown the door wide open, and the most pressing call comes from those already on the field, for reinforcements.

6. The figures show clearly that outside of New England, less than one half of our churches make any contribution for the cause of Foreign Missions. And furthermore, it seems fairly to be inferred from the statistics, that even in the churches which contribute regularly, but a small part of the members are actually enlisted to do anything for this object.

7. At the same time we have the distinct statement of our Prudential Committee, that "we shall wrong ourselves, and cripple our missions, unless, entering upon the new year with the full purpose expressed in our resolution of a year ago, we also faithfully execute the purpose, and see to it that the income of the year upon which we have now entered do not fall below the full sum of \$500,000. Only thus can we change this perilous process of a continuous reduction of expenditure below the necessities of the missionary work, into an honorable and animating advance."

To meet this crisis, to put an end to this suicidal policy of curtailment, and set forward this work of evangelizing the world, as God, by the providential movements of the day and by the Redeemer's ever binding word of both command and promise calls on this Board to do, the responsibility of bearing a part in the sacrifice and service of this work must be laid and pressed home on the conscience of every individual member of every Congregational church in the land.

Your committee therefore recommend the adoption of the following resolution :—

Resolved, That it is of vital necessity to the continued life, efficiency, and enlargement of the missionary work of this Board, as well as to the prosperity of our churches and to the spiritual life and growth of their individual members, that measures be devised to enlist every member of each church, and as far as practicable of the associate congregation, personally, in the privilege and duty of systematic and regular contributions to the cause of Foreign Missions.

COMMITTEES TO REPORT NEXT YEAR.

The President appointed members of committees to report on the several missions at the next annual meeting, as follows:—

Zulu Mission. Dr. J. O. Fiske, Hon. Frederick Billings, and Rev. C. T. Collins.

European Turkey Mission. Dr. Daniel March, Hon. W. W. Thomas, and Rev. W. S. Palmer.

Western Turkey Mission. Dr. A. J. F. Behrends, Hon. Benjamin Douglas, and Rev. Reuben Thomas.

Central and Eastern Turkey Missions. Rev. A. H. Plumb, A. D. Lockwood, Esq., and Rev. H. S. De Forest.

Mahratta Mission. Rev. G. B. Willcox, Z. S. Ely, Esq., and Rev. E. Y. Hincks.

Madura and Ceylon Missions. Dr. Henry M. Scudder, Dr. M. H. Buckham, and Rev. Burdett Hart.

Foochow and North China Missions. Rev. Alexander McKenzie, Rev. Arthur Little, and Hon. Horace Fairbanks.

Japan Mission. Dr. Austin Phelps, Hon. William B. Washburn, and Rev. E. G. Selden.

Micronesia Mission. Dr. W. M. Taylor, Henry E. Sawyer, Esq., and Dr. J. G. Vose.

Mexico and Spain Missions. Dr. George W. Field, Hon. John B. Page, and Rev. Evarts Kent.

Austrian Empire Mission. Dr. William M. Barbour, Samuel Holmes, Esq., and Rev. G. T. Ladd.

Dakota Mission. Rev. E. Whittlesey, Douglas Putnam, Esq., and Rev. Josiah Strong.

The session was closed by prayer in which Dr. G. P. Nichols led.

WEDNESDAY EVENING—LETTERS OF EXCUSE.

The Board assembled at the hour named, and the session opened with devotional exercises, Rev. William M. Whipple, of the Persian mission, leading in prayer.

Letters were read from His Excellency, Horace Fairbanks, Governor of Vermont, and from Dr. James G. Vose, of Providence, R. I., excusing their absence from this Annual Meeting. Communications of similar tenor were also announced as having been received from the following Corporate Members of the Board: Drs. R. Anderson, J. W. Chickering, William Thompson, John Forsyth, Ray Palmer, P. R. Hurd, Z. Eddy, F. A. Noble, H. Mead, James W. Strong, J. O. Fiske, C. B. Hulbert, J. H. Seelye, William I. Budington, J. W. Hough, G. W. Blagden, T. H. Hawks, J. W. Wellman, D. L. Furber, O. E. Daggett, J. H. Means, J. S. Hoyt, J. J. Caruthers, N. Porter, and William Warren; Revs. S. G. Willard, J. H. Coulter, J. L. Jenkins, J. G. Johnson, L. T. Chamberlain, C. R. Palmer, and Henry Fairbanks; Hons. Alpheus Hardy, Douglas Putnam, O. E. Wood, A. L. Grimes, William Hyde, J. B. Eldridge, N. Shipman, and Frederick Billings; W. J. Breed, F. C. Sessions, J. S. Wheelwright, H. E. Sawyer, and Samuel Holmes, Esqs., and Ebenezer Alden, M. D.

REPORT ON DR. CLARK'S PAPER.

Dr. Bartlett, of the special committee on Secretary Clark's paper, presented a report as follows:—

The paper upon "The Gospel in the Ottoman Empire" reviews a remarkable chapter in the leadings of God's wonder-working Providence and grace, and fitly characterizes the latest tributary event,—the Treaty of Berlin,—as marking "an era in the history of modern missions."

The minds of the thoughtful observers have for many years turned to the Turkish Empire with the deepening conviction that here is a central and strategic point in the struggle of Christ's kingdom for the mastery of the world, and the possible scene of some great religious revolution, not far distant. That noble capital, with its magnificent site and matchless harbor, the coveted object of Constantine and Napoleon, of Mohammed II. and Peter the Great, unites the East and the West. Those attractive regions, the ancient seats of civilization and religion, the birthplace of Homer's poems and John's Gospel, still contain in their multitudinous races, languages, and sects, channels of influence through the whole Orient.

Here we have recognized the guidance of the good hand of God, in the seemingly incidental, and, as it were, accidental introduction of the missionary work into the very heart of the empire; in the unforeseen changes in its plan of operations; in the repeated overruling of hostile machinations, to the furtherance of the gospel; in the sudden arrest, more than once, of the hand of persecution when it was just lifted to strike its heaviest blows, and in the wringing of concession upon concession from the most intolerant of religions. Meanwhile we have seen the young blood of a living Christianity flowing through the veins of an effete but still fierce and formidable empire, dotting the land with churches and schools, colleges and theological institutions, sprinkling it with ardent Christian workers and cultivated Christian women, until we had learned to look for some great and radical revolution as sure to come in due time, we knew not when, nor how. We knew not that it would be peaceful. There were even possibilities that a great and terrible fanaticism might be desperately aroused, and the freedom of the gospel bought by great convulsions and martyr blood.

And now we cannot but look with admiration, not unmingled with awe, upon the simple and unexpected stroke with which the God of missions has solved the difficult problem, and changed the whole religious outlook in the empire. We admire the wisdom which aroused and used the ponderous Russian power thoroughly to humble the intolerant Moslem, and at the critical moment arrested all further encroachments; which guided the great powers of Europe to insist upon a religious toleration which we were not even prepared to expect, and thus moved a British ministry, to which perhaps our sympathies were not strongly drawn, by a surprising side-stroke of policy, to place the chief Christian nation of the world in the guardianship of the great reform.

We would not be too sanguine. We fully recognize the historic difference in the Turkish Empire between promise and performance. We are prepared for characteristic delays, and evasions, and plausible violations. But we remember that the edict has gone forth in the hearing of the world, under the solemn sanction of the world's mighty powers, who record in the sixty-second article of their treaty, that they "take note of the spontaneous declaration of the Sublime Porte" and legislate thus:—

"In no part of the Ottoman Empire shall difference of religion be alleged against an individual as a ground for exclusion or incapacity as regards the discharge of civil and political rights, admission to the public service, functions, and honors, or the exercise of the different professions and industries. All persons shall be admitted without distinction of religion to give evidence before the tribunals. Liberty and the outward exercise of all forms of worship are assured to all, and no hindrance shall be offered to the hierarchical organization of the various communions, or to their relations with their spiritual chiefs."

Whatever may be the possible short-comings in the fulfillment of this stipulation, it stands on record henceforth as the grave and solemn recognition at last, by the governing powers of the world, of the rights of missions and Christianity, and carries with it a reflected significance that might well startle the Empires of Russia and Austria themselves. And we have no hesitation in thinking that this transaction deserves to be counted in the same class with the extinction of idolatry in Oahu, with the overthrow of the East India Company's opposition to the gospel, with the unlocking of the ports of China, and with the wonderful preparation in Japan. And when we "take note" of it, our hearts kindle with gratitude to God, and we feel ready to exclaim "Alleluia, for the Lord God Omnipotent reigneth."

After remarks by Rev. G. F. Herrick, of the Western Turkey mission, Drs. Laurie, of Providence, R. I., Goodell, of St. Louis, and Jessup, of Syria, the report was accepted, and the congregation united in prayer, led by Dr. Wolcott, and in singing the doxology.

THURSDAY — REPORTS OF COMMITTEES.

The morning session was opened with singing, and prayer in which Rev. C. H. Richards, of Wisconsin, led. In the course of the morning and afternoon the committees to whom different portions of the Annual Report from the Prudential Committee had been referred made their reports, severally recommending that those portions which had been referred to them be accepted and printed.

The Committee on the Zulu mission reported : —

Although the year's mission work in this field has been annoyed and somewhat retarded by wars among adjacent tribes, we have cause for gratitude to God that our missionaries have been able to hold their ground, and may yet look hopefully towards their future.

Viewed comprehensively, the future, from the Zulu stand-point, seems to your committee to call for special study. We assume that all missionary plans and work should follow the indications of God's will, made through his providence. This providence has shown his hand in those recent explorations which have laid Central Africa open to the civilized world. Guided by this same fore-ordering providence, the American Board has "built better than it knew" in founding, years ago, this Zulu mission, which to-day rises before the American people in new and most inviting aspects, as perhaps the best possible base for mission work in the heart of Africa, it being wholesome in climate, convenient in location, and in every respect adapted for training native helpers for mission work on that continent.

Nor would we overlook, or in anywise disparage the African youth of our own country, nor the noble work in progress under a sister Association for training them to bear a hand in the redemption of the land of their fathers.

Moreover, the recent movements of our British fellow-laborers in missions should be an inspiration to ourselves. As if waking to some just sense of their obligation to give Africa the gospel, to offset ages of cruel wrong against her sons and daughters, they challenge the American people (equally guilty) to a noble emulation in this tardy but just repentance and reparation.

The leading mission Boards of Great Britain are moving earnestly towards the evangelization of interior Africa, and having suggested to this Board to take a portion of that newly discovered country, they nobly invite our coöperation. This spirit of the British people takes definite form in the recent proffer, by Robert Arthington, Esq., of Leeds, of one thousand pounds sterling, upon certain conditions, as a nucleus for our enterprise.

In view of this offer, and under the conviction that the providences of God indicate an unquestionable and emphatic call to this work, your Committee recommend the following resolutions : —

1. That the Prudential Committee be requested to spare no pains to foster, sustain, and if possible, enlarge their mission work in the Zulu field.
2. That they consider the expediency of issuing an appeal to the American public, to create a special fund to enable the Committee to respond to the proposal of Mr. Arthington, and to the coördinate invitation of Missionary Societies of Great Britain; to the end that the American people may bear their part with their British brethren in the spiritual redemption of Africa.

This report was accepted and the resolutions were adopted.

The Committee to whom was referred the report on European Turkey state : —

Much of the field of the European Turkey mission was the seat of war, with its consequent evils. Every part has felt its influence in excitement and distraction, and at some times and places ordinary missionary labor has been very much interrupted.

Yet your Committee desire to record, first, *for our missionaries*, that they have made peril and suffering around them witness the beauty and worth of Christian courage, Christian kindness, and Christian discernment, so that Turk and Russian have vied with each other in affording them protection; and it is believed that to these, as also to the Bulgarians, the Gospel has been commended, and thus a vantage ground for future influence gained.

We recognize the bearing of Russian officers to our missionaries, as in harmony with Russia's declared aim, to bring in a day of larger religious liberty for Turkey.

And secondly,—looking away from men to God,—most gratefully do we desire to record, with the report of the mission, that the promise standeth sure, as repeatedly fulfilled, “He that keepeth Israel shall neither slumber nor sleep.”

Respecting the Western Turkey field it was said:—

The members of this Committee appointed a year in advance, have, in common with their associates and the whole Christian public, had their attention strongly drawn during the year to God's Providence in the Turkish empire, and especially to the bearing of passing events upon our missionary work centering at its capital. They could not have been blind to these things if they would. That in all this period of violence and tumult, our brethren and sisters there have been so sheltered and guided of God that they have won the confidence and profound respect of all parties, and that the report put into our hands could truthfully say, “there has been no cessation of effort, not a missionary or a native preacher withdrawn from his post, no schools suspended, but the work everywhere vigorously kept up,” ought not only to make our gratitude for the past lively and deep, but our faith and hope for the future robust and strong. Has not the Master kept the mission from decline in such extraordinary difficulties, in order that, in the changed conditions of that country, it may now be carried forward with increased advantage, and with more vigor, men, and means?

We note with exceeding pleasure the influence of suffering from war in turning many hearts to God for help; the new interest in the preaching of our brethren; the evidences of the Spirit's presence with them; the addition of eighty-one by profession to eleven of the thirty churches; the liberality shown in sore impoverishment, famine, and distress,—especially in Cesarea, where the contribution represents a sum fifteen times as large as it would in this country; the growing interest in Christian schools and literature in a land where three days' labor is required to procure a reading book; and the steady progress made in training native laborers.

Especially would your Committee emphasize the remarkable changes in favor of the education of women, and the delightful influence of those converted in the girls' schools upon their relatives. It is meet that in that empire, where brutal depression of woman is brought nearest to Christendom, this wonderful reform should take place, to which the sisters in our churches have given so much heart and help. This Board should congratulate all Christendom upon the fact that “the Bible is now offered in their native languages” to the people of Turkey, and upon the auspicious time of the completion of the sacred task of translation—when something more nearly approaching our own religious freedom promises to be hereafter enjoyed among them. It is also to be noted, that there is a strengthened interest in the conversion of the Greek population of Turkey, and in the education of Greek children. This also comes at a time when Protestant Europe is looking for a new future of the Greek race.

On all accounts there is occasion for satisfaction and hope, in that our representatives at and near the great center of political interest in the East, have steadily pursued the Lord's work unentangled by the politics of Asia or of Eastern and Western Europe, devoted to the salvation of souls with a single eye, and now prepared to go right on in the new era opening, whatever the fortunes of nations and races may be, extending the knowledge of the Saviour among the perishing of all classes in the present Turkish Empire.

In regard to the Central and Eastern Turkey missions the Committee reported:—

It seems to your Committee certain, that great as has been the success of the Central and Eastern Turkey missions in their past history, all this is but a work of preparation. The report for the past year shows very satisfactory progress in that work. This is the more encouraging, inasmuch as from the disturbed state of affairs in Turkey, and the impoverished and suffering condition of its people, we might have anticipated less favorable results. Your committee note with gratitude the prominent place which God is giving to Christian education in these fields, and see in this an assurance that true Christianity must of necessity have a commanding influence there, in that immediate future which a divine providence has so manifestly decreed and is just now inaugurating,—an influence which shall not merely affect and bless these lands, but which shall also most surely affect and bless other lands, lying as yet in darkness, all about and far beyond them.

A highly valued laborer has been removed by death from each of these missions,—Mr.

Bickford, — a man of eminent fitness for his work as teacher in the Seminary at Marash, — having just learned, and begun to preach acceptably in the Turkish language, has been taken from the already weakened forces of the Central Turkey mission, and Miss Nicholson, a most amiable, gifted, and devoted laborer, possessed of an inspired zeal which nought but a love for Christ and for the souls of men, knowing no bounds, could produce, after but a few months more than one year's service, has been taken from the Eastern field. Yet the hearts of the missionaries on these fields are still, as in past years, strong through faith, and hope, and devotion.

Important outposts given to their charge, and which must be held in the strength of the Captain of our Salvation, by his help they are resolved that they *WILL* hold, but their most earnest cry still is, as to God, so also to His Church, for more helpers in this work.

In concluding this report, we can but notice with grateful amazement, the wonderful workings of God's providence in, through, and far outreaching the plans, hopes, conceptions, and labors of his Church, and revealing a meaning to its work of which it never dreamed; and we must be reminded that thus the voice of our divine Lord is bidding us, from this new and advanced standpoint, and as in the dawn of this new day the mists are rising from the fields beyond, to lift up our eyes and behold, for they are all white and ready for the harvest.

The Committee on the Mahratta mission say:—

We are cheered by the evidence that God continues to smile upon the labors of our brethren on that most interesting field. Although special difficulties and discouragements have attended the work during the past year — such as the continuance of the famine, with its resulting fever, scattering the flock and producing great fatality; the diminution of the working force of the mission by the death of the devoted Mrs. Fairbank and the permanent retirement of Mr. and Mrs. Hazen, Mr. and Mrs. Atkinson, and Miss Ashley from the field; and the unusual activity of high church Episcopalians in the destructive work of proselytizing, — the growth of the mission both in numbers and spiritual activity and power is gratifying. We are cheered by the character of the converts, even Hindus, as the report says, expecting native Christians to be more upright in their dealings than themselves, and government officials placing a confidence in their integrity, though they are usually from the lower castes, which they do not feel in that of the heathen.

The Committee are particularly impressed by the versatility of method employed by this mission in bringing the truth to bear on the minds and hearts of the people. A hopeful feature is the increasing number of native volunteer workers, — young men talking Christ by the way, and native female readers, without help from the missionaries, reading the Scriptures, conducting meetings, and impressing the truth. Dr. Ballantine reports about a third of all the Christian women in his field as thus employed.

The Committee on the Madura and Ceylon missions reported:—

The Madura Mission has been sorely afflicted in the death of the venerable Dr. Tracy, who, after a service of nearly forty-one years, has fallen asleep in the Lord. Three weeks before his death he was permitted to welcome his son to the work to which he had given his life, and another missionary, with his wife, is now on his way to this field. Though the mission has been compelled, by the famine, to devote a good portion of its strength to the alleviation of distress, the year has been one of spiritual blessing. The spirit of inquiry has been unusual. The ministry of relief, both in the distribution of food and in the care of the sick, has removed prejudice, and given access to homes heretofore closed.

It is also a gratifying fact, that native benevolence, though diminished in amount, has not, considering the diminished resources whence it has come, really fallen off.

Could our churches rise to the height of their privilege, and send out the needed reinforcements, there is abundant reason to believe that the harvest, so long waited for, might be speedily gathered; that scenes like those witnessed by our Baptist brethren among the Teloozoos, where 8,691 persons were received to the church between June 16 and July 31, in the present year, might be witnessed also in Madura. Shall we be recreant to our trust, when the blessings of Pentecost are seemingly within our reach?

Respecting the missions in China the report states:—

The Committee have read with much interest the Reports of these missions. In the Foochow mission, every department of the work is in a healthful and hopeful condition,

giving promise of steady growth and sure fruitage. In the North China mission there are some things of special interest : —

1. At Tungeho, the educational center of the mission, God's spirit has come into the hearts of the scholars with reviving and converting power, and as these scholars come from every station of the mission, the radiating influences of this revival must be wide-spread and far-reaching. It is an encouragement to faith, that in a land with no Christian traditions or conventionalities, this revival followed the week of prayer, furnishing another proof of the fact, that prayer and its twin attendant, inseparable from it, *earnest work*, are the divinely appointed forces that, respectively, lay hold on God and men, and link them together.

2. In God's providence the missionaries have been almoners of the contributions made for the famine-stricken. To the work of relief they have given much time and effort. And this has not been wasted labor, — for this, man's great extremity, has proved to be God's opportunity. The adamant wall of Chinese exclusiveness has been in some measure broken down. The missionaries have gone into the Chinese homes with their sympathy and help, and thus, upon the heart-hinges of thousands to whom they have ministered, has the door swung wide open. For reinforcements to fill their thinned ranks, the brethren make an earnest appeal, and this appeal your Committee would second, and emphasize.

In regard to Japan it was said : —

Your Committee are highly gratified with the evidence presented in the Report of the progress of our missionary work in Japan during the year. The indications of such advancement are seen in the increase of the number of churches from eight to ten (all but two of which are self-supporting), in the addition of nearly one hundred to their membership ; in a considerable reinforcement of the mission ; in the remarkable success of the efforts made in behalf of the women ; in the great prosperity of the training-school at Kioto, and its increasing efficiency in raising up native helpers ; and especially in the organization of a Home Missionary Society, to which *all* the churches contribute, — thus far a model, both in liberal giving and prudent management, for similar societies in other lands. But there seems to be pressing need of establishing and amply endowing a Christian College to provide a suitable native ministry, and Christian literature.

Your Committee are profoundly impressed with those providences of God which, in so remarkable a manner, have opened the empire to Christian missionaries and a Christian civilization, and they cannot but think that our mission, among a people at once so promising and receptive, should call forth in a marked degree the sympathies, the prayers, and the contributions, both of men and of money, from the constituency of this Board.

The Committee on the Micronesia mission reported : —

Your Committee are gratified to find that the missionary work in these distant islands, so richly blessed in the past, still gives evidence of steady progress. The thirteen churches making report, have received to their membership, within the year, 353, an increase far above the average of church growth in our own country.

The retrograde movement reported in one or two churches only repeats the lesson we are learning at home, that the fidelity and devotion of church members can be maintained only by persistent and faithful Christian training.

The spirit of self-sacrificing benevolence manifested by some of these churches is worthy of special notice. In poverty, and amid the distress of famine, they have not withheld generous contributions of money and the products of their own labor, to maintain their teachers and send the Gospel to others.

The point of greatest interest perhaps, in the history of this mission, is the illustration it affords of the efficiency of native helpers in prosecuting missionary work. The remarkable testimony is given that no part of the work in Micronesia has been more prosperous than that in the Mortlock Islands, — out-stations of Ponape, — which has been conducted wholly by native laborers. And in no part of the field does the work, thus far, seem more genuine. It can be truly said of these native converts, trained in the mission schools, when they returned to their own or went to other islands, "the hand of the Lord was with them, and a great number believed and turned unto the Lord."

Thus there comes from these far-off islands of the Pacific, fresh evidence of the living power of our religion and that the means for the regeneration of heathen lands, under God, are to be found among converts from heathenism itself.

The Committee on the Dakota mission reported:—

The Committee are glad to find, from the report of the Dakota mission, that this year has been one of progress, carrying forward the work at all the stations, and giving gratifying proof of the power of the gospel to regenerate even the wildest and most turbulent of human beings. They join with the missionaries in rejoicing over the completed translation of the Bible into the language of the Dakotas, and would also beg the sad privilege of sharing in their sorrow over the loss of her who had served her Lord so loyally among the Teetons, and was so suddenly called to enter into his joy.

In reference to the work for the future, the Committee take this occasion of bringing before the Board, and thus most effectively before the members of our churches, a few points that in their judgment should be kept prominently in mind.

First. The Indians are not dying out. This long cherished and often expressed belief of romancers and popular speakers, is not sustained by facts. This is not the place to argue the question, but the assertion that they are not dying out, but on the contrary are increasing, can be amply sustained. But a single glance is needed to see how vital a point is here involved. If they are dying out, it is still our duty as Christians to do all in our power to save the remnant. On the other hand, if they are to remain among us, and form an essential and a valuable part of our national life, then it becomes very necessary to adopt plans that shall not only work harmoniously in the present, but look very far into the future. The Christian people of our country have no longer any right to cherish the hope, even ever so faintly, that the "Indian Question" is going to be settled by the "visitation of God" through the agency of disease. We will not believe that they have ever felt that it should be settled by extermination.

Second. The policy of massing the Indians in great numbers, by gathering them all into the Indian Territory and upon a few large reservations, is fatal to all true progress. It is a plan that sounds plausible and seems feasible, but even if it were possible it is not right. It cannot be done without disregarding the rights of every tribe that would be affected by the plan.

There are two motives that urge the adoption of this plan: *First*, the greed of white men who look with longing eyes upon the lands now held by the Indians; *second*, the half lazy, half sentimental way of looking at the "Indian Question," which is prevalent among many good men and women. It is a dream of many to find some wholesale way of civilizing and Christianizing the Indian. Yes! bring them all together and then we can work upon them in the mass, and do up the job by contract. This relieves us of personal, individual responsibility. And then what a beautiful theory it is to have all the Indians together by themselves, and away from us! But do we reason so regarding the other races that share this land with us? We must not forget that our children are to inherit this land *with the Indian*, as well as with the German and the Scandinavian, the Irishman and the Chinaman.

Third. Since they are to remain and form a part of our nation, under conditions similar to those which will govern other nationalities, the sooner our legislation recognizes and conforms to this fact, the better for them and for us. We should then do all in our power to see that the proper legislation is secured and made effective, so that the Indian may everywhere have the privilege of taking the public lands and holding them like any other citizen. He should also, as soon as possible, be placed under the protection of the same laws which protect us, and should be punished for their violation by the same courts and the same officers that try and punish white criminals.

Fourth. In this connection your Committee would allude to the memorial referred to them from the Dakota mission. It would indeed be a thing greatly to be regretted, if from any cause there should be a feeling on the part of any religious body that it had exclusive right to give missionary instruction. The principle of entire and unrestricted religious liberty is too firmly wrought into our civil as well as our religious life to be safely disregarded, on any pretext.

The Committee also heartily second the suggestion of the memorial "that the true civil as well as spiritual regeneration of our Indian tribes is by the power of the gospel of Christ, and that *now* is the time for Christians of every name to push forward missions, with renewed vigor, among this people."

As the American missionaries furnished the true solution to the "Eastern Question," so have the missionaries of this Board wrought out the solution of the "Indian Question" of

this country. They have applied the gospel faithfully, and nothing but the gospel to this problem, and the gospel has solved it.

If the gospel had at last found here a task too hard for its accomplishment, there would have been no hope for us. If the Indian cannot be saved we are *all* lost. Therefore we say, *now* is the time to press forward more vigorously, because we can do so more hopefully than ever before, and because if we do not list the Indian up into citizenship by the gospel, he will drag us down into barbarism.

Respecting Mexico and Spain the Committee say:—

The opposition to our missionary labors in Spain is by no means abated, yet the increased number of copies of Scripture put in circulation by the British and Foreign Bible Society, advancing from 49,000 for the preceding year to 67,000 for the present, is an encouragement to prosecute the work, cheered by the hope of seeing the good seed of the word springing up and yielding a rich harvest.

From Mexico reports are meager. Mr. Edwards and wife are struggling on in the midst of much encouragement on the one hand and serious opposition on the other. The urgent call for additional laborers in this field should be considered.

In regard to the Austrian mission it was said:—

The mission in the Austrian Empire is carried on in the face of no common obstacles. Romanism backed by the civil power of a great empire; religious degradation appearing in the form of contempt for Christianity on the part of the intelligent, and superstition and formalism on the part of the ignorant; the lack of moral sense which is the natural outcome of priestcraft,—these with other elements of difficulty make the field one of peculiar hardship. Nevertheless the work of the year is not without its encouraging features; and, even if little, in visible form, were accomplished, it would not prove that the mission should be abandoned. These seemingly feeble works often become the initial points of power when the day of the Lord's visitation is at hand. It is particularly gratifying that foundations have been so well laid in Gratz that they seem likely to abide, although missionaries are to be withdrawn; and also that at Brünn, the whole time of the missionary "has been fully and delightfully occupied in making known the word of life." And even at Prague, in many respects the most discouraging of the three stations, although little has been accomplished that can be presented in statistics, we find ground of hope in the courage and faith of the workers.

This courage and confidence both of the missionaries and the helpers in the Austrian Empire, is a demonstration of their call to their work, and an earnest, also, of blessed results. Our duty to support them by our prayers and contributions is clear.

We cannot close this report without recalling the fact, that Austria was at one time Protestant, and that for nearly a generation scarcely a youth was found to enter the Romish priesthood. Now the Protestant missionary finds himself opposed by both Romish and civil power. But who knows whether, in the turnings and overturnings, whose swift incoming and passing nearly bewilder us, the defenders of a pure faith may not again have control among these human and terrestrial forces, and an empire be born again in a day? Then shall those who have gone forth in feebleness and weeping, bearing precious seed, return with great joy, bringing their sheaves with them.

The report on Western Turkey was followed by some remarks by Dr. Magoun, chairman of the committee, and an address by Rev. George F. Herrick, of the Western Turkey Mission. The report on the Dakota Mission, presented by Rev. Joseph Ward, of Yankton, was also followed by addresses and remarks at some length, by Dr. S. R. Riggs, of the mission, General Whittlesey, of Washington, Secretary of the Indian Commission, Dr. Post, of St. Louis, Hon. J. V. Farwell, of Chicago, Rev. H. A. Stimson, of Minneapolis, Dr. Wolcott, of Cleveland, Dr. A. C. Thompson, of Boston, Rev. Joseph Ward, of Yankton, and Hon. A. C. Barstow, of Providence, and the report was recommitted for a slight amendment, which was made by the Committee. Preceding the report on the Zulu Mission, Dr. M. McG. Dana, of St. Paul, Minnesota, made an able and earnest address, urging that, for many reasons, and specially in view of the fearful wrongs heretofore inflicted upon

the people of Africa, American societies and American Christians should unite with those of Great Britain in prompt and vigorous efforts to plant the institutions of the gospel in the heart of that continent.

TREASURER'S REPORT.

The Committee to whom the Treasurer's report was referred reported that :—

Beside the full certificate of the Auditors appointed by this Board, to the correctness of the account, your Committee have also seen the certificate of the sub-committee appointed by the Prudential Committee, that they have made monthly examination of the Treasurer's accounts, and have given certificates thereof in his books; and also that they examined his books up to August 31st, on which this account is based, as also the certificates of stocks, notes, bonds, etc., in his hands, in which the permanent funds of the Board are invested, and found them all correct.

Your Committee have also sought explanation of the Treasurer respecting every item in his account, have looked into the manner of keeping his accounts, especially that with his London bankers, into the authority given by the Prudential Committee for monthly drafts and the manner of making remittances, into the value of the securities now held by the Board, which represent its permanent funds, and in fact, into the whole method of accounting for, and administering the contributions of the churches which pass through his hands.

Your Committee are glad to be enabled to report their high satisfaction with the methods adopted by the Prudential Committee to secure so careful an oversight of the Treasury; as well as with the clear and accurate accounting and statements of the Treasurer.

They congratulate the Board, that in passing through a season of unexampled fluctuation and depreciation of all values, they have good reason to believe that the securities which they hold, for their permanent funds, are worth more than the amount at which they stand in the Treasurer's account.

At the close of the session Thursday morning, Rev. Albert Bushnell, of the Gaboon mission (now of the Presbyterian Board), led in prayer.

AFTERNOON — THE LORD'S SUPPER.

The sacrament of the Lord's Supper was administered in two churches, to a large number of communicants, as usual on these occasions; Dr. A. C. Thompson and Rev. William Walker, formerly of the Gaboon mission, officiating at Immanuel Church, and Dr. Henry Cowles, of Oberlin, and Rev. G. F. Herrick, of the Western Turkey mission, at the Spring Street Church.

PLACE AND PREACHER FOR THE NEXT MEETING.

At the business meeting, after the communion service, the Committee on Place and Preacher reported, recommending that the next annual meeting be held at Syracuse, N. Y., and that Dr. G. F. Magoun be the preacher and Dr. J. M. Manning his alternate. They also recommended that the following persons be the Committee of Arrangements for the meeting, with power to add to their number, namely, Drs. A. F. Beard and J. C. Holbrook, John Duren, Esq., Dr. Nelson Millard, James A. Skinner, Esq., Rev. E. Van Slyke, Hon. N. F. Graves, Dr. E. G. Thurber, and Thomas Hooker, Esq. This report was accepted and the recommendations were adopted.

OFFICERS.

Dr. Laurie, in behalf of the Committee on Officers, reported, stating that Abner Kingman, Esq., on account of enfeebled health, had resigned his office as one of the Prudential Committee, and recommending the election of the following persons, who were chosen by ballot :—

President.

MARK HOPKINS, D. D., LL. D.

Vice-President.

HON. WILLIAM E. DODGE.

Prudential Committee.

AUGUSTUS C. THOMPSON, D. D.
 HON. ALPHEUS HARDY.
 EZRA FARNSWORTH, ESQ.
 J. RUSSELL BRADFORD, ESQ.
 JOSEPH S. ROPES, ESQ.
 EGBERT C. SMYTH, D. D.
 EDWIN B. WEBB, D. D.
 C. C. BURR, ESQ.
 ELBRIDGE TORREY, ESQ.
 REV. ISAAC R. WORCESTER.

Corresponding Secretaries.

NATHANIEL G. CLARK, D. D.
 EDMUND K. ALDEN, D. D.

Recording Secretary.

JOHN O. MEANS, D. D.

Treasurer.

LANGDON S. WARD, ESQ.

Auditors.

HON. AVERY PLUMER.
 ARTHUR W. TUFTS, ESQ.
 J. M. GORDON, ESQ.

NEW MEMBERS.

Dr. Robbins, of the Committee on New Members reported, recommending that the following persons be elected as Corporate Members of the Board, and they were chosen by ballot: David Whitcomb, Esq., of Massachusetts, A. F. Beard, D. D., of New York, R. G. Hutchins, D. D., of Ohio, J. K. Scarborough, Esq., and F. W. Fisk, D. D., of Illinois.

THURSDAY EVENING.

At the opening of the evening session the Board united in singing, and in prayer in which Dr. George B. Safford led. Addresses of great interest were made by President Hopkins, Dr. S. C. Bartlett, Dr. W. E. Merriman, Rev. Arthur Little, and Rev. Charles Seccombe, and Mr. Seccombe led in prayer.

FRIDAY MORNING — COMMITTEE ON NEW MEMBERS.

The Board met at nine o'clock, and after singing, Rev. John Willard led in prayer. The President appointed, as the Committee on New Members, to report next year, — Hon. William B. Washburn, Dr. Z. Eddy, A. S. Barnes, Esq., Dr. C. L. Goodell, Dr. F. A. Noble, and Heman Ely, Esq.

Secretary Clark gave the names of quite a number of missionaries, male and female, already on the way or soon to start for their several fields abroad, asking for them Christian sympathy, prayer and support; Rev. Charles Hartwell, of the Foochow mission, China, and Rev. Alfred L. Riggs, of the Dakota mission, made farewell addresses in behalf of missionaries, and Rev. E. E. Strong led in a special prayer, commending the laborers thus on their way, or about to go, to the Divine care and benediction. Secretary Alden followed with a brief address.

RESOLUTIONS OF THANKS.

E. W. Blatchford, Esq., of the Business Committee, then offered the following resolutions, which were passed by a rising vote of the assembly: —

Resolved, That the thanks of the Board be presented to Rev. Henry H. Jessup, D. D., of the Syria mission, who, in the absence (on account of illness) of Rev. J. M. Manning, D. D., the preacher appointed for the occasion, gave the opening address on Tuesday evening, on the present religious condition and relations of the Ottoman Empire.

Resolved, That the cordial thanks of the Board be presented to the Trustees and Session of Immanuel Presbyterian Church, for the use of their beautiful and commodious church edifice, where every convenience has been provided for the conduct of the meetings and their quiet enjoyment; to the choir and organist of Immanuel Church, for their kind aid at the evening meetings, and especially to Professor Faville, for his faithful leadership in the service of song at all the sessions of the Board; to the Congregational churches, which have opened their houses of worship for the use of the Board; to the citizens of Milwaukee, for their large hospitality, bounded by no denominational lines, which, in the preparation for their guests, their reception at the railroad stations, and their entertainment, leaves noth-

ing to be desired; to the several Railroad Corporations, whose reduction of fare has secured the attendance upon this meeting of so many of our brethren and sisters throughout the Northwest; to the Press of this city, which has daily given to the public full and accurate reports of the proceedings of the Board, with the important papers presented; and especially to the efficient Committee of Arrangements, through whose thoughtful prescience every want of the Board has been met, and the comfort of every guest secured.

President Hopkins, in a brief address, emphasized the thanks expressed in the resolutions, and the duty and privilege of individual consecration. Rev. George T. Ladd responded in behalf of the Christian churches and people of Milwaukee; Rev. B. F. Leavitt led in a prayer of consecration; "Blest be the tie that binds" was sung, the benediction was pronounced by Dr. A. C. Thompson, and the meeting was dissolved.

This was by no means one of the largest meetings of the Board. It could not be expected to be so at such distance from New England. The number of corporate members recorded as present was but 64, and the number of male Honorary Members who sent their names to the Recording Secretary only 161. The number from the Eastern States, it will be noticed, was very small, but compensation was found in the good number present from Wisconsin and some other Western States, representing, doubtless, not a few Home Missionary churches. The West was also represented by many Christian men and women who are not members of the Board. Indeed the "Congregationalist" states that about 1,500 persons were introduced by the Committee of Entertainment to the hospitalities of families at Milwaukee. The beautiful and commodious church where the business meetings were held, was not often crowded, but it was well filled at almost every session. On Thursday forenoon the ladies were mostly away, attending the meeting of the Woman's Board of the Interior, at the Spring Street Congregational Church, — a meeting said to have been largely attended and of great interest. There was also a second meeting, for addresses, at the Spring Street Church, on Wednesday and on Thursday evening, reported as full and inspiring on both occasions. Morning prayer meetings were held as usual, from half-past eight to half-past nine o'clock in Immanuel Church, on Wednesday and Thursday, and well attended. As a whole, this was decidedly a *good* meeting. The devotional services were often specially impressive, many of the addresses were admirable, there was no friction or fault-finding, the whole tone and spirit of the occasion seemed excellent, and much good to the cause of missions can hardly fail to result.

THE NEW FINANCIAL YEAR.

WE call attention to the report of the Committee upon the Home Department, presented in the present Herald as part of the proceedings of the Annual Meeting at Milwaukee. If the requests from the several missions, entreating, even with importunity, that for the ensuing year their estimates may in no case be reduced, lest disastrous results follow, are to be regarded by the Prudential Committee, it means that the Committee have reason to anticipate that the regular donations from the churches are to be *increased* over those of the preceding year *at least twenty-five per cent.* Have they any substantial reason for such an anticipation? Shall they severely cut down these estimates in every direction, or shall they incur the risk of another large debt? This is the difficult question which now presses heavily upon the executive officers of the Board. Nothing can relieve it but unusually generous contributions during the early part of the financial year, or assurances from many directions that such contributions are soon to come. Who will respond to this imperative call for no more retrenchment?

LETTERS FROM THE MISSIONS.

Japan Mission.

GIRLS' SCHOOL AT OSAKA.

THE report of the Osaka station, for the year ending in June last, states in regard to a school for girls recently started there : —

“The year has developed a new and important, as well as interesting branch of work among us, — a native girls' school. Early last fall we began to feel the pressure for a school, and finally the idea was started of a native school, to be organized, led and supported by the two churches of Osaka. The thought grew. The churches, after fully understanding it, took it up, appointed a man and his wife of their number to be at the head of the school, and asked the missionaries to assist with their advice and teaching. A large native building was rented for a year, ample for a boarding school of 50 girls, and for a day school besides, of 100 or 200. It was fitted up at an expense of thirty-five dollars by the churches, and the school was opened on the 1st of January, with a native Christian and his wife at the head, who resided in the building, with another Christian, a graduate of the government Normal School, as teacher of Chinese and Japanese, and a missionary adviser and teacher of English, having a room, also, in the building. Fifteen scholars were enrolled the first day. The number has increased until there are 31, and the school is very nearly, if not entirely, self-supporting. Quite recently the rented building has been lost to the school, by its owner becoming bankrupt, and the property being sold by the courts; so that the school has had to spend the last month in very unfavorable circumstances. Yet, so far as we know, it has not lost but gained in membership, in that time. We esteem it a great success; its hardest days seem to be over; its teaching is the best that can be procured; and the course is relieved by native and foreign sewing, music, etc. It is expected that many will wish to be-

come pupils who are not able to pay for school privileges, even the small sum fixed for tuition. The intention is to aid such, and encourage them to attend, while discouraging any aid from abroad. For this purpose there is an industrial department, into which all kinds of work are received, native or foreign, and the scholars who need to labor for their own support are taught how to do these various needed things. A large number do much, if not all, to support themselves. We are deeply gratified at the result in developing a spirit of independence in the girls, and an appreciation of the value of time, almost unknown in this country. We also notice development in readiness of resource, which promises well for the future.”

POLITICAL AGITATION.

The report of the Kobe station opens with statements in regard to civil affairs, — a condition of political unrest, — which may have an important bearing upon the future history of the mission and of the empire : —

“When the last report of this station was written, the country was distressed with a civil war. The war is now at an end, yet the nation cannot be said to be at actual peace. There is great unrest on every hand. The disbanded Samurai (soldier retainers of the old-time daimios, or princes of the Empire), or as they are now called, Shizoku, are not satisfied with their present condition. Many have tried business, but have found themselves unable to cope with the long-trained merchants, and so have lost their all. Others are but little disposed to work in any capacity, but the majority desire to secure a living for themselves and families in some easy way. Comparatively few of the Shizoku are as yet adjusted to the new order of things. Many are living on their pensions and spending their time in play, others are eking out a living by various little enterprises, a few have settled down to some

steady and measurably satisfactory occupation. The number actually satisfied with their circumstances is small. A sovereign remedy is desired. It is supposed to be known, and may be summed up as, 'Popular representation in governmental affairs.' Peoples' rights are discussed in almost every city in the Empire; and the Shizoku are the discussers. In but one city to the west of Kobe is there a league composed of ordinary citizens only, who are discussing this question, while leagues composed of Shizoku are found in nearly all those cities. Political speeches, some sensible, many foolish and exceedingly fiery, are made to audiences of from 30 to 500 every week. This cry for popular representation is largely the cry of the million and a half of Shizoku. One result is unrest; whether war will be another, none can tell. It is certain, however, that the central government keeps very close watch of Tosa in Shikoku, that province being the chief mover in this matter. As our work has been, and still is, to a considerable extent, among the Shizoku, we cannot contemplate the present political condition of the country without concern. What this class needs is the gospel, as a reformer, educator, leader. The Shizoku are the reading, thinking, acting, leading part of the nation. If they can be saved in the next ten years, the country may look forward to a peaceful, prosperous, satisfactory future."

CHURCHES CONNECTED WITH THE KOBE STATION.

Respecting the churches connected with this station, the report states:—

"The year has not been one of large ingathering. It has been one, rather, of settling up, clearing out, and settling down. There have been excommunications from each of the four churches of the station. During the year one church—*Tamon dōri*—has been organized. It has 23 members, and is proving its right to exist by doing good work. The *Kobe* church [with 74 members], is growing anxious to obtain a pastor. It is now in the midst of church erection. *Hiōgo* [23 members] is troubled just now about

a place of worship. Their present place has been sold. Three householders have refused to rent houses for Christian worship. One man offered to rent a house worth four dollars per month for thirty dollars! Though somewhat cast down there is no disheartenment. (Later.—The *Hiōgo* church is again comfortably situated in another rented house.) *Sanda* [29 members], has, during the year, erected and dedicated a church building. Its erection has taxed the efforts of the Christians to the utmost. It is the first church edifice erected by Japanese with their own money in this part of the empire, and standing as it does in a conspicuous position in the city, and on the highway from Kobe and Osaka, it is justly a source of great satisfaction to the *Sanda* believers.

"*Akashi*, a castle town twelve miles from *Kōbē*, is now in a most happy condition. Dr. Berry began efforts there some years ago, but for a long time the work languished and almost died. There are now a goodly number of persons who wish to be baptized and organized into a church. The people rent their own chapel, and support, in part, the Christian physician from the *Tamon-dōri* church, who for their sakes is living among them and teaching them. The native Home Missionary Society intends to pay the remainder of his salary, and send him out as an evangelist now and then.

"The native Christians connected with our station are *evidently* growing in grace and in knowledge. There have been cases by which hopes have been blighted; but, taking the churches as a whole, the outlook is bright, cheerful, inspiring."

GIRLS' SEMINARY—GOOD INFLUENCE OF PUPILS.

"There have been in this school during the year 54 students, though not more than 44 at any one time. Six have united with the church during the year, and two more are candidates for baptism. Eleven of the present number of pupils are members of the *Kobe* church. Growth in Christian character and faithfulness in the discharge of daily duties are obvious and encouraging. The increasing in-

fluence of the young ladies over non-Christian parents and friends, is very gratifying. The Japanese teacher of the school, a native of Sanda, and a frequent visitor there, says that the letters of the Sanda girls seem to tell when other influences have apparently failed.

"One of the girls received a letter from her home, near the close of last year, saying that the parents hoped to send her a new dress in the course of a few days. She wrote in reply: 'I am not suffering for the want of a new dress, and I only ask that you will study the Scriptures and learn to know and love the Saviour. But if you really have decided on sending the garment, and don't mind sending the value of it in money instead, I shall be very glad; for we are all saving our money to help buy the land for a new church.'

"The father was surprised, as, not being a Christian, he might well be at the spirit of self-denial in the daughter, and at New Year's time he remarked to the family that with such a daughter he could not buy the accustomed barrel of *saké* with which to celebrate the annual festival!

"A young lady from another city spent the last summer's vacation at home. During her stay she was subjected to constant solicitations to visit the temples and shrines for worship. She steadily refused. She did more; she patiently and persistently told of the true God and Saviour, to both relatives and friends. After returning to the school she wrote frequent letters urging attention and thoughtfulness. When Mr. Atkinson and others were expected to reach her city, while out on a tour, she wrote a letter of special appeal. God blessed her labor and prayers, and one of her sisters — with her husband — was among the constant attenders on preaching, and was one of the number to testify to a new-born love. Five of the young ladies are Sabbath-school teachers.

"On the whole, as we review the year that is now passed, our hearts fill with grateful thoughts and emotions; and our hopes anticipate a future of abundant prosperity."

North China Mission.

RELIEF WORK AND ITS INFLUENCE.

MR. SHEFFIELD, of the Tung-cho station, wrote from that place July 19, giving an account of work in which he had been engaged, with others, in one of the famine districts of China, which, though somewhat extended, is of too much interest and value to be omitted from these pages. It confirms previous statements not only as to the fearful effects of the famine, but as to the influence, for the present at least, of relief operations, in removing prejudice, and preparing the way for evangelistic labors. He writes:

"I returned last week from a two months' relief tour in the province of Shan Tung, and will give you a little sketch of the work in which I had a part.

"Returning from our mission meeting, I started down the river for Tientsin the middle of May, in company with Mr. and Mrs. Smith, and Mr. Porter, of that station. The relief committees of Peking and Tientsin gave us six thousand taels of silver [something more than \$9,000] to distribute; a much larger sum than we had expected to take with us. Mr. Smith engaged two carts, each drawn by two strong mules, and having loaded these carts with the silver and our own baggage, we started out on our five days' journey. Carrying so large a sum of silver through a famine region, we thought it wise to provide ourselves with firearms to guard against any possible attack of robbers by the way. The roads were for the most part very good, and we traveled about forty miles each day, reaching our destination in safety."

DESOLATION AND SUFFERING.

"The people in many places were at work planting their spring crops, but there were large tracts of land untouched. When we inquired the reason, we were sometimes told that the people had no money with which to buy seed-grain, and sometimes that they had no animals with which to plow the ground. We often saw men doing the work which in common years would be done by animals. The wheat looked exceedingly

stunted, owing to severe dust storms in the early spring.

"On the last half of our journey we saw abundant evidences of famine. Early in the morning, and late in the afternoon, women and children could be seen on every hand with bags and baskets, pulling up the weeds in the fields, and stripping the leaves from the trees, to take home and cook to appease the gnawings of hunger. Many of the faces which we saw were sallow and emaciated, and the marks of distress were long and deep."

PREACHING IN A TEMPLE.

"Our headquarters were at the village of Páng Chia, fifteen miles south of the city of Tê Chou, and a little to the east of the Grand Canal. There we met Mr. Stanley and the native Christians. Mr. Stanley, anticipating our coming, had made preparations to enlarge the work of relief. We reached that place on Saturday, and on Sunday, leaving Mr. Smith to teach the people that would gather together for instruction in that village, I went with Mr. Stanley to the village of Shih Chia Táng, seven miles to the southwest, where we preached morning and afternoon, to an audience of forty or fifty. Our preaching place was a Buddhist temple. The larger portion of the temple was occupied by the *gods*, about forty in number, while our company of *mortals* was crowded into a small space in front. The gods looked on in stolid indifference to all that was passing before them, not comprehending that this quiet talk was to eventuate in their destruction."

CARE IN GIVING ASSISTANCE.

"Mr. Stanley, having for a month borne the burdens of the work alone, and as his presence was no longer a necessity, returned to Tientsin.

"Supplied as we now were with a large quantity of silver, our first work was to enlarge our field of benefactions. As soon as our arrival was known among the surrounding villages, floods of delegations came pouring in, armed with their red cards, and begging us to give

relief. We worked in a circle in every direction from Páng Chia, first taking the nearer villages, and then those more remote. The entire region relieved by us, with a few exceptional villages where church members resided, would be included within a circle twelve miles in diameter.

"We directed the head men of each village applying for help to make out a careful list of those families that were in a starving condition, writing the number of persons, large and small, in each family on the list. When such a list was brought to us one of us either went to the village, or we sent a native helper, to visit from house to house and thus correct the list. When the lists were thus corrected, the head men came and drew money for ten days, at the rate of fifteen cash (one cent and a half) to an adult, and ten to a child under fifteen years, per day, — amounting to fifteen cents to an adult for ten days, and ten cents to a child. This small amount would buy a half cattie of coarse flour, and this would piece out the diet on weeds and leaves, and keep from starvation!"

INFLUENCE OF THE WORK.

"Foreigners are seldom invited to the homes of the Chinese. We meet them in the streets, and in shops and inns, but do not often see them in their family life. But in this relief-work all barriers were broken down. We went from house to house, to *inspect* both the homes and their inmates, and to see with our own eyes the real condition of the people.

"Almost without exception we were met with cordiality, and blessings were invoked upon our heads. Everywhere we were addressed as *pastor*, — our proper Christian designation in Chinese, — and not as *teacher*, as we are commonly addressed. It seemed exceedingly pleasant to us to hear our arrival everywhere announced, — 'The pastor has come;' and I loved to think of the words as prophetic of a near time when multitudes from those villages will be the true sheep of the Great Shepherd, and we will be acknowledged as under-shepherds and spiritual guides of the flock."

STARVATION AND PESTILENCE.

"In every village there were some families that applied for help which was refused by us, as we saw by the comfortable look of their homes, and their own well-fed appearance, that they had some means of support. But for the most part we had only to look into the starved faces, and observe the desolate rooms, to find reason for granting the required aid. In all the villages which I inspected a portion of the houses were torn down, — in those where the suffering was the greatest, from one fourth to one third were in ruins, — the timbers having been sold for food, and the mud walls still standing.

"Starvation was accompanied by the terrible famine fever, and in some homes we would find the entire family prostrate on their beds, with hunger and disease. I shall never forget some of those pitiable spectacles; nor shall I forget the gratitude that shone in the eyes of men and women, when I told them to take courage, for to-morrow they would receive help. In one apparently deserted house I found a young woman and a little boy, her son. She was from another village. While speaking with her I heard the faint cry of an infant. On stepping into an inner room I found among the broken bricks a new born babe. The woman, despairing of finding food for herself, so as to be able to nourish this child, had laid it aside to die. I, of course, granted her aid, and ten days later, as I was preaching in that village, a woman came bowing before me, and opened her clothing, showing me a child nestling in her bosom, and thanking me for having saved its life.

"We saw many persons with their faces, and some with their bodies frightfully swollen. On inquiring the cause, we were told that it was from the poison in the leaves and weeds which they ate. Locust leaves were most liable to produce this result. In extreme cases the skin would open and water flow from the body. It was remarkable that, in the worst cases, the people began to recover as soon as they could get proper food. I remember seeing in one home two little

boys, seven and nine years old. One was without clothing, and the other had a few rags on. Both were so swollen that they hardly looked like human beings. I inquired after them fifteen days later, and was told that they had recovered as soon as they had received food.

"We extended our work to the limit of our silver, having on our lists at the close of the work over seventeen thousand names. These were scattered among a hundred villages. In some villages half of the people received help, but the average, I should judge, was from one quarter to one third."

THE PEOPLE READY TO HEAR THE GOSPEL.

"After the work of enlarging our field of distribution was over we found more time for preaching. The people desired to show their gratitude for the help received, and we told them that nothing would please us so much as to have them listen to our teachings concerning God and Christ, and a life to come. We were invited to many villages, and everywhere were treated with the utmost respect. A preaching place was always provided, and in several places we found written over the door of the room: 'The Chapel of Jesus.' Men and women came together to hear the 'pastor' tell them of Christ and his great salvation."

THE MISSIONARIES WORSHIPED.

"In one place, after concluding my service with prayer, I rose and sat in my chair. Some old women were still kneeling in front of me, and I observed that they were worshiping *me*! In another place, as Mr. Smith and I were just beginning the service, the whole congregation prostrated themselves before us! We of course explained to them that they ought to worship God and not his servants.

"The last Sabbath at Páng Chia I preached to over three hundred hearers, gathered from the surrounding villages. I spoke in the morning nearly two hours, and in the afternoon an hour and a half, and still the audience was not satisfied. Do you think I am being spoiled for preaching to a critical American audi-

ence? That is a small consideration if I can preach an acceptable gospel to the heathen."

THE OPEN DOOR.

"Many of the hearers are as yet only surface hearers, but there are not a few who are earnest inquirers after the truth. I have seen no such field for work as this in China. I have done no such preaching in China as to those audiences gathered in Shan Tung. There I felt that the wall of *antagonism* had been broken down, only the wall of ignorance remaining. Were our entire mission to remove in a body into that *little corner* of our field every man could find a magnificent parish. I confess that I fear our mission and our Board will not properly appreciate the work that is opening for us in that region."

A TEMPLE DEDICATED FOR CHRISTIAN WORSHIP — THE IDOLS CAST OUT.

"The last Sabbath we were to spend in the famine region Mr. Smith went to the village of Shih Chia Táng, — the place above mentioned where Mr. Stanley and myself spent a Sabbath, — being invited there by the people to dedicate a house as a place in which to worship God. The house was the temple spoken of. The people had come together and removed the images to a little temple in front, packing them together as closely as possible, and leaving them there for time to destroy. This plan was doubtless wise, as if they had broken the idols in pieces there might have been people in surrounding villages to make them trouble.

"In the dedicatory service, Mr. Smith and the helper occupied a raised platform, about four feet above the people, which had been the seat of Buddha. From that place they taught the people to worship Him who is a Spirit, in spirit and in truth."

MR. SMITH STRICKEN WITH THE FEVER.

"After a month's work, our money being expended, and the heat of summer being upon us, we turned our faces homeward. We returned by boat down the

Grand Canal. Mr. Smith had been ailing for some days, with what seemed to be intermittent fever, but it soon became continuous, and we were compelled to face the fact that he was already within the terrible coils of the typhus. So many missionaries having been cut down within two months by this disease, the brother could not but feel that his life was in a balance; but he knew, and rejoiced in the thought, that the balance was held by the hand of his Heavenly Father. I hired extra men and we made all possible speed for Tientsin. The disease brought the dear brother very low, but there was nothing lacking in medical skill and faithful care; and there was earnest prayer to the Lord of the harvest that he would spare this valuable laborer to assist in further seed-sowing and harvesting. Our prayers were answered, and we now rejoice in the hope of his speedy recovery."

Madura Mission — Southern Hindostan.

NEW CHURCH DEDICATED.

MR. HERRICK wrote from Tirumangalam (twelve miles southwest of Madura), July 20: —

"You will be glad to know that the church at Mallankinaru, commenced three years ago, was dedicated on the 4th inst. It is not quite finished, but is so nearly done as to admit of use. The new building is 50 feet in length and 26 in breadth within the walls. It is very substantially built, and in all respects neat and convenient. As no space is occupied by pews or benches, 350 or 400 persons can be accommodated without discomfort. It stands near the head of a wide street passing through the village, and as compared with any other building there, is an ornament to the place. The cost has been about 2,200 rupees (\$1,100), more than half of which has been given by the people themselves, their friends in this country, and a few friends in America. No one, I am sure, who has given toward the building, would regret what he has done, if he could see it in its present state.

"When I visited Mallankinaru for the first time, about thirty years ago, there was not a Christian there, or any where in that vicinity. Now there is a regularly organized church with 78 members, more than 200 Christians in that village, and about 300 in adjacent villages. It was very interesting to me, at the time of dedication, to see in the audience two of the three men who came to me soon after my first visit there, to request Christian instruction. Both have long been church members, and one has been deacon since the organization of the church.

It has been our custom at first to erect temporary buildings, with mud walls and thatched roofs. But such buildings are in constant danger from fire, and often need repairs on account of the ravages of white ants. It is highly desirable that after congregations become well established, and have both the ability and the desire to bear a considerable part of the expense themselves, they should be enabled to erect better buildings in which to meet for the worship of the living God."

NEW CHAPELS IN ANOTHER STATION.

MR. JOHN S. CHANDLER, of the Batalagundu station, thirty-two miles north-west of Madura, wrote July 27:—

"Since coming from the mountains, at the end of May, I have traveled two hundred and fifty miles, in visiting the congregations and some inquirers in my station; two new chapels have been dedicated; twelve adults have been received into the church; and famine relief has been given to more than eight hundred families, chiefly heathen, in a dozen villages, from one to eighteen miles away.

"For one of the buildings dedicated, the people, and their heathen neighbors, contributed labor and materials enough to make up half the expense. For the other, the Christians intended to do the same, but the distress of the famine came upon them so severely that they failed. Twenty families went away because they had nothing, and saw no way of getting anything to eat. The remaining ones are

half starved, and when we went to the village and saw the roofless walls and tumbled-down houses, we realized that the twelve rupees' worth of labor which they had performed was a large contribution for them, although it was a sixth instead of half of the expense. Under such circumstances it is useless to talk about their building their own churches. We can let them go without, if necessary, and in the rainy season have no gatherings. But that does not seem to be the way of wisdom. Certainly it is not the way in which this mission has attained to the second rank, as to the number of communicants, among the missions of the Board.

"We try to lead the people to do what they can; but when they have done that, there is much more that will help our work, which we feel like doing ourselves so far as possible."

Writing to a missionary in December, 1877, Mr. Chandler referred thus to a pleasing fact: "Do you remember preaching at Pullapatti on the morning of the Sunday you spent at Amanaikanore? One man who heard you, and who told you, in answer to your question, that he was not a Christian, was by that persuaded to become a Christian. Since then about twenty-seven families have come over, and that man whom you so happily influenced is the leader of them all."

"The Christians where the last church was dedicated comprise the outcaste population of two adjoining towns, and have always been known as living in the pariah streets, which are away from the other streets. So when their new church was dedicated, they gave a new name to their place: and in honor of Mr. Chandler, senior, who organized the congregation twenty years ago, and who was present at the dedication, they decided to call this new Christian village Chandlerpuram. A new catechist from the last graduating class at Pasumalai was on hand to take charge of the congregation, and I hope that when the absent families return, and the stress of the famine is over, we shall have the privilege of organizing a new church there."

FAMINE PROSPECTS.

"We are coming a little out of the famine, but crop after crop has been destroyed by grasshoppers and locusts. I wish I had much more money to spend in helping the starving people who thought that rain would surely give them crops, and then found that they had sown their seed only to attract the locusts. There is a kind of despair in the midst of brighter prospects; and it was sad to hear the owners of two gardens in sight of us, shouting and beating copper vessels and drums, day and night for a week, to frighten away the winged pestilence. One man came to me to borrow percussion caps, saying they wished to explode powder, hoping that the noise would drive away the locusts. The west wind is causing them to move gradually eastward, but not so fast that they cannot consume everything on their way."

Eastern Turkey Mission.

SCHOOLS AT MARDIN—AID FROM THE PEOPLE.

In a communication dated July 25, Mr. Andrus, of Mardin, notices the establishment of what may be called a Normal School at that place, with the aid of the Protestant community. He writes:—

"Our work during the last three years has expanded in all directions, but especially in the line of education. Previous to that time, we had selected young men (mostly married), who gave promise of usefulness in preaching the gospel, even though they could do little more than read, and started them upon a course of training, keeping them in school seven months of the year for five years, and testing them for the remaining five months of each year, in the practical work of teaching and preaching in the villages. The demand for preachers was urgent, and we could not afford to keep them longer in school; nor even during the winter months of the years they were under instruction. This demand having been partially met, and the work, meanwhile, having entered upon a more ad-

vanced stage, it became evident that a more extended course of study was necessary, both for the preachers and to fit teachers of the common schools for the more systematic instruction which it is our aim to furnish in them.

"To accomplish these ends, an effort was made some two years and a half ago to get the Protestant community in Mardin interested in the establishment of a middle school, or normal school, that should take its place between the common school and the theological seminary. It was thought better to establish such a school with the active coöperation of the community than independently of them. In this way they would be taught to *feel* that the cause of education in this land is their cause as well as that of the missionaries, and that the cause being theirs, it is for them to contribute to it what they can, to insure its success.

"The community fell in with the plan and has thus far contributed one third of the expenses of the school, exclusive of the aid granted to certain pupils who are looking forward to the work of teaching and preaching under the direction of the missionaries. We expect that another year they will do more, and that ultimately this school will belong wholly to the community, as well as the common schools. A school board, composed in part of the missionaries and in part of members chosen from the community, has the management of this middle school, as also of the common schools for boys and girls. This school began with nine pupils, and now has twenty-five."

THE FOOTING IN JEBEL TOOR—SCHOOL AT MIDYAT.

"For eight long years we have been pounding away at the door of Jebel-Toor, so as to force an entrance into that mountain region, thick with villages and full of promise as a field of labor. Simple in their habits, strong in their religious feelings, and untainted, as yet, by the Papacy, the people of those regions form the present strength of the waning Jacobite branch of the Monophysitic Syrian church—a church having a name to live, but really O how dead! We have at

last obtained a footing there, and a building for the residence of a missionary family, erected under most trying circumstances, attests our purpose to make a permanent conquest of that mountain for the Lord. The villagers all around have watched the controversy over the building, and seeing that we have succeeded in completing it in spite of the efforts of the great aghas to prevent it, they think there must be *strength* behind us. And as in these parts strength of any kind is most esteemed, this success for Protestantism has greatly raised the despised religion in their estimation, and they are beginning to turn to us for instruction, and are asking for teachers for their villages. The great problem, long foreseen, is thus coming up for a practical solution. How shall we supply the demand which has begun and will certainly increase? . . . Providence, and the meeting at Providence,—the call and its echo—seemed to say ‘Go forward.’ In obedience to that voice we last spring opened a middle school at Midyat, that being the center of this Syriac field, and put it upon the same basis as that at Mardin, and with the same relation to a theological seminary. In this way we strike a mean between bringing the pupils to Mardin for a full course, and not bringing them at all, and have also a test by which to try the students gathered from those villages, in the three years’ course of the school, so as eventually to bring to Mardin for a theological training only the most promising pupils, retaining the rest as teachers or colporters for that region, without expending more upon them.”

SHALL THE WORK BE PRESSED FORWARD?

“That school has seven pupils, and a beginning is made in Jebel-Toor which, though small, is destined, we think, to increase greatly in the latter end. But that is for our supporters in America to say, and not for us. The sinews of this war are with you. The Master has put the funds into your hands, that you may enjoy the luxury of giving; and he still sits over against the treasury to see *how* you cast in, and how much. The political changes in this empire, within the

last few years, have shifted the center of this stormy Eastern Question so that it is not now so much a European as an Asiatic question; and as England has just guaranteed Turkey against any further invasion of her Asiatic provinces, the conditions of our work in these parts have considerably changed. The obligations to *push* the work in all these regions were never more imperative than they are to-day. And as these changes move on,—as move they will,—we must move with them; nay, must *anticipate* them, with churches and schools, as the only substantial basis upon which such changes can rest and be stable. Shall such foundations be laid by American Christians, or shall this work be handed over to others?”

Central Turkey Mission.

HOW THREATENED REDUCTIONS STRIKE THE LADIES.

MISS SHATTUCK, of Aintab, out with Mr. Adams on another tour of inspection and supervision of schools, work among women, etc., wrote from Yorgonolook, August 14:—

“I received this week your letter dated June 21st, and am happy to learn of your full approval of our new plans. I am, however, saddened at the prospect of estimates being reduced for our department of the work. For the outside work and for touring, Miss Proctor and I carefully estimated the *needs* of our field, comparing with former expenses and the new openings we have promised to fill, which in some cases are openings too promising for us to think of leaving them unworked; for instance, the schools of Kaladuran and Hadji Habebli,—one of thirty-five to forty, the other twenty-five to thirty pupils, full of enthusiasm under good teachers. How can we deny them schools in such places, and how can they bear the entire expense, in these hard times of heavy taxation in all parts, dull business in cities and towns, failure of crops from locusts, and loss of animals from the severity of last winter in the mountain villages? The gentlemen of the mission, each year more and more

pinched in the appropriations from the A. B. C. F. M., throw the support of almost all the *schools* upon us, and we even feel that we want to ask in one or two cases for help in building school-houses that are indispensable to the prosperity of our work, which aid is withheld by the Board, and now we too are to be pinched and refused either the needed new American teacher or the funds for outside work! I feel strongly that it is a mistake, a wrong, to keep us always short of men, and then to hamper us women in every way, in the promotion of our work. I know very well that Miss P. *cannot* get along with Miss H. alone as associate. I cannot longer do this outside work alone, and so the new teacher *must* be sent. When we are in the field, is it not too bad to constrain us to say, here and there, 'We cannot help you to a teacher,' even when a teacher stands ready to be sent? Our women at home have done much, but they would do more, I am sure, could they see the needs as we do, and learn more of the joy of giving through sacrifice."

Zulu Mission—Southeastern Africa.

DANGER OF WAR.

MR. TYLER wrote from Umsunduzi (35 miles west of north from Port Natal), July 24:—

"The war cloud which has hung over our northeastern horizon for a long time is not yet dissipated, nor likely to be, if we may credit reports constantly reaching us of Zulu insolence and depredations. The patience of the English, in attempting to settle a vexed boundary question, is nearly exhausted, and the imperial authorities have evidently decided that they must resort to the sword to quell the turbulent spirits in Zulu land, as they have lately done in Kaffraria. All the soldiers in the Cape Colony, with the exception of one regiment, have been ordered at once to Natal. Five thousand are to be concentrated in the Transvaal, while a large body, it is supposed, will remain here to protect the

colony in case of a Zulu invasion. The opinion of Europeans generally, in South Africa, is that war is inevitable. It is not believed that so warlike a nation as the Zulus, well armed, will lay down their weapons and atone for their insolent conduct to the British authorities, without a struggle. Natal may escape being drawn into the fray, but it does not seem probable, it is at present so closely allied to the Transvaal.

"Alas that these native tribes do not see, that in opposing the British lion they bring on themselves certain ruin. Our Norwegian and German missionary brethren, who did not consider it safe to dwell in Zulu land, and saw no prospect of carrying on their work, are now in this colony, but hope to return as soon as the country becomes settled. In this time of suspension and trouble, they need the sympathies and prayers of all God's people.

SHALL CENTRAL AFRICA BE APPROACHED FROM THE SOUTH?

"You will be glad to learn that good news has just reached us from our brave and self-denying brother Coillard, of the French Basutu mission. He and his party of native evangelists, being liberated from the Matabele tribe, though refused the privilege of carrying on their mission among the Bamjai, are not to be turned back, and have struck out for a distant outpost near the Zambezi River. Let a few scores of Christian soldiers, fired with like zeal, be sent into the interior of Africa, and it will not be long before we have a cordon of stations from Natal to Lake Tanganyika. Should not this be the case? Taking this colony as the base of operations, it seems to me that it will involve less loss of life to send missionaries into the interior *overland*. The history of missions on the eastern coast of Africa, including attempts to enter the country from various ports, proves that there is a fearful liability of being cut down by that scourge, the African fever. But the liability is said to be greatly diminished by going in large and comfortable ox wagons, through the Transvaal, *via* Tatin Gold fields, etc.

This has been my opinion for some time, and it is corroborated by the testimony of Rev. Elbert S. Clark, who was obliged to abandon the expedition of the London Missionary Society destined to Lake Tanganyika, and return to Natal, on account of fever contracted at Zanzibar. He remarked to me a short time since, that he believed the safest and wisest course is to fit men out with wagons and all

needed supplies in *this* part of Africa, and proceed towards the interior, having relay stations at convenient distances, so that there may be communication with the outer world, for obvious purposes. This, of course, involves great expense, but without it, how can the vast interior of this benighted continent be won for Christ?"

MISCELLANY.

LONDON MISSION TO NEW GUINEA.

FAR away from the locality of the old established Dutch Missions in New Guinea is the station of the London Missionary Society, which now reports that it has so far been a success. "Two of the dialects spoken on the coast have been reduced to a written form, and printed in Sydney. We have obtained a footing on a coast previously shunned by all vessels, and have won the confidence and good-will of a people hitherto supposed to be the most blood-thirsty and treacherous of savages. We have now twenty South Sea Island teachers and one European missionary living on the mainland."

WOMEN IN BRAZIL.

WITH exceptional cases woman in Brazil has not been elevated to cultivated companionship with man. She is content to acquire one or two accomplishments, such as French and music, excelling in the latter; so that it is not uncommon to meet with fine pianists and singers. The Brazilian woman is susceptible of a high degree of culture, but, as a rule, the girls are removed from school at twelve years of age, just as they are prepared to take advanced studies. There are exceptions to this rule, some parents giving to their daughters every available advantage at home and abroad. There are Brazilian ladies who would be recognized in the best society anywhere as women of culture and intelligence; but they bitterly feel and

deeply regret the generally limited, imprisoned condition of their sex. Books form no part of a woman's daily life. She knows little of the history of her own country, and almost nothing of that of others. Even where women have received the ordinary advantages of education, their inherited notions as to what is proper and becoming in women are such as to make the daily life one of repression and constraint. She cannot go out of her home, unless under certain conditions, without awakening scandal. She spends day after day within the four walls of her home, scarcely showing herself at the door or window, for she is always *en déshabillé*, unless expecting company. Ignorant, idle, nothing around or above to draw out her woman's better self, is it strange that Mrs. Agassiz writes: "Among my own sex I have never seen such sad, sad lives; lives deprived of healthy, invigorating happiness, intolerably monotonous, inactive, stagnant"? This is a traveler's testimony to woman's condition in Brazil. Turn now to Miss Kuhl's letter in which she, as a Missionary, defines woman's power in that country: "The gospel cannot make substantial progress in Brazil until the women are more effectually reached. They are the ones who fill the Romish churches, attend confession, not only for themselves, but for their fathers and brothers. They support the Catholic religion, oppose the preaching of the gospel, and take their children from the mission schools." Shall we not consider

prayerfully woman's responsibility for woman's temporal and spiritual good in Brazil? — *Illustrated Missionary News*.

DEPARTURES.

REV. LEWIS BOND, JR., Mrs. Bond, and Mrs. Jenney, of the European Turkey mission, sailed from New York for Liverpool, October 5, on their way to Turkey, returning to their field. Miss Ellen M. Stone, from Chelsea, Mass., sailed with them, to join the same mission.

On the first of October a missionary company sailed from San Francisco, consisting of Rev. M. L. Gordon and Dr. J. C. Berry, with their wives, of the Japan mission, returning to the field, Rev. Robert H. Davis, who has been for some years pastor of the Congregational Church at Granby, Mass., and Mrs. Frances W. Davis, Rev. James H. Pettee, of Manchester, N. H. (a graduate of Dartmouth College and Andover Theological Seminary), and Mrs. Isabella (Wilson) Pettee, from Eaton, N. Y., and Miss Fannie A. Gardner, from York, Ohio. The last five are new laborers, to join the Japan mission. On the 16th of October, Rev. Charles Hartwell and wife, of the Foochow mission, China, sailed from San Francisco, returning to Foochow, accompanied by Miss Ella J. Newton, from Auburn, Mass., who joins that mission.

DEATHS.

AT Skokomish, Washington Territory, August 9, Mrs. Myra F. Eells, wife of

Rev. C. Eells, and formerly, with her husband, connected with the mission of the American Board among the Indians of Oregon.

At Koloa, Kauai, Sandwich Islands, August 26, Rev. Daniel Dole. Mr. Damon says of him, in the Honolulu "Friend:" "He was a pure-minded, thoughtful, scholarly, devout, Christian missionary, whom we truly loved, and who enjoyed the esteem of all his missionary associates and the respect of the public. He was born in Bloomfield, now Skowhegan, Maine, Sept. 9, 1808; graduated at Bowdoin College, 1836, and Bangor Theological Seminary, 1839, and was ordained at Bloomfield, 1840. He embarked at Boston for Honolulu, Nov. 14, 1840. On his arrival here, in the spring of 1841, he was appointed Principal of Punahou School. When the school became incorporated as Oahu College, he became the President, where he remained until 1855. He then removed to Koloa, Kauai, still continuing his labors as a teacher, in which capacity he has been eminently successful. His fine taste for classical study enabled him to prepare many for Yale, Williams, and other American colleges, where they uniformly took a high stand for scholarship. His many pupils, scattered all over the world, will learn of the death of their old teacher with unfeigned sorrow. He will be remembered not only as a teacher, but as a preacher in Honolulu, Koloa, and other parts of the islands. His sermons were thoughtfully and carefully prepared, and enforced by a pure and holy example as a minister of the Gospel."

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.	
Cape Elizabeth, 1st Cong. ch. and so.	10 00
Deering, Woodford's Corner Cong. ch. and Parish,	11 00
Falmouth, 1st Cong. ch. and so.	15 15
Portland, State St. ch., Mrs. J. C. Brooks,	10 00
South Freeport, Cong. ch. and so.	23 00—79 15
Hancock county.	
Bluehill, Cong. ch. and so.	15 00
Lincoln and Sagadahoc counties.	
Woolwich, Cong. ch. and so.	16 25

Union Conf. of Churches.	
Waterford, Cong. ch. and so.	15 00
York county.	
Acton, Cong. ch. and so.	10 00
Biddeford, 2d Cong. ch. and so.	13 00—23 00
	148 40

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 1st Cong. ch. and so.	30 00
Grafton county.	
Bristol, A friend of missions,	100 00
Hanover Centre, Cong. ch. and so.	8 00
Piermont, Cong. ch. and so. m. c.	3 00—111 00

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Mont Vernon, Cong. ch. and so. (of wh. 2.25 for Papal Lands),	37 25
Nashua, Pearl St. Cong. ch. and so.	19 62—56 87
Merrimack county, Aux. Society.	
Concord, South Cong. ch., A friend,	10 00
East Concord, Cong. ch. and so.	11 24—21 24
Rockingham county.	
Stratham, Cong. ch. and so.	25 00
Strafford county.	
Gilmanton Iron Works, Cong. ch. and so.	6 50
	250 61

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so.	34 64
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lyndonville, Cong. ch. and so.	2 51
Peacham, Cong. ch. and so.	39 18—41 69
Chittenden county.	
Chittenden co., A friend,	25 00
Jericho, 2d Cong. ch. and so.	11 87
Underhill, Cong. ch. and so.	6 00
Williston, Cong. ch. and so.	18 00—60 87
Lamoille county.	
Johnson, 1st Cong. ch. and so.	25 00
Orleans county.	
Lowell, Cong. ch. and so.	5 00
Newport, Cong. ch. and so.	10 00
Westfield, Cong. ch. and so.	6 00—21 00
Rutland county.	
Benson, Mrs. Anna M. Howard,	10 00
Brandon, Cong. ch. and so.	81 25
Clarendon, Mrs. N. J. Smith,	5 00
Fair Haven, Cong. ch. and so.	50 00
Wallingford, Cong. ch. and so. 2;	
Rev. E. S. Huntress, 5;	7 00—103 25
Windham county, Aux. Soc. C. F. Thompson, Tr.	
Putney, Cong. ch. and so. 8.50;	
Miss E. Crawford, 5;	13 50
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Windsor, Cong. ch. and so. 2; Bank fund, 1;	3 00
	302 95

MASSACHUSETTS.

Barnstable county.	
Sandwich, Cong. ch. and so.	66 00
Waqquoit, Cong. ch. and so.	10 00—76 00
Berkshire county.	
Lenox Furnace, Miles Washburn,	10 00
Williamstown, 1st Cong. ch. and so.	76 15
Windsor, Mrs. M. B. Cathcart,	5 00—91 15
Bristol county.	
Fall River, 1st Cong. ch. and so.	172 00
Brookfield Asso'n. William Hyde, Tr.	
West Brookfield, Cong. ch. and so.	50 00
Essex county, North.	
Groveland, M. P. Atwood,	5 00
Newburyport, Mrs. S. W. Hale,	100 00—105 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. Cong. ch. and so.	9 96
Gloucester, ———,	50 00
Lynn, Central Cong. ch. and so.	20 00
Topsfield, Cong. ch. and so.	140 00—219 96
Franklin co. Aux. Soc. William F. Root, Tr.	
Barnardston, Cong. ch. and so.	21 00
Charlemonst, 1st Cong. ch. and so.	6 50
Colerain, Cong. ch. and so.	10 00
Deerfield, Orth. Cong. ch. and so.	30 00
Greenfield, 2d Cong. ch. and so.	6 30
Orange, Cong. ch. and so.	8 40
Snelburne, Cong. ch. and so.	57 64
Snelburne Falls, Cong. ch. and so.	20 15
Funderland, Cong. ch. and so, with other dona. to const. GEORGE L. BATCHELDER, H. M.	6 28
West Hawley, 1st Cong. ch. and so.	10 00—176 27
Hampton co. Aux. Society. Charles Marsh, Tr.	
Holyoke, 2d Cong. ch. and so.	13 61
Springfield, 1st Cong. ch. and so.	51 99—65 60

Hampshire county, Aux. Society.	
Beichertown, Cong. ch. and so. (for the debt),	25 00
Easthampton, Mrs. Minerva G. Gale,	5 00
Florence, Cong. ch. and so.	113 56
Northampton, Edwards Cong. ch. and so. 22.36; A friend, 200;	222 36
North Hadley, Cong. ch. and so. 5.50; Rev. J. W. Lane, 10;	15 50—381 42
Middlesex county.	
Cambridgeport, C. Winship,	50 00
Natick, 1st Cong. ch. and so. m. c.	20 00
Reading, J. M. Carleton,	5 00—75 00
Norfolk county.	
Wrentham, Cong. ch. and so.	5 49
Old Colony Auxiliary.	
Lakeville, One who reads the "Herald,"	2 00
New Bedford, A friend,	10 00—12 00
Plymouth county.	
Abington, Cong. ch. and so. 13.27;	
Mrs. Sullivan, 3;	16 27
Suffolk county.	
Boston, Immanuel ch. 100; Highland ch. m. c. 38.90; Eliot ch., Mrs. Ebenezer Stone, Thank offering, 5; do. Ladies, 1; Mrs. Joseph W. Tucker, 10; A friend, 5; A friend, 2.50; A friend, 2;	164 40
Chelsea, 1st Cong. ch. and so.	57 00
Revere, Cong. ch. and so.	3 00—224 40
Worcester county, North.	
Petersham, Cong. ch. and so.	4 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Dana, Cong. ch. and so.	8 50
Worcester, Union Cong. ch. and so. 49.38; Central Cong. ch. and so. m. c. 34.86; do. A friend, 10; do. A friend, 2;	96 24—104 74
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Sutton, Cong. ch. and so.	48 69
	1,827 99
Legacies. — Mrs. Daniel Safford, add'l, avails of a mirror,	30 00
	1,857 99

RHODE ISLAND

Providence, Beneficent Cong. ch. and so. 500; Elmwood Cong. ch. and so. 10.45;	510 45
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CONNECTICUT.

Fairfield county.	
Bridgeport, Park St. Cong. ch. and so.	25 47
Huntington, Cong. ch. and so.	43 00
New Canaan, Cong. ch. and so.	108 66
Stratford, A friend,	1 00—178 13
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	51 51
Collinsville, Cong. ch. and so. m. c.	9 67
East Granby, Cong. ch. and so.	9 79
East Hartland, Cong. ch. and so.	3 65
East Windsor, 1st Cong. ch. and so.	50 00
Farmington, 1st Cong. ch., Rev. Thos. K. Fessenden, 10; W. G. 5;	
R. H. G. 5;	29 00
Hartford, Mrs. C. T. Hillyer,	10 00
New Britain, Rev. Charles Nichols and wife,	15 00
Rocky Hill, Rev. S. Y. Lum,	10 00
South Windsor, Cong. ch. and so.	61 53
Unionville, 1st Cong. ch. and so.	30 00
Warehouse Point, Roxana K. Porter,	5 00—276 15
Litchfield co. G. C. Woodruff, Tr.	
Falls Village, M. A. Dean,	1 00
Norfolk, Emily T. Harding,	2 00
North Canaan, Cong. ch. and so.	37 00
North Cornwall, Benev. Assce.	65 50
Plymouth, Miss Phebe Beach,	10 00
Winchester, Cong. ch. and so.	20 62
Woodbury, North Cong. ch. and so.	35 00—171 12
Middlesex co. E. C. Hungerford, Tr.	
Haddam, Cong. ch. and so.	30 00
New Haven co. F. T. Jarman, Agent.	
New Haven, East Cong. ch. and so. 30; Rev. Stephen Hubbell, 10;	
Rev. Joel Mann, 5;	45 00
North Guilford, Cong. ch. and so.	6 75—51 75

New London county. L. A. Hyde and

L. C. Learned, Tr's.
Stonington, 1st Cong. ch. and so. 11 25; 2d Cong. ch. and so. 118 75; 130 00

Windham county.

Canterbury, 1st Eccl. ch. and so. 19 30
South Killingly, Cong. ch. and so. 11 00
Windham, Three mem. of Cong. ch. 5 00—35 30

872 45

Legacies. — Litchfield, Orlando F.

Crane, add'l, 25 00
Norwich, Samuel C. Morgan, by
Lewis A. Hyde, Ex'r, add'l, 1,250 00—1,275 00

2,147 45

NEW YORK.

Brockport, Summers Hubbell, 10 00
Clear Creek, Cong. ch. and so. 5 00
Ellington, Cong. ch. and so. 10 82
Helena, L. Kibbe, 20 00
Mott's Corners, Cong. ch. and so. m. c. 1 22
New York, William C. Hunter, 10 00
Penn Yan, Charles C. Sheppard, 400 00
Rodman, Cong. ch. and so. with other
dona. to const. Rev. E. F. Atwood,
H. M. 30 00
Schenectady, A friend, 5; A friend, 5; 10 00—497 04

PENNSYLVANIA.

Alleghany City. Penn. Synod of
Cumb. Pres. ch. 138 04
Farmington, Alfred Cowlea, 5; Mr.
and Mrs. R. Preston, 5; 10 00
Philadelphia, John Sparhawk, 25;
Chas. W. Sparhawk, 10; 35 00
Pittsburgh, Mrs. Ellen P. Jones, 2 50—185 54

NORTH CAROLINA.

Raleigh, Miss E. P. Hayes, 1 00

TENNESSEE.

Knoxville, A. Buffah, 12 00

OHIO.

Belleveu, Mrs. Elvira Boise, 25; S. W.
Boise, 25; 50 00
Bricksville, A. Adams, 10 00
Brownhelm, Cong. ch. and so. 10 00
Evansport, Mrs. H. C. Southworth, 10 00
Huntsburg, Cong. ch. and so. 20 50
Iyme, Cong. ch. and so. add'l, 8 00
No. Fairfield, Cong. ch. and so. 10 00
Oberlin, 2d Cong. ch. and so. 21 06
Palmyra, Welsh Cong. ch. and so. 10 00
Ruggles, 1st Cong. ch. and so. 27.10;
Tithes, 5; 32 10
So. Newbury, Cong. ch. and so. 6 07
Troy, Cong. ch. and so. 7 17
Wellington, Edwin Wadsworth, 5 00
Windham, 1st Cong. ch. and so. 25 00—219 90

Legacies. — Ravenna, Benjamin Car-

ter, by O. A. Reed, adm'r, add'l, 1,630 00
1,819 90

ILLINOIS.

Carthage, H. L. Rand, 5 00
Chicago, New England Cong. ch. and
so. 19.80; S. B. French, 50; 69 80
Dundee, Cong. ch. and so. 5 50
Hinsdale, Rev. F. Bascom, D. D. 10 00
La Baine Cen. J. Crawford, 1 00
LaMoille, Cong. ch. and so. 6 30
Lyonsville, Cong. ch. and so. 10 57
Payson, Cong. ch. and so. 4 00
Princeton, Rev. H. V. Warner, 10 00
Roseville, Cong. ch. and so. 42 70
Shirland, Cong. ch. and so. 10 00
Summer Hill, Cong. ch. and so. 11 50—231 37

MICHIGAN.

Detroit, 1st Cong. ch. and so. add'l, 5;
member of do. 5; 10 00
Homestead, Cong. ch. and so. 2 00
Lamont, Cong. ch. and so. 4 00
Owasso, Mrs. J. A. Leggat, 2 65
Romeo, Estate of Mrs. Mary Ann Dick-

inson, dec'd, by H. O. Smith, finan-
cial agent, 1,000 00
Three Oaks, Cong. ch. and so. 10 00—1,028 65

MISSOURI.

Glasgow, Mrs. S. H. Trowbridge, 10 00
Independence, Harriet N. Pixley, 1 00
Jefferson City, Mrs. L. E. P. 5 00—16 00

MINNESOTA.

Albert Lea, Cong. ch. and so. 2 00
Austin, Cong. Union ch. 30 52
Cottage Grove, Cong. ch. and so. 5 12
Minneapolis, Rev. E. M. Williams, 200 00—237 64

IOWA.

Davenport, German Cong. ch. and so. 119 85
Dubuque, Cong. ch. and so. 21 58
Durant, Cong. ch. and so. 13 10
Lyons, 1st Cong. ch. and so. 32 00
Wilton, Cong. ch. and so. 7 40—193 93

Legacies. — Tipton, Sam'l Daniels, by

J. S. Tuthill, Ex'r, 400 00
593 93

WISCONSIN.

Bloomington, Cong. ch. and so. 6 65
DePere, Cong. ch. and so. 40 00
LaCrosse, "Preaching," 10 00
New Richmond, Addison Moffat, 5 00—61 65

KANSAS.

Wabaunsee, 1st Ch. of Christ, 6 50

NEBRASKA.

Clarks ville, Cong. ch. and so. 3 00
Columbus, Cong. ch. and so. 15 78—18 78

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 42.10;
Ply. Ave. Cong. ch. and so. 14.05;
Miss M. L. Newcomb, 30.00; 356 15
Sacramento, Cong. ch. and so. 49 00—396 15

DAKOTA TERRITORY.

Shiloh church, 5 12

CANADA.

Province of Quebec.
Montreal, Amer. Presb. ch. 500 00
Sherbrooke, Rev. A. Duff 5 00—505 00
Province of Ontario,
St. Catharines, Wm. J. McCalla, 25 00

FOREIGN LANDS AND MISSIONARY STATIONS

England, Liverpool, J. L. of which 25
for "the Indians," 50 00
Spain, Miss L. H. Green — Armytage 49 10
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Mrs. R. E. Cole, Oakland, California,
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Plymouth Ave. ch. Oakland, for pupil in
Broosa, 1,000 00

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Japan Training School, 8 00
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pan Training school, 2; — A friend, 70 00
CONNECTICUT. — Stonington, 1st Cong. s. s. 10 31
NEW YORK. — Catskill, Mrs. J. White, 5; J.
Doane, 5.60 for Japan Training school;
Sherburne, Cong. s. s. 41.15; 51 75
MICHIGAN. — Calumet, Cong. s. s. 12 (for
Japan Training School); Lamont, Sand
 creek s. s. 1; 13 00

Donations received in September, 8,855 60
Legacies " " " 8,305 00

\$12,160.60

THE MISSIONARY HERALD.

VOL. LXXIV.—DECEMBER, 1878.—No. XII.



HOW SEVERELY MUST WE RETRENCH?

WHAT has been true for the past two years has continued to be true during the first two months of the present financial year of the American Board, namely, the regular donations from the churches are lessening. As compared with the first two months of the preceding year, they have fallen short over \$2,500. This is the response which we are receiving to the urgent pleas from the missions that the estimates which they have carefully prepared of the necessary expenditures for the coming year may not be reduced. Those pleas are sustained by weighty arguments, and some of them are almost piteous in their entreaty. Had we reason to expect that the regular donations for the coming year would equal both the regular and the special donations of last year, we should still be obliged to reduce those estimates several thousand dollars. But since the indications are that the donations from the churches may not equal even the diminished regular donations of last year, the reduction necessary to bring down the estimates to these diminished receipts is appalling, being not less than \$75,000.

What shall be done? The Prudential Committee are now attempting to grapple with this grave problem. Where shall the reduction begin, and where shall it end? They have looked into the question far enough to see that word must be instantly sent to the several missions that, as far as the response from pastors and churches has been indicated, the demand of the home constituency upon their missionaries abroad is for severe retrenchment. What dismay this word will send into the hearts of these faithful, self-denying laborers upon the harvest field, waiting patiently for the needed additional help they have so long asked for in vain, who can describe? The bitterness of their disappointment they themselves will know, and the Lord of the harvest will know. They will never be able to express it in words.

Is this the only alternative? Has the Providence of God so impoverished his churches that their present gifts constitute the extreme limit of their ability? Doubtless, in some cases this is true. But is it true of all? Are there

not a considerable number of the Lord's people who, by self-denial, could increase their benevolence sufficiently to save this fearful process of continuous retrenchment? The answer to these questions gives its serious significance to the monthly record of donations from the churches. As long as they continue to fall behind those of preceding years, how can the necessary appropriations for the coming year be made upon the basis of an anticipated twenty-five per cent. advance? In other words, HOW SEVERELY MUST WE RETRENCH?

THE MOVEMENT AMONG THE TELOOGOOS, HINDOSTAN.

MANY of our readers must have seen already, in other publications, accounts of the recent very marked advance of Christianity, — the large number of baptisms, — in connection with the Teloogoo mission of the Baptist Missionary Union. Yet some notice of this wonderful work of grace should appear in the Missionary Herald, — would have appeared in a previous number but for the large amount of other matter claiming a place. It is a work eminently calculated to quicken the faith and stimulate the zeal of Christians in their efforts for the world's salvation. Taken in connection with the movement in Tinnevely, Southern Hindostan, noticed in the Herald for July last, the many recent additions to the churches of the Reformed (Dutch) Arcot mission, farther north in the same country, and the cheering indications in our own Madura mission field, it may well encourage the hope that the "set time" to "favor Zion" in India, at least, "has come" or is just at hand. Such movements remind us of the day of Pentecost, of the power of the Spirit over human hearts, and of Scripture promises and intimations which have ever led the church to look for mightier workings of that Spirit, bringing all nations to bow at the name of Jesus, and giving him the kingdom under the whole heaven.

The account of this case is taken from the "Baptist Missionary Magazine," and will be given mainly as presented in that publication, but abridged. The Teloogoos, descendants of an ancient race in India, are now found largely near the western coast of the Bay of Bengal, but are to be met with to some extent in all parts of Hindostan. They are supposed to number not far from 20,000,000. Ongole, the mission station specially referred to, is about 170 miles north of Madras. The October "Missionary Magazine" states: —

"The laborers among the Teloogoos had been for some time confidently looking forward to a large ingathering of converts; but the reality has, we presume, far exceeded even *their* expectations. The last issue of the 'Magazine' contained but a brief narrative of the work in Ongole. The report of baptisms, as given in a short letter dated July 7, and written by Mr. Clough in the midst of the great spiritual harvest, seemed to many of those who read it *incredible*. 'Can it be true?' 'Is there not some mistake in the figures?' 'Were there really *five thousand four hundred and twenty-nine* baptized, and added to the one church in Ongole, and all in the short time of twenty-one days?' 'Were there *two thousand two hundred and twenty-two* baptized by the missionary and his native preachers in one day?' Such were the questions asked by one and another after the intelligence was made public in one of our weekly religious journals.

"But it is all true. In many a missionary concert, on the first Sunday evening of September, Mr. Clough's stirring letter was read; and many hearts were thrilled with the tidings therein communicated. A wide-spread and profound interest in the Telooogo mission has been suddenly excited, if we may judge by the numerous calls that are now being made for 'The Lone Star' tract, published by the Union, and which gives a sketch of the Telooogo mission from its opening in 1840 up to the year 1874.

"The predictive and inspiring stanzas composed twenty-five years ago by Dr. S. F. Smith, when, at the anniversary meetings in Albany, N. Y., it was proposed to abandon, as a fruitless and hopeless enterprise, the mission among the Telooongs, have been again and yet more signally illustrated. In view of the latest manifestations of the divine favor towards the 'Lone Star' mission, which for long years was so unproductive, how prophetic seems to have been the vision of him who wrote, in 1853:—

" 'Shine on, "Lone Star!" thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night:
Shine on, and bless the pilgrim's eye.

" 'Shine on, "Lone Star!" the day draws near
When none shall shine more fair than thou:
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.'

"It was in that same year 1853, that Mr. Jewett, with his wife and one of the native Christians, visited a town called Ongole, seventy-seven miles north from Nellore. In the public thoroughfares of that heathen community, the missionary, reviled and stoned, preached the gospel. In 1865 Mr. Clough reached Nellore in company with Dr. Jewett. Early in the following year Mr. Clough made his first visit to Ongole, the station to which he was designated when sent out by the Union. From Nellore he wrote: 'The "Lone Star" mission has stood here in the midst of darkness deeper than night, for about twenty-five years; yet few, very few, have "believed our report." We feel that this cannot longer be endured; that God has elect people here, and that they must come out from the reckless multitude.'

"On the first day of January, 1867, a church was organized in Ongole with only eight souls. But the little one was speedily to become a thousand. In 1877 the church at that station reported a membership of 3,269, with twenty-two native helpers, six of whom were ordained ministers.

"On account of the terrible famine throughout the Madras Presidency, at the opening of the year 1877, all strictly missionary work was suspended. Mr. Clough was intrusted with a large amount of famine funds to disburse to the starving. With his native assistants he was constantly employed in feeding and caring for the suffering thousands around him. In his report to the Union for 1877, he remarks, 'During the year under review, although continually amid horrible, sickening scenes, we feel that as missionaries, and as a mission, we have enjoyed the special smile of Heaven upon us continually. The spiritual condition of the Ongole mission was, perhaps, never better than to-day. The members of the church, though hungry and starving, and many of the aged and little children of their households sickening and

dying *inch by inch*, yet — I speak advisedly — I have not heard of a single instance of real apostasy. It is true that only 110 have been baptized; but it should be remembered that since about the 15th of March we *have not baptized any*, though *hundreds, yes, thousands*, have clamored for the ordinance; but we have not had the time or strength, *even if it had been desirable*, to conduct the necessary examination of the candidates.'

"On the 16th of last June, Mr. Clough opened once more the doors of the church for the admission of members. For prudential reasons those doors had been kept closed for over fifteen months. He writes: 'On June 16 we again commenced receiving converts, — *believers* in the Lord Jesus as *their* Saviour and the Saviour of the whole world. Since then the work has gone on widening and deepening; and now, as I write these lines, it seems to me that the blessed gospel which we try to preach is going to sweep everything before it.'

"As already announced, in the last number of the 'Magazine,' Mr. Clough, with the aid of his native preachers, had baptized in twenty-one days, from June 16 to July 6, 5,429 converts, making the membership of the Baptist Church in Ongole at that date nearly 9,000 souls; and when he last wrote he was in the midst of the extraordinary harvest. His next letter will, doubtless, report still other additions to the church. Very few of the thousands baptized ever received any of the famine funds disbursed by Mr. Clough. He says, 'Perhaps not *one hundred* of the whole number ever received a pice (quarter of a cent) even from me, directly or indirectly, and never expect to receive any money or financial aid in any way.'

"After this article was put in type the news here anticipated came. Mr. Clough reports 3,262 additional baptisms; making the whole number baptized, from June 16 to July 31, 8,691.

"Shall we not listen to the toiling and reaping missionary as he pleads for the help which he so much needs? When Mr. Clough wrote, on the 24th of last June, in the midst of his herculean labors, he says, '*I am all alone. Send help at once, — men and money. Do not plead hard times. What am I to do? I need, I must have, help!*' Then again, in his letter of July 7, after baptizing in a few days over five thousand converts, his last words are, '*Please consider my appeal for help in my letter of June 24 in the light of the figures above. Send out the best Baptist pastor and evangelist in all America at once. Do not delay.*'"

THE MONTHLY CONCERT.

It is, perhaps, a pleasant "sign of the times" that the thoughts of some, at least, among both pastors and lay members of the churches, seem of late to be turned specially towards the Monthly Concert of Prayer. In several cases, recently, inquiries have been made at the Missionary Rooms, or of the Secretaries of the Board when abroad, as to methods of conducting the concert, and ways of increasing the interest and influence of the meeting. Two articles on this subject, sent for the Missionary Herald, will be given here, one from a pastor in Massachusetts, the other from a layman in Pennsylvania. The last has already appeared in the "Presbyterian Banner," of

Pittsburgh, but it was sent in slip by the writer to the editor of the *Missionary Herald*, and will reach, in this publication, a different, and probably a more widely extended class of readers. Both articles will be found suggestive, and, while they are quite dissimilar, each may be of value to some who are seeking light upon this important matter.

SUGGESTIONS BY A MASSACHUSETTS PASTOR.

"The Monthly Concert of Prayer is in accordance with our Master's command, 'Pray ye the Lord of the harvest, that he will send forth laborers into the harvest.' It coöperates in the most effective way with those who personally obey that other word, 'Go ye into all the world,' 'teach all nations.' Prayer is the mighty power of the church with God, in behalf of those who speak for her to the world. But the church is militant, and must have war songs, like any other army. These are the two most important elements in the monthly concert, — prayer and Christian hymns. Inspiring hymns of the kingdom, of self-consecration, of triumph and faith, of loyalty and courage and hope, are most fitting to the time and place. If only the prayers and hymns were those of a missionary revival in each church, every month; if they were like the pleadings of those disciples who 'lifted up their voice with one accord,' saying, '*And now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus,*' there would be need of nothing more to fill our vestries with wondering and affected listeners. Then would these souls be filled with the Spirit, and the place of the assembly would be shaken somewhat as of old.

"O for such praying and singing always! But alas! they come not to order. Faith and love in God's people fail. There is *not* a monthly revival of Christian zeal for the Lord's kingdom. Too often forms, without much of the spirit, precede the customary 'collection.' Few are present; the faithful are disappointed; the curious wonder at such glorious promises, and such lifeless, dispirited believers, who come up to take God's offers.

"*What must be done?* Israel had good courage when a second time near the borders of the promised land. The people could march and blow trumpets when they *saw* the walls of Jericho. Moses, who had endured so long, rejoiced to *see* from Pisgah the blessed Canaan. Let us, too, climb out of the desert of missionary concerts and *use our eyes to see* the lands and the people that the Lord's hosts will yet conquer.

"It is said, 'Give us *messengers* from those lands for the concerts, to lay before us what they have gathered?' But these seldom come to the churches, and do not always bring grapes of Eshcol. 'Send us tidings from those distant shores.' But the news, though faithfully told, may swamp the prayer and praise element in an hour. Besides, brethren and sisters are diffident at such work, and sometimes, like their pastors, unskillful and heavy. These intelligence meetings, we fear, often fail to nerve and inspire the brethren in Turkey, India, Africa, and Micronesia, by telephonic communications of the heart, through the Spirit's blessed bonds.

"Yet what is needed is just that vivid sense to which a rightly attained

knowledge will bring us, of the real life, the habits, customs, religions, countries, and histories of those for whom we pray that they may become a part of the kingdom of our Lord Jesus Christ. One who has seen those peoples and lands should be able not only to pray well for them, but to select well the salient points of intelligence which shall awaken sympathy in others. But our monthly concert audiences, as a substitute for the traveler's experience, must be wisely and somewhat systematically instructed, if we would rouse them to prayers of strong desire and prevailing faith. For this, should we not concentrate thought on one field and people at a time, and bring vividly to the mind of our congregations their history, religion, and daily life? Common-school education does not come up to the standard of this age unless it is largely objective. No education of the people will be very effective by any other method. Maps, products of the soil or of the skill of the people, magic lantern views, — so multiplied now by missionaries and artists in every land, — and where possible even the living representatives of the nation, and a thousand unnamed things connected with them, will lift those in heathen darkness out of the dread region of the abstract and unseen, and make them to be rather, in their perishing need, like Lazarus, at our very doors, with hands stretched out before our eyes, and tokens of spiritual decay appealing to God's mercy, or, bearing the lineaments of a noble humanity, their intelligence and skill attesting to us their worthiness of redemption to a higher life by Christ's gospel.

"Such instruction by a pastor, aided by willing helpers in the congregation, and continued till the people have their spiritual geography well learned, will, in two or three years, make out of the youth, at least, a generation that shall steadfastly minister, in word and prayer and gifts, to the progress of missions.

"The time used for this work might well be on other Sunday evenings than that of the concert, which should be mainly devoted to prayer and song, with a few stirring incidents of missionary experience and need. The history transpiring every year, within the circle of her influence, is more important than any other history to the Christian church, and may profitably occupy some of the evenings given to desultory prayer and conference meetings. The strength of the church lies not so much in her ancestry as in her present working forces and vantage ground. We ought to understand these better.

"Such study of living peoples, struggling against their destiny, or aspiring to their redemption, would bring the Christian spirit in pastor and people nearer to that *true* religion of humanity which is a love and work for man as man, in the name of Him who died for all."

SUGGESTIONS BY A PENNSYLVANIA LAYMAN.

"The petition 'Thy kingdom come' is the language of the true Christian. For this, as well as personal and private mercies, God 'will be inquired of.' Concerted prayer — united prayer — has the promise of Christ's presence. If, when two or three are gathered together in his name, He is in the midst, how much more may we expect to meet with Jesus when the Christian world assembles to ask the Father, in the name of Christ, that our Lord may be speedily exalted to the throne of his glory? At such a time, if the

veil of space could be lifted, and our eyes could behold and our ears hear what of earnest devotion and joyful activity, of prayer and praise, is from every clime presented at the throne of God, what a song of triumph would burst from every lip! Why then does not our faith take hold of the reality, though unseen and unheard? Can we not join in the great concert of prayer for the conversion of the world?

“Have we no interest in the steps which precede the coronation of our King? Do we know all about his progress? Do our brethren know? Have pastors and people any duties to one another in promoting a lively interest in the triumphs of the gospel? Is not the monthly concert a precious means of grace? Do all the churches enjoy it? Can the church do without it? How shall we make the most of it? Not by the monotonous, lifeless reading of statistics, or carefully prepared narratives. Not by ill-chosen hymns, or Scripture readings selected at random; nor yet by prayer which has its origin in the constraint of circumstances, or the routine of services. That is not prayer which fills up the time, but expresses no longing of the soul. The driest statistics may be galvanized into life, or the most complete narrative may fall idly upon the ear. Hymns expressive of communion with God, anticipations of heaven, or the conflicts of the soul may not be substituted for those illustrating Christian duty, the glory of the King, and the triumphs of his kingdom. Nor yet may the study of the beatitudes take the place of our Lord’s closing instructions, the last verses of Revelation, or the volume of unfulfilled prophecy. No one man, be he pastor or layman, can make the most of the monthly concert. One, indeed, who is thoroughly imbued with the missionary spirit, may do much for his own soul and the souls of others in this direction; but the highest attainments are to be made only when pastor and people, old and young, male and female, unite in seeking the knowledge which is the basis of true prayer and effort in behalf of Christ’s kingdom. All the means within reach are to be utilized; books of travel, geography, history, biography, missionary reports from all denominations, minutes of assemblies and conferences, the religious and many of our secular newspapers are to be laid under contribution in preparation for this meeting.

“Every member of the congregation, with scissors and memorandum at hand, should be upon the watch for ‘tidings from afar.’ The gatherings by the way will be subjects of thought, of conversation, and in the monthly concert will prove oftentimes a very treasury of precious things. One and another will contribute to the common stock. A text of Scripture may be aptly presented; a single sentence or more from a full heart uttered; short papers, prepared by those who are too timid to speak, may be read by others; and the pastor or leader, by a few well-chosen remarks, may so blend all the contributions together, as to make the subject stand out in bold relief, and deepen the interest in every heart. The Scripture readings, hymns, and prayers, in such a meeting, being all in unison, would, by the blessing of God, quicken the affections and draw the soul nearer to himself.

“If any think that the picture so imperfectly sketched cannot be realized, let them try. Do something, if it is only to arrange material for the use of others. Give your neighbor an extract to read. Be satisfied, however, with nothing less than united inquiry, as well as united prayer.”

THE DAKOTA MISSION,—A PLEA FOR HELP.

THE following plea, sent from Minnesota, that, through the Herald, it may reach more than one reader, needs no words of introduction. In its own way, — not after the manner of most articles in these pages, — it tells its own truthful and impressive story : —

“DEAR AUNT JENNY, — Napton writes that you wish me to tell you something of the Dakota Indian mission. Well, I wish I could gratify you, for I see that you still have a leaning toward the Indians. Do you recollect that bright summer Saturday when Sallie and I, two little lassies in long-sleeved aprons, and sunbonnets, came for your subscription to foreign missions? You gave us a dollar, and said, ‘If only it were for Indian missions it would have been two.’ You have forgotten it? Well, we have not, and before we have done, we will refresh your memory. I am sure you will remember that when, in 1862, having decided to come to Minnesota as a home missionary, dear Aunt Edith, and all the parish as well, were sure we were only coming to be scalped, roasted, and eaten by those rascally Dakotas; and I think you all set us down for two very perverse mortals, that we should dare to cross the Mississippi at such a time of outbreak and danger. The good Lord must have taken care of us, for not only were there no Indians to be seen here, but none to be heard of. Inquiring what had become of the Dakota mission, I was told that the Indians had killed all the missionaries, and burned the mission, — ‘Served ’em right for trying to Christianize Indians.’

“Now we had seen too many glorious specimens of God’s converting grace among the Choctaws and Cherokees to quite believe all that, but finding there was no use in questioning Western people, who looked with greedy eyes on all ‘Indian reservations,’ we discreetly held our peace, none the less keeping our eyes open. In 1871 we saw just what we had been so long looking for, — the two missionaries, Riggs and Williamson, with five converted native Indian ministers taking part in the religious services of the Synod of Minnesota. ‘So ho,’ I whispered to Harry. ‘Here are our missionaries who were “scalped” and “burned alive,” and “killed as dead as hammers” by converted Indians, and like enough these Indian ministers are the fellows who did it!’ Whereupon Harry very improperly laughed in meeting.

“Finding that the mission was not so very much ‘dead and buried’ as I had been told, I have since kept my ears as well as my eyes open, and I have learned a few things about it that you and uncle Ned and Napton may like to know. Shall I tell you that there are eight of these Indian pastors, with churches under their care, numbering eight hundred and four church members, ‘to whom,’ said Dr. Riggs, ‘you may add as many more who have died in the faith, and gone home to glory.’

“Last year, wise old Aunt Canada, on the other side of the line, believing that Bibles and preaching are better for Indians than soldiers and guns, offered one of these native pastors \$600, with traveling expenses of himself and family, if he would go to Manitoba and preach to the Canadian Dakotas. ‘Did he go?’ Yes. Why not? We are poor on this side of the line. We can give these men only \$100 a year, as support for themselves and families.

As they cannot live on that, and as their Indian churches are as poor as the pastors, most of them live as did Paul, — working with their own hands. That of course leaves them far less time for preaching than they should have. One of them, Rev. John B. Renville, has a white wife. I met her last fall, at St. Paul, and from her I learned things that you don't read in the Herald. She had with her a daughter, sixteen years old, on her way to Wisconsin, to enter school. Inquiring of Mrs. Renville if Ella was her only child, she replied, 'Yes, and No. Since my marriage to Mr. Renville I have brought up and educated sixteen Dakota children. So you may say I have others beside my daughter.'

"Remembering that you good Eastern people often send boxes of clothing to our home missionaries, I asked, 'Is there not some way in which we can aid you in your work?' thinking, of course, that she would understand that I meant by means of a box of clothing. How do you think the woman took me? She said, 'Yes; the wild Dakotas beyond us are asking for preaching. We have an Indian minister ready to go to them. We have organized Dakota Women's Mission Societies at all the stations, and are trying to earn money, by sewing and the sale of bead-work, to send a preacher far out on the plains. The work sells well, but we are troubled for material. If any one would send us bits of velvet, upholsterers' rep, and bright scraps of delaine and silk, it would help us much. Last year these Dakota women raised in this way \$80 for mission work.' 'Indian women?' 'Yes, converted Indian women, not so very long out of heathenism and blankets.'

"'Is there nothing else you need?' I asked, still thinking of the box. 'Yes. I am much among the sick. When an Indian is converted he throws his medicine-man or conjurer overboard, and comes to the missionary for care and medicine. The most useful thing ever sent me was a bundle of soft linen and bandages — fourteen pounds of them. I laughed at the amount, but in time I used them all among the sick.'

"'Do you need nothing for yourself?' I said at last, finding that she had no thought save for the work among her husband's people. Then she opened her heart to me, and told me that, while it was all right that these Indian churches should be taught to maintain their pastors, and that while she and her husband tried to be very patient in the teaching of the lesson, yet their inadequate support so hampered them that she felt obliged to turn aside from the true mission work, which she saw lying all about her and which she longed to do, to teach a government school for means to piece out their living, and to educate their one child. It has long been her wish to be adopted by the Woman's Board, that set free, by the support which they give their protégés, from this continually recurring question, 'How shall we live?' she may give her time and strength entirely to direct mission work. Application has once been made on her behalf to the Woman's Board of the Northwest. The reply is, 'We do not adopt married ladies, as they cannot give all their time to the work.' Well, perhaps that is all right, and yet it might be in order to ask just how many single ladies have gone into this work, and after a few years' labor have gone out of it, while she is abiding in it still?

"We may not judge rightly, but we here think that her marriage to Mr. Renville binds her to the work, as no single lady can be bound to it. Is the

steadily, ceaseless work of all the past eighteen years or more to be ignored because she is married to an Indian pastor, and goes into this work with him, heart and hand, as a single lady cannot go? I trow not.

“Sallie and I have been talking this matter over for three months past, and now we have come to you for that two dollars you would have given so long ago, had we asked for Indian instead of foreign missions. You see there are ‘lots’ of good people who say, ‘We like the Indians, and prefer to give for Indian missions, but we don’t know how to reach them.’ Now if you, and those who feel as you do about Indian missions, will just say to the Woman’s Board in Boston, ‘If you will adopt Mrs. Renville we will see that you have means for her support, without detracting one penny from your regular income for other schemes,’ I think that Board might be easily coaxed to unloose her hands from the task of earning her own support, and set her free to work for the religious training of these Dakota women and children, as she so longs to do,—as she has so long already done with so little outside aid and sympathy. And please, dear aunt, won’t you lead off with that two dollars? I want you to be the first one in the matter.

“But that is not all I want. I have three other requests to make. Do, please, leave piecing those log cabin quilts, and instead, doing up those bits of silk and velvet in wee bit packages, such as the mail will take, just send them to the ladies in charge at the different stations, for these Indian women to manufacture into mission money. And don’t forget to put the postage stamp on, fast and firm, so that said package will go all right. You don’t know to whom, and where, to address it? Just drop a line to Rev. S. R. Riggs, D. D., Beloit, Wisconsin, asking him to give you the address of the ladies in charge of this work at the different stations, and I’ll promise the good doctor will return the postal which you inclose to him, with all needed information.

“And now about those eight native pastors. A cold northern winter is at hand. Every one of them needs, now, a box of warm winter clothing for himself and family. And please remember they don’t dress in blankets any longer. They wear just such clothing as uncle Ned and Napton wear. They are white men in all save complexion and language.

“Your society works for home missions only,’ do you say? Is not this home missions, with an emphasis? Come and live one year on this side the Mississippi, and see if you don’t think Indian missions mean home missions. Never mind though you do the work through the foreign Board; if only well done, it is a small matter by which Board; only do it QUICKLY. If you are in doubt whether to send to Artemas Ehnamani, or Louis Mazawakinyanna, or what you shall put in Daniel Renville’s box, just ask Dr. Riggs, and he will give you all needful directions. I know him to possess what my Cherokee interpreter once termed ‘long patience;’ but don’t make unreasonable inquiries, and don’t forget to inclose your return envelope, addressed and stamped. I know that all reasonable questions the doctor will cheerfully answer. None of you need ask to send a box to Tunkanshaiciye. Canada will take care of him. Our fear is that she will want to take care of more of these men, and we cannot spare her another. With 30,000 Dakotas who have not yet heard the gospel, there are needed seven times seven Indian pastors to do the work.

"Last, but not least, is there not some one of you who would volunteer to give Ella Renville one or two years in some good seminary? Her parents wish to fit her for usefulness among her people; but, unaided, they cannot support themselves and send her into the States to school. Is there not some home of wealth from which a beloved daughter has gone to the higher school of heaven, Jesus and the angels being now her teachers, that would receive to its tender care this daughter of the prairies, giving her the advantages that shall qualify her to do hereafter a good work for her people? She is now seventeen years of age, has had one year in school at Ripon, and such other instruction as the mission schools could give.

"Dear auntie, have I written as you wished of the Dakota mission? I have been a long time learning this Indian lesson, — sixteen years, — but I have picked it up bit by bit, as best I might. I had none to tell it to me. As I said, it has only been by keeping eyes open, and ears attent, that I have learned it all. There is a way in which you can learn far more of it than I can tell you. Let Napton buy a copy of 'The Gospel among the Dakotas,' — it will not cost over a dollar and a quarter, — let him read it aloud to you these winter evenings, and when quite done with it, put it in your Sabbath-school library, thus giving the whole parish the benefit of it.

"Please remember, we are hoping you will send that two dollars right speedily to the Boston Board. We shall watch and wait for the report of it, and for other two dollars as well.

"Your loving niece,

MARY E. D. AINSLIE."

ITEMS FROM THE MISSIONS.

MR. BLODGET, of Peking, *North China*, reports the baptism, in July, of Miss Diamant's teacher and one other person, a laboring man. He also mentions the death, from the then prevailing fever, of two church members and several relatives of church members.

MR. RENDALL, of the *Madura* mission, expresses great disappointment that one who was expected to join that mission had been turned aside to another field. He says, "We are in great need. Not less than two thousand souls have been added to our congregations this year."

A LETTER from Mr. W. W. Howland, of *Ceylon*, will be found in another place in this number of the Herald. Writing again September 18, he says: "In my former letter I alluded to the fact that all the results of labor in this mission are not to be found in our American mission churches. When speaking of this the other day, Mrs. H. after thinking a little while, and reckoning up those who have gone out from our field and are now members of other churches, said she had counted seventy, in Jaffna alone, not reckoning the many scattered in Central and South Ceylon and in India. When we look back to the past, and around us at the present, we feel that 'the Lord hath done great things for us,' and that the future is still more full of hope,

as to the result of earnest, faithful labor. We feel that there is a great work to be done here, and that the Lord has given it largely to the American church, to be done by her sons and daughters."

THE following paragraphs are from a letter from Mr. Knapp, of Bitlis, *Eastern Turkey*, dated August 23: "You need not reproach yourself for having permitted us to remain here in Koordistan during the past war. Did not the Lord allow Daniel to be cast into the lions' den? Did not the Lord protect him there? And will not the same Lord protect us?"

"We see it hinted, in the London 'Times,' that England will secure political reforms in Asiatic Turkey. When the time comes that we may use the school-bell that has for half a dozen years hung idle on our girls' school building, by reason of the fanaticism of the Mussulmans, then we shall conclude that reforms have commenced in real earnest, and not until then.

"At our last communion nine persons were admitted to our church. Pastor Simon has gone to-day to our out-station Aagh, to conduct a communion service there. The work is going on harmoniously in our city. At Moosh, however, I regret to say, it is at a very low ebb. The preacher, I this week learn, has become so discouraged that he purposes to leave preaching."

MR. AND MRS. DEWEY, who left this country in September, 1877, expecting to join the *Eastern Turkey* mission, at Mardin, but have been detained in Syria by the illness of Mrs. D., were expecting, when Mr. D. wrote last, to start on the overland journey for Mardin about October 17.

LETTERS FROM THE MISSIONS.

Zulu Mission.

ANOTHER NATIVE ORDAINED.

In a letter dated August 12, Mr. Tyler says:—

"I must now communicate information which I think will gratify you. Another brother has been added to the number of our Zulu ordained ministers. Umbiana was ordained on the 9th inst., over the church of which he has had the charge for a long time. It seemed proper that he should sustain the relation of pastor, although the people are not able to give him his entire support. Like Rev. Benjamin Hawes, of the Itafamasi station, he is supported by the Zulu Home Missionary Society, to which his people contribute generously. His examination was thorough and, I am thankful to say, satisfactory. Not only did he show that he

had a clear knowledge of Bible truth, and loved the work of preaching, but he said that he was 'one with us' in sentiment and feeling in regard to certain customs which we are battling, in the church and out of it. I refer to *ukulobola*, or the exchanging of daughters for cattle, going to, or allowing beer-drinkings on the station, heathen dances at weddings, etc. The council, pleased with the examination, proceeded to ordain him in presence of a large native congregation. Mr. Rood preached the sermon and made the consecrating prayer, Rev. B. Hawes (native) gave the right hand of fellowship, Mr. Pixley charged the pastor, and I gave the charge to the people. The services throughout were solemn, and, I trust, productive of good. Will not our friends, who pray for the Zulu missionaries, remember *particularly* this newly consecrated native pastor?"

AN INLAND MISSION.

The following extract from a letter from Mr. Rood, dated August 16, will show that the brethren of the Zulu mission keep in view their own desire, as well as that of Christians at home, to see Christian missions planted in all the interior of Africa, and are ready to report favorable indications and hopeful openings:—

“In regard to an inland mission, our attention, from the time the subject first came before us, has been directed to a large tribe under the chief Umzila, north-east of the Matebele, beyond the Amaswazi, inland from Sofula. I have just received a letter from Mr. Coillard, the French missionary who has gone with the band of Basutus sent by the Basutu Christians to commence a mission among the Banyai. You doubtless have heard that Lobengula, chief of the Matebeles, would not allow him to remain among them, and he has accordingly gone towards the Zambezi.

“Mr. Coillard found that all the tribes in that vicinity were under either Lobengula, who is the son and successor of Umzilikosi (Moselekatsi), or Umzila. The London Missionary Society have missionaries among the people of the former, but there are no missionaries among Umzila's people. I am hoping soon to get hold of some men who have visited Umzila's country, and from whom I can learn more particulars. So far as our present knowledge extends, it seems to me that country would present a good field for us to take up. The people, I believe, speak the Zulu language.”

European Turkey Mission.

RUSSIAN RULE AND INFLUENCE IN BULGARIA.

THE following letter from Mr. Barrows, of the Western Turkey mission (dated Constantinople, October 5), relates to the European Turkey field, touching upon various matters; and will be found encouraging and of great interest:—

“I have just returned from a trip into European Turkey. I attended the annual meeting of the mission at Samokov, and also spent a few days at Adrianople. An account of the meeting and its doings will be given you by others, but perhaps it may not be out of place to note a few of the impressions which I received on this visit.

“And first in regard to the Russians, who now have possession of Bulgaria. Their coming was feared by many, as if they were barbarians of the early ages, who, in taking possession of the country, would destroy everything good. But what has been the result? The government which they have established is, of course, a military government, and it is not destitute of the arbitrariness which attends such government everywhere; but it gives to the people peace, security of person and property, and a beginning of business prosperity,—blessings which, for an indefinite period, have been foreign to the experience of the great mass of the Christian populations of Turkey. I was told by villagers in the mountains above Philippopolis, that they could now travel in the night, and alone, to that city; but that before this year they had never dared to do it. I saw beside the road corn fields and grape vineyards left with no one to watch them, yet they were undisturbed. This quietness and sense of security were really refreshing to one traveling in Turkey. Only occasionally, and in secret, some atrocious act is committed.

“But those who feared the coming of the Russians laid the chief stress upon this point, namely, that they would crush out religious liberty, and with it our evangelistic work. How has it been? Our work of evangelization has gone on just as before. When the Russian governor was asked whether the Bible could be sold, he replied, ‘Who can forbid that?’ It is notorious that the Russians have themselves bought thousands of copies of the Holy Scriptures. The only trouble has been to get a supply. The Grand Duke, when in Adrianople, sent a man to our bookseller to purchase two or three copies each of every kind of Bible

and Testament that he had for sale. He said his object was to present these books, in their various languages, to certain friends of his—professors in Russian schools.

“To the native Protestant Christians the greatest surprise of all has been to find so many brother Protestants among the soldiers of the Russian army. The first governor of Adrianople was a Protestant. He died while in office, and was buried in the Protestant burying ground. But it must not be supposed that the Russians are all saints. On the contrary they have many vices, and are especially addicted to intemperance.”

INCREASED REGARD FOR PROTESTANTS.

“The second thing of which I wish to speak is the new position of respectability, in the eyes of the people, to which the Protestants have risen through the treatment they have received from the Russians. Before their coming, many Bulgarians said, ‘When the Russians get here we think these Protestant teachers won’t wait long for notice to clear out.’ But when they saw these men, who were to drive out the hated sect, pay to the missionaries a marked respect, they were confounded, and now they have begun to show something of the same kind of respect themselves. One evening as I was taking a walk with one of the missionaries at Samokov, we met the Russian governor of the town, who inquired where we were going. We replied that we were out for a little exercise. ‘Well,’ he said, ‘if you please, I will go too.’ He went with us, chatting on various subjects with all the cordiality of an old acquaintance. He, and also a Russian prince who is now in Samokov, attended the examination of our schools, and expressed themselves as highly pleased with what they saw and heard. Now these men are probably no real friends to our work; but they show a spirit of toleration, and certain qualities of the man and the gentleman, which are not always seen in Turkey.”

PROTESTANTS PROVIDENTIALLY PRESERVED.

“Another thing which impressed me deeply was what now appears to have

been God’s remarkable providence in preserving the missionaries and their native brethren during those terrible days of fear, violence, and bloodshed. With the fewest exceptions, they have been kept from the fate which has overtaken so many thousands. Both the missionaries and the native Christians now feel, as never before, that God is the hearer of prayer. They feel as never before that God can make his word of promise sure; that though ‘a thousand shall fall at thy side, and ten thousand at thy right hand, it shall not come nigh thee.’”

HOPES OF BULGARIANS.

“And now a word in regard to the Bulgarians themselves. Although exceedingly angry that by the treaty of Berlin they should have been cut in two, they are still in a state of expectancy and hope. A few years ago, when they were freed from the tyranny of the Greek ecclesiastics, they thought they had attained to all that was necessary for their advancement as a nation; but they soon learned their mistake. They now think that freedom from their Turkish masters is to do everything for them. Of course in this, too, they are doomed to disappointment. They will soon see that this is only a negative good. There must be not only the tearing down of the old, but also the building up of the new; and this is the difficult task to which, without help, they will find themselves quite unequal. Thus I doubt not the way will be prepared for the more rapid advancement of the work which has been undertaken by the American Board.”

TWO NEW PAYING PUPILS FOR THE GIRLS’ SCHOOL.

“The missionaries, as I have already remarked, are gaining the respect of the more thoughtful Bulgarians as never before. These men begin to see that our schools are something which they themselves are unable to produce. While I was in Samokov, two men came from a part of Macedonia some five days’ journey away, bringing each his young girl for our school. They said their neighbors objected, because they were taking their girls to a Protestant school. ‘We

know what we are about,' they replied. 'Where is there another school in our country that raises up teachers for our girls?' Each of them paid in advance twelve Turkish pounds, the sum required of a boarding pupil for a year, and leaving their daughters, returned to their distant homes. With the blessing of God there is a most hopeful future before our missionaries in Bulgaria. It should be enough to satisfy the most lofty ambition to be permitted to aid in laying the foundation stones of the regenerated nation on the solid basis of Christian truth."

Central Turkey Mission.

MARASH THEOLOGICAL SEMINARY — GRADUATES.

MR. MONTGOMERY wrote from Marash, August 19 : —

"Our Seminary term closed the last Wednesday in June, and eight young men graduated, who have since entered the ministry. Two were called to be pastors over the churches from which they came to us, — one at Hadjin, and the other at Hassanbeily. A third was called to the pastorate of the Third Church, and a fourth to the acting pastorate of the First Church, in this city. A fifth was called to the church in Adyaman, and a sixth to the church in Albustan. Of the remaining two, one goes to an out-station in the Aintab field, and the other is awaiting an opportunity to get 'passed' to Shur, — one of our own out-stations, lying the other side of a strip of country now in possession of robbers, in rebellion against the government. The young pastor elect to the Hadjin church was obliged to pass through the same region. His family, consisting of his wife, child, and brother, with all their goods, left before him, going with an immense caravan of merchants, under a guard of Circassians, but they were attacked by another tribe of Circassians, and everything was taken from them. He himself was obliged afterwards to make his way to Hadjin alone, and a good part of the way on foot. As he was a poor man, and somewhat in debt because of his

seminary expenses, it is pretty hard thus to lose all their clothing and furniture."

CENTRAL TURKEY COLLEGE.

"I had the pleasure of attending the examinations and closing exercises of the college at Aintab, last month. The examinations, considering the difficulties of language (the text-books are mostly in English, which none of the students have yet perfectly mastered), and the difficulties growing out of previous habits of study, showed that good and conscientious work had been done by both students and teachers. The prospects for the incoming class are very cheering, and we hope to send seven or eight new students from Marash, who have the ministry in view. 'Commencement' exercises were followed by the annual meeting of the Native Union of our churches, which lasted four days. Six of the late graduates of the seminary were examined, and licensed to preach. Two were unable to be present."

ANOTHER PLEA FROM THE LADIES AT AINTAB.

Readers will remember the letter from Miss Shattuck, in the Herald for November, pleading against a reduction of the sum asked for 1879, for work in which she is specially engaged. A letter has now been received from Miss Proctor, associated with Miss Shattuck in this work, in which she says : —

"The subject that presses hardest upon my mind is that of cutting down our expenses. Where shall we begin? On tours? But we have just perfected our plans for more thorough and extensive touring. Miss Shattuck and I can travel comfortably for a mere fraction of the expense incurred by ordinary travelers, and you kindly urge us to provide well for our table. You evidently do not wish us to begin there. On translation? We are pressing the work to secure some *very much needed* books. Help us a *little longer*, and we will gladly drop that work for something more directly evangelistic. Shall we close our village schools? They are our hope for the future. An ignorant Protestant population will be no better than the old church from whence they

came, in twenty years; and then these schools cost us *so little*. The people usually pay more than half of their school expenses, and where they do not, it is usually because the missionaries are pressing them to pay their pastor. Shall we give up all our Bible readers? They are very few, and we are being constantly besought for more. This, in many places, is the entering wedge for reaching Armenian women. Over thirty were under instruction in Beilan this past season, and they would attend meetings held by the Bible readers (who also taught school a part of the day), when they had not courage to be seen in the Protestant chapel. We wanted *more* this year. There is nothing left to consider but the Seminary, and I am sure you would not cut off our supply of *teachers*. We have spent a good deal in building, — only a little, however, compared with what has been spent for the college. We hope as times grow better and business revives to push self-support more. But even then do not cut down our appropriations. We wish to *move on* — *to grow*."

Eastern Turkey Mission.

DANGERS AT MIDYAT.

MR. ANDRUS, of Mardin, writing August 14, refers to the still unsettled condition of portions of the field, saying:—

"Last week we were surprised by the arrival in the city of our helpers stationed at Midyat. They had fled from the tumult and danger that has increased so much of late in those parts, owing to the petty warfare of the Koordish chiefs of the mountains, and the continued inability of the government to suppress it. I had planned to spend a good part of the vacation there, with the lady teachers, in efforts to cheer the new brethren in their trials incidental to this unsettled state of affairs. We learn that some regular troops are expected here to-morrow, from Diarbekir, and then the Mutaserif will be able to deal with these Koordish chiefs — *if he will*."

ADDITIONS AT AN OUT-STATION.

"You will be pleased to know that we were made glad last week by tidings from Davikè, where a church was organized two years ago, that twenty-five houses had recently come over to Protestantism, and that the little chapel was uncomfortably crowded on the Sabbath. Having been prevented from visiting Midyat, we now expect to get off day after to-morrow for a brief visit to that place. The work, for its most healthy development, requires that one missionary should be in the touring saddle all the year round, — a thing impossible where there is a theological seminary, with only one missionary, and a missionary physician whose professional tours keep him away from home at least one third of the time."

PLEASANT WEEKS.

Dr. Reynolds, of Van, wrote August 12:—

"The weeks since I last wrote you have been exceedingly pleasant to us. I think I wrote that Pastor Kavenè, of Redwan, was here to spend a few weeks in study. He is purposing to leave for home to-day. We have been much more than repaid for the time and labor given to his lessons, in the impulse his presence has given to our work. I think he is the most spiritual, devoted, and self-denying pastor with whom I am acquainted in Turkey. He is especially efficient in the direction of personal effort with individuals. He has done very much to heal the divisions that existed among our brethren, and to arouse some, at least, of that comparatively large class, who have seemed for months to stand just at the threshold of the kingdom, but fail to take the final step that shall make them safe within it. The condition of this class has been a source of alternate joy and sorrow to us for months; joy when we have seen their apparent interest in spiritual things, and signs which encourage us to hope they would ere long identify themselves with us; sorrow when we see them still continuing in the same spot.

"The pastor's presence has also given us an opportunity to inaugurate work in

some of the near villages. We have been long urging the brethren to engage in this work, but being ourselves compelled to be present at the city chapels on the Sabbath, we could not go with them. But now that we have been able to say 'come,' instead of 'go,' some of the brethren are really getting quite interested in the work, one or two indeed almost enthusiastic. This gives us real encouragement and joy."

A VARTABED INQUIRING.

"Our reception in the villages has thus far been, in the main, pleasant, though it is too soon to speak of fruit as yet. Yesterday I went to a new village, where there resides a vartabed. A week before, he sent a letter inquiring what was the foundation of our religion, and wherein it differed from that of the Armenian church. I replied briefly, that its foundation was the gospel, and that it differed from other religions only by so much as they differed from that standard. Yesterday we had a two or three hours' talk with this vartabed and one or two of his friends, in which he took the rôle of an inquirer after the truth."

THE SELFISH AIM APPEARING.

"This talk was in a garden outside of the village. Afterwards we went into the village, and he boldly accompanied us. In the village a number of men listened quite attentively, and one man wanted me to sell him my Testament, which I gladly did. Others requested that we would bring more books to sell. All this, of course, was pleasant, but the drawback came at the end in the shape of an intimation that if we would lend a little money, on good security, to the vartabed's friend, they would both join us, and bring a number of others with them. I had been looking for the selfish object to appear, and was not surprised at this appeal for a share of the loaves and fishes. We will hope, however, that some word may have fallen into such soil that it shall spring up and bear fruit for eternity.

"We hear nothing as yet with reference to a young lady for Van. My wife

finds rather more encouragement in her work among the women of late, and especially desires an associate in this work."

Mahratta Mission—Western India.

THEOLOGICAL SEMINARY AT AHMEDNUGGUR.

THE following account of the recently organized seminary at Ahmednuggur,—the call for such an institution, the course of study to be pursued, the expense of supporting a student there, etc.—brings to view many facts of no little interest to such as study the work of missions, and the progress of Christianity and of newly planted Christian institutions in a pagan land. It comes without a name, but was doubtless prepared by Mr. Hume.

"This institution is located at Ahmednuggur, a city of 30,000 inhabitants, 150 miles east of Bombay, in the western part of Hindustan. The city is the centre of the most extensive efforts of the Mahratta mission of the American Board. In the city itself there is a church of 300 members, and in the surrounding district, which is as large as one of the smaller states of the American Union, there are sixteen churches more, a number of which are supplied with pastors. Besides these there are six churches in the other districts of the mission.

"The mission has, on three previous occasions, gathered a class for theological instruction, but there has been a growing need of a permanent institution for the training of pastors and evangelists, which has led to the establishment of this seminary. It starts off with a lecture room and dormitories for six families. The funds for building most of the latter were given by friends in this country, especially interested in the institution. Four of the houses have, respectively, these inscriptions on their walls: 'Built by Robert Brown, Jr.;' 'Built by the Professors and Students of Hartford Theological Seminary;' 'Built by the Professors and Students of Andover Theological Seminary;' and 'Built in memory of William C. Wood.'

"The first class, consisting of nine promising young men, assembled on the first of January of this year, but one has since left the class. The plan of studies is quite similar to that in seminaries in the United States, but Hebrew and Greek are not yet taught, while more prominence is given to the study of the Bible, and more time and attention are given to practical Christian work. The class is divided into three sections, and they go somewhere to preach almost every day, — one section for one month with one missionary, another with a second, and the third with an experienced native catechist. The next month they rotate, the second section going with the first missionary, and so on. Besides this, the city is divided into eight districts, of one of which each student is considered to be acting pastor, and he is urged to devote himself to working his district in the best manner, by organizing Sabbath-schools, holding regular services, becoming acquainted with individuals, and leading other Christians to assist in the work, and to ask the advice of his instructors and seniors as difficult practical questions present themselves. Such a course of training will, it is hoped, fit them well for the difficult work before them.

"The duties of a native pastor in India call for great prudence and grace. In the first place the Christians are converts from different castes, and the prejudices descended to these people from more than twenty centuries, are not entirely done away with at their conversion. Though they recognize the fact that all men are of one blood, and should be treated according to their characters, still the church members who are from different castes than the pastor are always sensitive, and the pastor must conduct himself with great prudence if he would gain and retain the hearty confidence of all his church members. Then, since the churches are still small and the converts are of all grades of intelligence, it is a difficult task so to minister in the gospel that all shall be spiritually nourished by his weekly ministrations. Again the Hindus are naturally a suspicious people, and fond of litigation. Hence church inves-

tigations are often required. It calls for great judgment to keep free from bias, and to discover the real facts involved. So, too, the churches still being feeble and unable to support a pastor as he should be supported, both pastor and people are apt to fall back too easily on the mission for help, and if the pastor should resolve to be content with what his people could give, it would require a degree of self-denial which much grace alone could create. Equally difficult as these duties connected with feeding the flock of God, are the pastor's duties toward the lost sheep without the fold. He has to meet the intellectual and proud Brahmin, who will seek by discussion to lead him into the intricacies of useless metaphysical difficulties, and the Brahma Samajist, who is occasionally akin to a pious Unitarian, but generally is a man who discards not only heathenism, but all religion, and adopts the loosest code of morals, and the sensual, low caste man, who freely admits that his God is his belly, and who would become a nominal Christian for a few dollars, or to gain a point in a quarrel with a neighbor, though professing to be anxious for his soul's salvation.

"The instructors in the seminary at present are Rev. L. Bissell, D. D., who has had twenty-seven years' experience in mission work, Rev. R. A. Hume, a younger missionary, and Pastor Ramkrisnapunt Modak, who was converted from the Brahmin caste thirty-five years since, and is a man of excellent character and good intellectual powers. None of these are able to give more than a portion of their time to this work.

"Instruction is given almost entirely through the medium of Marathi, the vernacular language, but such of the class as understand English are taught a little in that language also.

"All the present students but one are married men, and most of them have children. The cost of supporting a student one year varies from \$45 to \$60. A permanent scholarship, the interest of which will support a student always, can be founded for from 700 to 1,000 dollars."

Madura Mission—Southern India.

SEMINARY AT PASUMALAI.

MR. WASHBURN, who has charge of the training school at Pasumalai, wrote from that place, August 26 :—

“No year has passed since we first came to India, which has brought us so much work as the one now passing. In the school, each year, since we returned in 1874, has added another class to the preparatory department then opened in the seminary. We now have five classes in this division, with fifty boys; and twelve catechists make one class in the theological department. The families of these last are studying in the woman’s school and the day school, which now number thirty-five. We have never before had a class of catechists’ wives who have entered from the first with enthusiasm and earnestness on study as this class has done. Not satisfied with the attention they could receive in the upper school, some have gone into the infant school, and begun their school life over again with the little children. This is a great contrast to 1870, when we first came here. Then some of the catechists’ wives thought that their husbands only were paid for work, and it was an abridgment of their liberty to expect them to attend school, or prepare themselves for future usefulness; and murmurs and mutinies were not unheard of. But that stage of our missionary experience is past, past forever, and in place of it there is springing up a desire among women to get an education, and to be more useful to others.

“The last class received into the preparatory department, in June, was the largest and best prepared of any we have received since the first one. This is encouraging, as it indicates that the tendency is upward. Our school has not yet been in operation long enough to send out its first class to teach in the station schools. Still, the teaching in these schools has advanced under the stimulus of a high standard in the seminary. I have under me a corps of young teachers, three of whom have had some normal school

drill, but they still need much experience in their work to perfect themselves in the departments they teach. They are in competition with instructors teaching the same lessons in the government schools, who receive five times their salaries, and may be supposed to be the best men in the market. My men, however, are enthusiastic and glad to learn, and I hope in a few years to have a set of Christian men up to their work. The boys are very industrious in preparation for the government examination.”

PROMISE.

“Ten have been added to our church by profession since January 1st, of whom seven were from the seminary. All the boys in the two upper classes are communicants, and a large proportion of the students in the lower classes also, so that the influences of the school are in the right direction.

“A catechist class, after being with us three years, left in April. I have had very satisfactory accounts from most of them—even of those about whose usefulness I entertained least expectation. I believe they grew in piety as well as in knowledge while here, and in their appreciation of the exceeding greatness and excellency of the work they are engaged in. I was as much and favorably disappointed with the last sermons they prepared while here, as I was unfavorably disappointed by their early attempts. As I mentioned above, another class of twelve has taken the place of the seven who left.”

URGENT NEEDS.

“You will see that we have eighteen more students in our school than last year, and yet our appropriations are no more. Indeed, while the evangelistic work has been growing and the congregations increasing, and the school is doing twice the work it did eight years ago, it receives no larger appropriations now than then. This comes partly of the fees, which now amount to from 500 to 600 rupees a year, partly from the fact that large classes can be worked propor-

tionately with less expense than small ones, and partly from a *famine economy*, which we could go through for a year, if the dreadful necessity required it, but which we cannot persevere in. What was I to do in June this year, when our work was increasing on our hands, and the brethren must have men for openings to be filled? After careful calculation, and making the classes as large as I possibly could, Providence brought to us other men whom it plainly seemed should also be taken. I ventured on the Lord and took them.

"We are like a ship loaded down below the water line, because the necessities of our work compel it. If George Müller's Orphanage is based on faith, so also is this school—I will not say of prophets, but of evangelists. The Lord of the harvest is the master of these times, and after well thinking over the matter, I cannot believe a timid, unventuresome policy is what he asks of us now and here."

OPENINGS.

"During our last vacation, a few catechists kindly allowed to remain here were employed in itinerant work in the district belonging to this station. Before this they had again and again been through the villages distributing relief from the Mansion House Fund. They had thus become acquainted with the people under most favorable circumstances. It seemed desirable to repeat the effort; and three weeks ago, though unable myself to leave the work at the seminary, the theological students spent several days, in company with Pastor Rowland and two or three catechists from Madura, in the same part of the field. They found a decided change in the minds of the people, who were so desirous to hear that they were kept employed till late at night. In one village the Brahmin magistrate invited them to his veranda to hold their night meeting, and sent the village messenger to summon the people. In several instances their hearers supplied them with food, and manifested so much interest that I determined to take the first oppor-

tunity to follow up this visit. In one conversation a man of the thief caste said to them, 'We do not care to hear anything about the evils of our religion; we know all that, and that our gods are worthless; but tell us in a word the summary of your religion.' The catechist very properly began with the Ten Commandments, and proceeded as far as the eighth without any check, but there his listener became restless. When he had finished Kallan said, 'They are all good, very good, and I accept them all but the eighth.' Poor heathen! He knew nothing of the modern dodge to get around the eighth commandment by a 'defalcation.'

"We have received an addition to our congregations in a region where we have hitherto been unable to get a foot-hold, and I would gladly send a catechist to live and labor there were it within my power. The new-comers are small farmers, and like most of that class, have mortgaged their land to get through the famine. We found in their houses the acrid seeds of the colocynth prepared for food in a way which nobody but the cow-worshipping Hindu could have devised. I have hardly a heart to ask the people, while subsisting on such a diet, to build a prayer-house for themselves. But if they are to have one, they will be obliged to do it. I beg to submit the case as an instance of church extension under difficulties."

RELIEF WORK AND ITS INFLUENCE.

"For ten months we have been engaged, not only in distributing the funds collected in England for famine-relief, but we have had at our door, under our charge, a camp of from 100 to 230 destitute orphan children. Hardly a day passes that emaciated mothers do not appear at our door with little skeletons of children, which they implore us to receive. I suppose a thousand children from the mission fields immediately in our vicinity have been several months in the nursery, have learned the essential doctrines of Christianity, and have experienced, and appreciate, its beneficent influence.

"We have every reason to be gratified with the effect of this nursery and orphanage upon the heathen district; and not less are we gratified as to their apparent effect on caste. More than thirty castes, high and low, are found mingled together in a friendly, happy community, and not the slightest trouble has ever been apparent. Parents in all directions know our customs, and do not complain on that account, though a large percentage of the children belong to families which a year ago were well to do. The parents also know that their children will be treated as Christians, — put to school, and taught God's Word and Christian hymns. They rather seem to *take pride* in it, and have softened the common name of such an institution — a 'Charity Eating House' — into 'The Pasumalai Charity School.' The happy faces of the children recovering from their long and horrible starvation, the cheerful way in which all the work is done, the enthusiasm with which the hymns are sung and texts recited, and the grateful loyalty of some who have gone away, to the teaching they have here received, make us rejoice in the work though it is very heavy. 'I did not know before I came here that I had on a dirty cloth,' said a little girl to Mrs. Washburn, 'but now, please, I too should like to have a clean cloth this week.' And this is like the discoveries of a spiritual kind which we believe some of the children, and the parents also, who come to see them, are making.

"I trust that, within a few months, the need for a nursery will cease to exist; but this cannot be said of the Orphanage. It now seems probable that means for supporting the orphans will be provided by the people of England or the benevolent here in India. While I am sure we are reaping great advantage from our famine efforts, in a missionary point of view, I shall be careful not to divert funds likely to be given for mission work to famine purposes. At the same time, we very much need more funds for our spiritual work, and the training of additional agents, which the state of things brought about by the famine calls for."

Ceylon Mission.

MORAL CONDITION OF THE PEOPLE — NEEDS OF THE MISSION.

In response to a letter of inquiry and suggestion from the Foreign Secretary of the Board, Rev. W. W. Howland, who has been for many years a most faithful laborer in Ceylon, writes as follows: —

"The impression you have received concerning our work seems to be somewhat erroneous. The extent to which the gospel has been made known has, it is true, resulted in great changes, and as I look back, and contrast the state of the people when I came with the present, the change seems great. But when I think of the comparatively slow increase of the churches in mere numbers, I often become somewhat discouraged, and feel that we cannot go on so. Yet, as to numbers, our statistics do not show actual results. Many who have become church members in our mission are scattered in other missions, and in various situations in other parts of the island and in India. As I write I think of at least eight pastors and preachers in the English mission here, who went out from our field, and many more catechists and prominent teachers of boarding-schools in those missions, besides others in various situations in government service and elsewhere, who are connected with those churches. On the other hand, there is scarcely one that has come from them to us."

LINGERING INFLUENCE OF HEATHENISM.

"Notwithstanding the general knowledge of many of the facts of Christianity in the heathen community, the knowledge and acceptance of its fundamental truth, — *salvation by grace, through faith*, — is very rare. But the number who openly defend idolatry is much less than formerly. In conversation, they fall back upon the assertion, 'There is one God.' If we ask them who is that God, and what are his attributes, they will repeat the assertion, 'He is the one God.' It seems to be a formula of words with no very definite meaning attached to them, behind which they shield themselves,

and perhaps satisfy their consciences. But when the heathen festivals occur they flock to the temples in numbers not sensibly diminished. Many will say they go merely to see the show, and we think this is partly true, as their confidence in the idols is undoubtedly shaken; but when sickness or any calamity comes upon them, they at once turn for help to their gods. A vow is made, to be fulfilled on condition of relief, and in such cases it is carefully paid. While the great body of the people are thus wedded to idolatry, the more enlightened go with the popular current, and if wealthy, gain favor and influence by getting up a splendid festival, and sometimes by repairing temples or building them anew; thus becoming patronizers of the popular religion.

"Another wide-spread conviction is that if one is only sincere he is safe in whatever religion. And in connection with this is the feeling that they must not change their religion, but must hold on, to the end of life, to the one they have, especially if they are at all advanced in years. They will often acknowledge that Christianity is a good religion, and many say that it is better than theirs, and that their children may become Christians; but they themselves must not change. You will see that this is connected with the idea of *merit* which is the foundation of all false religions, — and merit by religious observances independent of a meritorious life, and still more independent of purity of heart.

"Indeed they have little or no sense of the guilt of sin, as committed against God or man, and little fear of it unless detected, and thus exposed to punishment. And the fear of Divine punishment is to a great extent averted by their belief in transmigration. Hence they feel no need of a Saviour, and reject Christ. Many know the details of his life and death only to reject, and even to revile him.

"You will see that our great want is the presence and power of the Holy Spirit, to convince of 'sin, of righteousness, and of judgment;' and while we look and pray and hope for this prom-

ised blessing, we endeavor to make known Christ and him crucified, the power of God unto salvation."

NATIVE PREACHERS — WEAKNESS OF THE MISSION.

"The pastors and catechists are, we think, faithful, and much is said and done to stir up all Christians to labor for the immediate conversion of their relatives, neighbors, and others. I may mention, as an instance, the preparation and distribution of a tract to all the Christians, during the last week of prayer, in January, on the duty of laboring for the immediate conversion of sinners, with some plain directions for the performance of this duty. It was prepared from stirring tracts written by the elder Dr. Skinner, E. Beecher, and Dr. Finney.

"More systematic and organized efforts, such as you allude to in your letter, are desirable, and we try to arrange for such efforts. The reports sent by different members of the mission, from time to time, will give some information as to the efforts made by tours; but we want the strength to carry on such work as vigorously as we would. As I have written before, our missionary strength is not sufficient to admit of much aggressive work on our part. If our number were to be increased by two or three more men, it would be so much additional strength for direct evangelistic work. The college, the boarding and other schools and classes, the duties of secretary and treasurer, superintending the work of the press and the care of depository, the preparation of tracts, books, etc., etc., are things that must be attended to in any mission, and must consume much missionary time and strength. But these duties would not be sensibly increased by the addition of two or three to our number, or decreased by lessening our number, so that every additional laborer is an addition to the work which we and you desire to have done. As it is now, we are like a garrison with scarcely men enough to keep guard and repair the breaches, with no force for sallies upon the ranks of the enemy. It seems to us poor economy."

WILL NOT THE CHURCH RESPOND?

"I appreciate the wants of other and apparently very promising fields, but will not the Christian community respond to these wants in proportion to the demand made upon them? Would not a call for twenty men, and the means to support them, bring a response from a larger number than a call for only ten? I remember when Miss Lyon was laying her plans for a school for the education of young women, she gathered much by the very largeness of her demands. She would go to men from whom others would tell her she could obtain nothing, lay open before them her large plans, and say, 'Now I have come to you with the expectation that you will give two hundred dollars. And they would give it, to the astonishment of all who knew them; whereas if she had only asked for five, or ten, they would probably have given nothing. It seems as though the Christians at home could not longer shut their ears to the loud calls coming up from Central Africa, from China, Japan, and, indeed, all parts of the world. The Lord seems to be calling upon this generation to go up at once and possess the land for Christ. Would that there were more Joshuas to say to the people, 'We are able.'

"Our wants do not seem to you so urgent as those of other fields, but *we* feel that we must have *some* more help, that the missionaries may act as *leaders* to the pastors and catechists and other Christians, in going through the land from village to village and from house to house. The country is remarkably open and ready for such work; it is the work we want most to do, and we want your help. The call in our late war was, 'Pour in the men.' We only say, Give us two or three more; but the want is the same and for the same purpose, to be able to meet the enemy on his own ground. I once wrote to you that it seemed to be *now or never* with Jaffna. When I see the more intelligent part of the people drifting into a kind of deism, and mammon taking the place of their old gods, I fear the 'now' will not last long. Infidel books are being imported from England by the quantity.

The theory that the work of missions is to be carried on mainly by native agency has come to the front of late years. It is an important one, but there is danger of its being made too much of, and being resorted to as an excuse for withholding men and money; and by young men as an excuse for not consecrating themselves to this work. I believe the church has as yet no true conception of the sacrifice and self-denial necessary for the conversion of the world, or of the great privilege of having a share in the work."

 Foochow Mission.

LETTERS — HARD TO GIVE A TRUTHFUL IMPRESSION.

DR. OSGOOD wrote from Foochow, August 8:—

"It is hard to write truthful missionary letters; I mean letters that give a *fair and truthful idea* of our work. On the one hand, one may be over-sanguine, and make haste to report some interesting case of an inquirer, or some tour in the country, and the numbers that have gathered around to hear the words of life, while in truth, perhaps, the inquirer was an opium smoker without employment, and thought that by entering the church he would obtain a situation; and as to the motives of the crowd that gathered around the missionary, they were the same as those that secure a crowd around a juggler. Doubtless some of us may go to the other extreme, and be over-suspicious, and so neglect to report incidents that might be of use in the home field."

THE HOSPITAL.

"You will be glad to know that the hospital is now finished *and paid for*. There are eight rooms for patients, besides the operating room and rooms for assistants. The cost of the principal building was, \$1,461.47, exclusive of land rent, and I have now on hand for the future working of the hospital, over \$1,900, secured here in Foochow. God has doubtless heard prayer and opened the hearts of foreign residents, as well as

the Chinese, to give to the work. Among the Chinese subscriptions were the following sums, \$100, \$100, \$50, \$25. The new hospital will accommodate fifty patients. I have one room for women and one for paying patients.

"The number of opium smokers applying for treatment is about sixty a month. They are treated in a separate building. This part of the work is self-paying, and, best of all, has given some inquirers and two church members. The outlook is promising, and I look forward to the fall and winter's work with hope and confidence.

"Mrs. Osgood has made it a rule to visit native houses every Monday; has had mothers' meetings with the church members; and besides, from time to time, she has had native women come to visit the house. One of our church members, over eighty years of age, has gone home. He first heard the truth in the dispensary."

Mission to Spain.

PERSECUTION AT SANTANDER.

WRITING from Santander on the 14th of September, Mrs. Gulick reports the admission of another promising pupil to her boarding-school, where the other pupils are "good, diligent girls, making good use of their opportunities." She then refers to persecution and the character of church members, giving incidents, thus:—

"You will rejoice with us, that though the persecution of the church members still continues, most of them remain true to their profession of faith in the gospel. It would be interesting to record all that this 'little flock' is passing through of suffering and of trial, but it would be impossible. I will only mention the latest case that has come to our knowledge.

"Day before yesterday the wife of one of those who has longest been a member of the church, called to tell us of their troubles. She said that they were beset by ladies and by priests, urging them to abandon us. The ladies offered to send the children to an expensive school if she would take them out of ours. 'No,'

she said. 'Although I have to pay for them, they are *learning something* where they are, and they shall stay. They have never learned anything yet in a Catholic school.' 'But your husband is *condenado* — he is lost; can you not influence him to leave?' 'No,' she answered. 'Before he was in *this* he spent his evenings in the tavern, his money in drink, and his blows on me! Now he spends his leisure with his Bible, at home, and has such a love for that book that in the night he often strikes a light to read a little, as he cannot sleep for thinking of the gospel.'

"This woman is bright and intelligent, but as yet not converted. She says that she is 'neither for one nor for the other' — but her sympathies are strongly in favor of the gospel. So her testimony as to the change in her husband is valuable. May the truth enter her heart!

"We see very frequently the fulfillment of the prophecy of our Saviour: 'A man's foes shall be they of his own household.' Some whose hearts are with us cannot do as they would, on account of the bitter opposition they would encounter. A short time ago a child was born in one of these divided families. The father was determined that it should be baptized in the *chapel*, the mother was willing, but the grandmother and sister-in-law were bitterly opposed, and were so violent that the mother yielded, and, of course, the father's wish could not be carried out. 'Well,' he said, 'at all events I shall name the child, and it shall be neither for virgin nor saint! She shall be called *Dioscora*' (a name derived from the Spanish for God — *Dios*). The women were horrified, but the father was inflexible, and 'Dioscora' the child was baptized, to the horror of the priest, who declared that such a name had never before been heard of!

"At the hour of meetings, and at the opening and closing of the school, ladies (?) come to the street on which the chapel is situated, and try to buy the children with candy and money, and to find out who of the older people attend the services, that they may report them to their employers as *Protestants*, and get their work taken from them. A few Sundays ago a lady

called out from the opposite balcony, — ‘Here comes the squad of street-sweepers.’ We recognize in this persecution one means by which the church is to be purified, and we can already see an advance in spiritual life in many of its members.”

STUDY OF THE SCRIPTURES.

“As I have indicated, the Bible is much read and studied, and even the most ignorant are learning to appeal to it as their ultimate guide. It is the custom of all who can read to bring their Bibles with them to the services, and to follow the reading of the preacher, as well as to join in the responsive reading of the Psalms. Some of these Bibles are veritable curiosities. One, in particular, is a sight to do one’s heart good. It is very large, — nearly as large as the old-fashioned ‘Family Bible,’ — and so heavy that the wife, with true Oriental subjection, carries it for her husband, tied up in a large colored handkerchief. For three years it has been steadily growing in bulk, as its owner has advanced in its study, filling it, as he has progressed, with marks of paper and cloth and leather, at special passages. It now bristles with these marks, projecting in crumpled and worn ends from the top of the book, whose distended covers can hardly be pressed together. Its owner is a shoemaker, and one of the deacons of the church.”

Mission to Austria.

RETIRING FROM GRATZ.

DR. BISSELL having decided to return to the United States, the Austrian mission has thought it best for Mr. Clark to join Mr. Adams at Prague. Mr. Clark wrote from Gratz September 19, when he was about to leave, noting some facts which show that the efforts which have been made in that place have not been without effect. He says: —

“As packing and moving will soon be the order of the day I will write you a few lines this evening, otherwise you may not hear from us until we are fairly set-

tled in Prague. Last Sunday we held our last *English* service. You will be happily surprised to learn that the English meetings are to be continued. At the close of last Sunday’s service Prof. — (a Prussian, for twenty-five years a resident of London, now in Gratz), rose, and after thanking Dr. Bissell and myself for the meetings we have conducted, he invited all who were present to meet at his house on Sunday in the future, and he would, with God’s help, conduct a Bible service for his family and all who wished to be present. Thus the Lord has been better to us than our fears. We knew that the German meetings would be continued, by Mr. —, but we had been not a little pained with the thought that the English meetings, which have been attended with such interest and profit, must now cease.

“The kind words which our friends spoke to us last Sabbath were very cheering, and the gratitude which they expressed was really touching. One gentlemen (a graduate of an Austrian university) said with deep emotion, as he bade us good by, ‘I cannot tell you how much these meetings have helped me. I came to you broken down in spirit and hopeless, almost in despair. I have been greatly comforted.’ Another, for whom we have the best hope that he is soundly converted, taking us by the hand, was so overcome by his feelings that he could not utter a word. A very intelligent German lady, whom no storm has detained from the Sunday services, after expressing her gratitude with tearful emotion, added, ‘We shall miss these meetings more than I can tell you. They have been an inestimable blessing to me. I have learned to prize Christ more, and I never kneel in prayer without thinking of ‘Christ our Life.’”

WAR — CHRISTIAN BOOKS IN HOSPITALS.

“The cruel war now going on between Austria and Bosnia has sent many sick and wounded soldiers to this and other cities. In one of the hospitals a small library of choice Christian books has been thankfully received. Through the influence of a friend we are able to place

a similar library in the large hospital of another city. The convalescent soldiers are very glad to obtain something to read; and may we not hope that the good books, especially the Testaments, placed in their hands at such a time, will be blessed to their spiritual good."

CONTRACTION.

"The painful work of contraction has begun. Görz is for the most part given up. Mr. — has all he can do at present in Russitz and vicinity. Innsbruck, as an out-station for an evangelist, has been abandoned. It is a long way from Gratz, and still farther from Prague and Brünn. We have had occasion to dis-

miss one colporter in Tyrol, and one in Styria, but hope in due time to fill their places. We ought to have at least one in each province.

"Some subscribers have left our circulating library in Gratz because the books are 'too holy.' But we still have over eighty, besides some eighty children who are permitted to exchange little books twice a week. They (the children) pay from one to five cents, and it does one good to see the joy on their faces when they come for a new book.

"On the first of October our dear associates, Dr. and Mrs. Bissell, leave us for America. We shall miss them very, very much. We leave, a few days later, for Prague."

MISCELLANY.

A CHINESE TRIBUTE TO CHRISTIAN MISSIONARIES.

THE following is the translation of an article published recently in "The Shin-pao" (native Chinese paper), of Shanghai:—

"To assist those who are in danger and to succor the afflicted, is undoubted evidence of the kindly heart of a noble-minded man; to rescue those who are in calamity and feel pity for one's neighbor, is nobler still, for it is the philanthropic effort of a humane man. In this, our Middle Kingdom, successive years of drought and dearth have turned the provinces of Shantung, Shan-si, Honan, Shen-si, and Chih-li into a vast expanse of desert wastes. In Kwan-tung and Chihli, too, have disasters by floods occurred, when embankments were burst through and dykes broken down, the waters drowning and swallowing up the full-grown grain.

"In Kwan-tung the evil of excessive rain has this year again been felt, inasmuch that the price of rice has increased, and the poorer people have not the means of quietly dwelling in their homes, but, pressed by want and hardship, are forced to wander away and disperse. The missionaries of the religion of Jesus, being

personal witnesses of this condition of things, prompted by warm-hearted and generous impulses, have been moved to look upon this weakness as their own, and this state of want as theirs also, and have proceeded energetically to persuade foreigners to contribute to the relief of the distress that prevails. Contributions amounting altogether to over \$250,000 have been received at one time and another from England, Japan, Singapore, and from various foreigners resident in China, every fraction of which has been applied to the relief of the suffering people. Further, there are missionaries who have gone in person to Shantung, Shansi, and Honan to relieve the starving people, through soaking rain and cutting wind, shrinking not from toil or disease, and preserving life in large numbers, carrying their efforts in some cases to such an extent that they have lost their lives in the task. And yet they fear not difficulty, nor stand in awe of death; and there are at this moment others ready to continue their work and follow in their steps. Again, this year it was decided in public conclave at Shanghai, that the 17th of June should be a day upon which all missionaries in each province should gather together the

men and women of their faith and, abstaining from the use of food, pray to the Sovereign Lord of Heaven above, and entreat for the lives of the Chinese people. This is good, and we venture to applaud the reverence for the heavenly powers, and love toward mankind, so firmly upheld by the religion of Jesus. . . . Assuredly it is hard for men to attain to such (self-sacrifice) as this, and yet the religion of Jesus affords numerous illustrations thereof, showing most positively the depth and capacity of the rectitude of purpose that is to be obtained through its (profession).

"Let us, then, cherish a grateful admiration for the charity and wide benevolence of the missionary, whose sacrifice of self, and love toward mankind, can be carried out with earnestness like this. Let us applaud, too, the mysterious efficacy and activity of the doctrine of Jesus of which we have these proofs. We record the same in writing for the information of all noble-minded men 'within the seas.'"

THE FEELING OF MISSIONARIES.

It is now certain that the Prudential Committee will feel constrained, in making appropriations for the year 1879, to make them *much* less than the amounts called for by estimates received from the missions, — estimates which brethren on the ground feel to be for the smallest amounts demanded by the interests of their work. This painful certainty gives force to the following paragraph from a letter received not long since from one of the older laborers at the Sandwich Islands, — one who has of late given very largely, from his own means, for the missionary cause: —

"In my glance at the August number of the 'Herald,' I am pained to notice the near and dreaded danger of another debt! Oh, Lord, how long! When will you be able to tide over these terrible shoals of pecuniary trial, and once more spread your canvas to the breeze? Hasten the time, gracious Lord. It is only a glance I have yet had at the

'Herald;' but the pain is severe, in view of the threatened possibility ahead. And then the wide-spread work you have in hand, and the Macedonian cry raised from every quarter, yet no possibility of moving foot or hand for the relief of these perishing millions! Such a trial to one's faith! And yet the great Captain is ever ready for advance. It is we, his servants, who are so backward — shamefully backward. When is the fresh and more thorough consecration of the individual and his all to this glorious work coming? Speed the day."

A GOOD EXAMPLE.

THE following note, sent to the pastor of one of the country churches in Massachusetts, by a member of his flock, tells its own story. If the example could but be followed by members of many churches, men or women, the zeal of pastors would be often quickened, and contributions largely increased.

"AUGUST 30, 1878.

"DEAR PASTOR, — Having read a short article in our 'Missionary Herald' for August, entitled 'Shall we close the year with another Debt,'? I am induced (though with many fears, I confess) to send this little note to you, hoping that an effort may be made to increase our contribution to the American Board this autumn, so that, instead of the meagre sum of two or three hundred dollars formerly contributed by our church and congregation, it may be increased to fifteen hundred or two thousand dollars. Are these figures too high in view of the prosperity of our people in the past? Are they too high in view of the shortness of the time many of us will be permitted to give to the Lord? Have we not from six to ten brethren (and some sisters too) in our church who count their income by thousands, and who, if they will give from one to five hundred dollars, would feel amply repaid in receiving the promised blessing to the cheerful giver?

"Although with comparatively small means, if prospered I will pledge fifty

dollars, hoping there may be an effort made to increase our contribution for this cause, this season, even ten fold.

"Yours in trust for the Master."

A second note, dated September 24, inclosed the \$50.

BIBLIOGRAPHICAL.

Records of the General Conference of the Protestant Missionaries of China, held at Shanghai, May 10-24, 1877. This is a very neat volume of 492 large octavo pages. The Conference, regarded by the various missions as one of great importance, was attended by seventy-four male and fifty-two female missionary workers, of whom seventy-two were connected with American, and forty-nine with British societies. One was of the Basel Missionary Society, and four were "unconnected." Ten copies of the Records, well bound in half leather, have been sent to the Rooms of the American Board, others have been forwarded to other American societies, and most of these may be regarded as for sale, for the benefit of the Committee in China who took upon themselves the labor and pecuniary responsibility of issuing the work. The hope is, that these, serving as sample copies, may induce many persons to order the volume. Rev. M. T. Yates, of the Southern Baptist mission, in sending them, says:—

"These books contain essays on important subjects, and discussion of the same, statistical tables, new and reliable maps, showing mission stations, and an appeal to all the world for more men and women for China. In fact, they comprise a fund of information about China missions, not to be found anywhere else, that will prove to be of great value to all who are interested in foreign missions. And it is thought that, if widely circulated, they are well calculated to excite a deeper and more intelligent interest in missions to the Chinese.

"Our desire is, that the library of every institution of learning, every missionary society, and every pastor, shall have a copy of the Records.

"The cost of the book, delivered by mail, to the address given, will be \$2.85. Delivered by canal steamer to Messrs. Sheldon, 677 Broadway, N. Y., it will be \$2.55."

Orders may be sent (through Sheldon & Co., it is presumed) to Rev. M. T. Yates, Shanghai, China.

GLEANINGS.

—It is very pleasant to see in *The Helping Hand*, of the Woman's Baptist Missionary Society, this paragraph: "We invite discussion and coöperation among the pastors' wives and all Christian women, in behalf of the plan to establish the monthly missionary concert of prayer in every church of the Baptist denomination."

—The (English) *Church Missionary Gleaner*, of September last, says: "The Estimates Committee of the C. M. S. reckon the probable ordinary expenditure of the Society for the current year at £200,167 (\$1,000,535). To this must be added £4,300, the adverse balance from last year, and £2,000 or £3,000 more for emergencies; so that at least the same large amount that was raised last year, which included many special contributions, will be required for the twelve months ending March next."

—The Annual Report of the Presbyterian Board of Missions says: "The Siamese government, including the king and some of the highest nobles, have publicly expressed themselves as pleased with our work, and have given most substantial proof of their approval of our efforts to establish schools in the kingdom. The king and some of the higher princes have contributed \$2,260 for the erection of a school building at Petchaburi. The king's private secretary stated that the king had said he could not help the missionaries in establishing their religion, but he was willing to do all he could toward establishing schools."

—The Roman Catholic "Annals of the Propagation of the Faith," for September last, says of the United States: "We can have an idea of the progress

that Catholicity has made, by casting our eyes on the chief city of the United States, New York, which, from its importance, might be called their capital, though in an administrative and political sense, that title does not belong to it. At present there are 96 churches, more than 32 chapels, and the number of Catholics is 400,000, in a total population of a million and fifty thousand inhabitants."

— The same authority states that in the year 1840 there were in the United States, 1,270,000 Catholics, 16 bishops, and 487 priests; while in 1878 there were 6,000,000 Catholics, 68 bishops, 5,548 priests.

— The "Annals" notices a project for preaching the gospel in equatorial and southern Africa by Catholics. Mentioning "two religious congregations, whose special object it is to convert the interior" of that continent, it says: "At present they are preparing to evangelize Equatorial Africa, going to it by a different road—that from Zanzibar. There they will establish two religious centres, as the Sovereign Pontiff has prescribed to them: the one in the neighborhood of the lake Albert Nyanza; the other close to the lake of Tanganyika. Finally, it is announced to us that another mission is in course of preparation. This will extend its labors over the immense space comprehended between the 10th and 23d degrees of latitude."

— The last Report of the (Catholic) Association for the Propagation of the Faith gives the receipts and expenses of the previous year, in francs, as follows:

RECEIPTS.

From Dioceses of Europe . . .	5,943,400f. 43c.
From Dioceses of Asia . . .	10,433f. 81c.
From Dioceses of Africa . . .	28,652f. 80c.
From Dioceses of America . . .	156,235f. 72c.
From Dioceses of Oceania . . .	4,203f. 70c.

EXPENSES.

For Missions in Europe . . .	968,453f. 61c.
For Missions in Asia . . .	2,656,950f. 54c.
For Missions in Africa . . .	894,492f. 67c.
For Missions in America . . .	772,203f. 80c.
For Missions in Oceania . . .	467,679f. 20c.

It will be noticed that in America the expenses were nearly five times as large as the receipts; the latter having been but little over \$35,000.

ARRIVALS.

MISSSES VAN DUZEE and BLISS, on their way to Erzroom, arrived at Trebizond, October 4.

Rev. James L. Fowle and wife, on their way to Cesarea for the winter, arrived at Constantinople, October 13.

DEPARTURES.

REV. HENRY MARDEN, of the Central Turkey Mission, returning to his field, and Mrs. Alice M. (Kingsbury) Marden, from Francistown, N. H., sailed from New York on the 19th of October.

Rev. Richard C. Hastings, son of Rev. Eurotas P. Hastings, of the Ceylon mission, sailed from New York, October 26, to join that mission. He is a graduate of Hamilton College and Auburn Theological Seminary. Miss Harriet E. Townsend, of the same mission, sailed at the same time, returning to the field, after a visit to the United States for health.

DEATHS.

At Rāhûri, Western India, September 9, of typhoid pneumonia, Mrs. Alice C. Ballantine, wife of Dr. William O. Ballantine, of the Mahratta mission, aged 27. Mrs. Ballantine was Miss Parsons, of East Hampton, Mass., was married in January, 1875, sailed with her husband for India on the 2d of the same month, and had secured "the sincere love and high respect of all" the mission circle.

At Tungcho, China, September 4, of dysentery, after an illness of a few days, and after a happy married life of only about three months, Mrs. Justina E. (Wheeler) Goodrich, wife of Rev. Chauncey Goodrich, of the North China mission. She joined the Japan mission near the close of 1876, and was married to Mr. Goodrich on the 31st of May, 1878.

Intelligence has been received of the sudden death of Rev. Andrew Abraham, of the Zulu mission, Southern Africa, at his home in Mapumulo, on the 13th of September last.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see October "Herald," \$808.72.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.	
Pownal, Cong. ch. and so	8 50
Yarmouth, 1st Cong. ch. and so.	28 00—36 50
Kennebec county.	
Wintrop, A friend,	5 00
Lincoln and Sagadahoc counties.	
Bath, The Lord's tenth,	5 00
Penobscott county.	
Bangor, Clara Hamlin,	10 00
Brewer, 1st Cong. ch. and so.	8 76—18 76
Union Conf. of Churches.	
East Otisfield, Cong. ch. and so.	11 00
North Waterford, Cong. ch. and so.	5 00
Waterford, Cong. ch. and so. 247;	
Daniel Warren, 30;	32 47—48 47
Waldo county,	
Searsport, 1st Cong. ch. and so.	25 00
York county.	
Biddeford, George N. Adams,	25 00
Kennebunkport, 1st Cong. ch. and so. 6.35; 2d Cong. ch. and so. 11;	17 35
York, 1st Cong. ch. and so.	20 50—62 85
	201 58

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Marlboro, Cong. ch. and so.	15 76
Rindge, Cong. ch. and so.	6 69—22 45
Coos county.	
Berlin, Church of Christ,	3 50
Gorham, Cong. ch. and so.	8 25
Lancaster, Cong. ch. and so.	25 00—31 75
Grafton county.	
Hanover, Dart. Religious Society,	50 00
Piermont, Cong. ch. and so.	7 03—57 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	26 00
Bedford, Pres. ch. for Eastern Turkey,	20 00
Milford, 1st Cong. ch. and so.	12 87
Nashua, 1st Cong. ch. and so. 63.41;	
Pearl St. ch. and so. 5.89;	69 30—128 17
Merrimac county, Aux. Society.	
Chichester, Rev. John F. Aiken,	3 00
Concord, A friend,	40 00—43 00
Rockingham county.	
Candia, Cong. ch. and so.	23 25
Sullivan county, Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	4 01
	309 63

VERMONT.

Addison county.	
Cornwall, Cong. ch. and so.	35 00
Shoreham, Cong. ch. and so.	45 50—80 50
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, A thank-offering,	25 00
Chittenden county.	
Burlington, 3d Cong. ch. and so.	100 00
Franklin co, Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	10 00
Orleans county.	
Coventry, M. C. Pearson,	5 00
Washington county, Aux. Soc. G. W. Scott, Tr.	
Montpelier, Cong. ch. and so.	140 78
Worcester, Cong. ch. and so.	2 00—142 78

Windham county, Aux. Soc. C. F.

Thompson, Tr.	
Brattleboro, H.	2 00
Wilmington, Plummer Prouty,	33 33—35 33
Windsor county.	
Hartland, Cong. ch. and so.	15 00
Springfield, Cong. ch. and so. for Papal Lands,	36 00
West Hartford, Cong. ch. and so.	7 00
Woodstock, 1st Cong. ch. and so.	11 53—69 53
	468 14

MASSACHUSETTS.

Barnstable county.	
West Barnstable, Cong. ch. and so.	10 00
Berkshire county.	
Alford, Cong. ch. and so. per Rev. J. Jay Dana,	30 00
No. Adams, Cong. ch. and so. quar. contr.	24 47
Sheffield, Cong. ch. and so.	8 57
West Stockbridge Cen., Cong. ch. and so. per Rev. Lewis Pennell,	25 00—88 04
Bristol county.	
Mansfield, Cong. ch. and so.	22 74
Norton, Trin. Cong. ch. and so.	59 83
Raynham, 1st Cong. ch. and so.	33 55
Taunton, Union Cong. ch. and so.	20 39—136 81
Brookfield Ass'n. William Hyde, Tr. Brimfield, Jane E. Hitchcock, deceased,	50 00
Brookfield, Ev. Cong. ch. and so.	25 00
Charlton, Cong. ch. and so.	32 00
Southbridge, Cong. ch. and so.	24 06
Ware, 1st Cong. ch. and so.	5 35
Ware, East Cong. ch. and so. (of wh. J. A. Cummings, 100, to const. ELBRIDGE CUMMINGS, H. M.; Otis Lane, 100, to const. C. H. SHEARER, H. M.; William Hyde, 100, to const. SYLVIA SAGE HYDE, H. M.;	1,046 38
Warren, Cong. ch. and so. with other dona. to const. Rev. J. F. FORBES, J. W. HASTINGS, and S. P. ROBBINS, H. M.	123 08-1,641 49
Essex county.	
Ballardvale, Union Cong. ch. and so.	10 00
Essex county, North.	
Georgetown, Memorial ch. and so.	29 21
Haverhill, West Cong. ch. and so. 2.53; do., A. Hazeltine, Jr. 5;	7 53
Ipswich, 1st Cong. ch. and so.	15 00
West Newbury, A friend,	2 00—53 74
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c.	30 62
Buxford, 1st Cong. ch. and so.	25 53
Nahant, Mrs. W. H. Johnson,	5 00—61 20
Franklin co. Aux. Soc. William F. Root, Tr.	
Ashfield, Cong. ch. and so.	21 50
Hampden co. Aux. Society. Charles Marsh, Tr.	
Agawam, Cong. ch. and so.	28 92
E. Longmeadow, Cong. ch. and so.	2 00
Holyoke, 2d Cong. ch. and so.	20 74
So. Wilbraham, Cong. ch. and so.	13 00
Springfield, South Cong. ch. and so. 103.34; 1st Cong. ch. and so. 63.74; Memorial ch. and so. 48.96;	

Olivet ch. and so. 38.80; Hope ch. and so. 19.59;	274 43
Westfield, 2d Cong. ch. and so.	10 47
West Granville, Cong. ch. and so.	5 00
Wilbraham, Cong. ch. and so.	29 00—383 56
Hampshire county, Aux. Society.	
Belchertown, Miss E. M. Blodgett,	1 00
East Hampton, 1st Cong. ch. and so.	28 50
Florence, A. E. Williston,	500 00
Hadley, Russell ch. and so. m. c.	18 07
Northampton, 1st Cong. ch. and so. m. c.	17 21
So. Amherst, Cong. ch. and so.	10 00
Williamsburgh, Cong. ch. and so.	28 67—598 45
Middlesex county.	
Cambridgeport, Prospect St. ch. and so.	400 00
Hopkinton, Cong. ch. and so.	87 36
Lowell, John St. ch. and so.	82 16
Malden, 1st Cong. ch. and so.	60 55
Newton, J. A. Wilson, for the debt,	1 00
Newton Centre, 1st Cong. ch. and so.	95 10
North Reading, Cong. ch. and so. 6.20; Rev. F. H. Foster, 3.30;	9 50
Somerville, Franklin St. ch. and so. m. c.	9 09
West Somerville, Cong. ch. and so. m. c.	6 64
Winchester, Cong. ch. and so.	105 13—836 53
Middlesex Union.	
Ashby, Cong. ch. and so.	13 40
Fitchburg, Calv. Cong. ch. and so. 202.75; Rollstone Cong. ch. and so. 165.05;	367 80
Leominster, Ortho. Cong. ch. and so.	57 25
Lunenburg, Cong. ch. and so.	8 53
Maynard, Thomas Wouldhave, for the Madura mission,	25 00
No. Leominster, Cong. Ch. of Christ,	19 50—491 48
Norfolk county.	
Brookline, Harvard Cong. ch. and so.	127 94
Canton, Ev. Cong. ch. and so. m. c.	19 13
East Weymouth, Cong. ch. and so.	28 00
Holbrook, Yearly Bequest of E. N. H. 200; E. E. H. 100;	300 00
Hyde Park, 1st Cong. ch. and so.	35 95
So. Braintree, So. Parish ch. and so.	7 53
Wellesley, Miss Horton,	20 00
Wollaston Heights, Cong. ch. and so.	6 00—544 60
Plymouth county.	
Abington, Cong. ch. and so.	13 19
Brockton, 1st Cong. ch. and so. 65; A friend, 5;	70 00
No. Middleboro, Cong. ch. and so.	55 00
So. Abington, A friend of the cause, to const. Rev. F. P. TOMPKINS, H. M.	100 00
So. Plymouth, Cong. ch. and so.	17 61—255 80
Suffolk county.	
Boston, Central ch. 50; A member of do. 20; Union ch. 4.50; do. Mrs. E. C. Ford, 50; Immanuel ch. 35; A friend, 10;	169 50
Chelsea, Central Cong. ch. and so. 17.76; A friend, 5;	22 76—192 26
Worcester county, North.	
Athol, Cong. ch. and so.	118 57
Gardner, 1st Cong. ch. and so.	35 53
Winchendon, 1st Cong. ch. and so. (of wh. m. c. 21.86),	51 41—205 51
Worcester co. Central A:so'n. E. H. Sanford, Tr.	
Berlin, Miss R. Whitcomb,	2 50
Worcester, Union ch., add'l, 20.37; Central ch. m. c. 13.14;	33 51—36 01
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Milford, 1st Cong. ch. and so.	46 00
Whitinsville, Rev. J. R. Thurston and wife, 40; Miss Lucy Thurston, 1,	41 00
Collection at Conference,	14 00—101 00
	5,667 98

Legacies. — Easthampton, Olive Poole, by William W. Poole, Ex'r, 100 00

Methuen, Joseph F. Ingalls, add'l,	60 00
Montague, Rev. Eli Moody, by Charles M. Gunn, Ex'r,	500 00—660 00
	6,327 98

RHODE ISLAND.

Providence, Free Cong. ch. and so. 22.73; "A thank-offering from Pain Killer in Bulgaria," 25;	47 73
Westerly, Cong. ch. and so.	35 62—83 35

CONNECTICUT.

Fairfield county.	
Danbury, 1st Cong. ch. and so.	93 35
Fairfield, Cong. ch. and so.	114 43
Wilton, Cong. ch. and so.	6 81—219 59
Hartford county. E. W. Parsons, Tr.	
Bristol, Cong. ch. and so.	89 50
Enfield, 1st Cong. ch. and so.	28 59
Farmington, 1st Cong. ch. and so.	37 09
Glastenbury, 1st Cong. ch. and so.	300 00
Hartford, Center ch. 1,188.25; Pearl St. ch. 313.50; A member of Asylum Hill ch. 20; Jos. E. Cone, 100; Mrs. Sargent, 20;	1,641 75
Marlborough, Cong. ch. and so.	28 00
Plainville, Cong. ch. and so., to const. Rev. N. J. SEELY, H. M. 98.46; A friend, 100;	198 46
Rocky Hill, Cong. ch. and so.	7 00
Simsbury, Cong. ch. and so.	63 25
Thompsonville, No. Cong. ch. and so.	5 00—2,398 64
Litchfield co. G. C. Woodruff, Tr.	
Harwinton, Cong. ch. and so., to const. Rev. WILLIAM N. MESERVE, H. M.	83 37
Litchfield, Cong. ch. and so. (of wh. 133.27 m. c.),	333 27
New Hartford, South Cong. ch. and so.	12 00
Thomaston, Cong. ch. and so.	46 81
West Winsted, 2d Cong. ch. and so.	46 43—521 94
Middlesex co. E. C. Hungerford, Tr.	
Essex, 1st Cong. ch. and so.	22 62
New Haven co. F. T. Jaman, Agent.	
Milford, 1st Cong. ch. and so.	45 00
New Haven, 1st Cong. ch. and so. m. c. 10.79; North Cong. ch. and so. m. c. 10; 3d Cong. ch. and so. 29.81;	50 60
Prospect, Cong. ch. and so.	16 72
Waterbury, A friend, to const. ANSON G. STOCKING and CHARLES FABRIQUE, H. M.'s	200 00
Westville, Cong. ch. and so.	40 00—352 32
New London county, L. A. Hyde and L. C. Learned, Tr's.	
Lebanon, 1st Cong. ch. and so.	100 00
Norwich, Park Cong. ch. and so. 252.96; 1st Cong. ch. and so. in part, 175; Broadway Cong. ch. and so. 13.24;	441 20
Old Lyme, Cong. ch. and so.	21 60—562 80
Tolland county. E. C. Chapman, Tr.	
Rockville, 2d Cong. ch. and so.	100 60
Somerville, 2d Cong. ch. and so.	47 03—147 03
Windham county.	
Putnam, A friend,	20 00
No. Woodstock, Cong. ch. and so. add'l,	2 00
Thompson, Cong. ch. and so.	14 00
Woodstock, 1st Cong. ch. and so.	22 50—58 50
	4,233 44

Legacies. — Ellington, Erastus Talcott, by E. C. Chapman,	
Hartford, Dr. Jonathan Brace, by John Hooker, Ex'r,	232 34
North Branford, James F. Linsley, by Alfred Walker,	2,000 00
	239 59—2,471 93
	6,755 37

NEW YORK.

Bath, Dr. Rulison,	1 00
Berkshire, Mary W. & F. C. Brown,	19 00
Candor, Cong. ch. and so.	11 92
Elmira, Mrs. L. M. West,	5 00

New York, Harlem Cong. ch. and so.	
27.88; J. D. for the debt, 400;	427 88
New York Mills, La. Miss. Soc.	41 09
Owego, A friend,	50 00
Poughkeepsie, Mrs. Andrus, deceased,	
for Mardin,	5 00
Randolph, Mrs. S. M. Cowles,	100 00
Rocky Point, Cong. ch. and so.	18 00
Steuben, A member of 1st Ch. for Mexico,	10 00—688 89

NEW JERSEY.

Orange Valley, Cong. ch. and so. to const. HENRY E. SIMMONS, H. M.	50 00
Princeton, F. Viuton,	6 70—56 70

PENNSYLVANIA.

Philadelphia, Cen. Cong. ch. and so.	17 75
Pittsburgh, Rev. T. Edwards,	5 00—22 75

MARYLAND.

Frostburg, Shiloh Welsh Cong. ch.	6 00
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DISTRICT OF COLUMBIA.

Washington, A friend,	2 00
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OHIO.

Akron, Cong. ch. and so.	57 00
Ashtabula, William M. Eames,	20 00
Cleveland, Euclid Ave. Cong. ch. and so.	17 00
Defiance, G. H. Palmer,	20 00
Findlay, Cong. ch. and so.	23 47
Graytown, P. S. Miller,	2 80
Harmar, Cong. ch. and so.	39 05
Kent, 1st Cong. ch. and so.	23 60
Lorain, Cong. ch. and so.	2 00
Medina, Cong. ch. and so.	31 00
Oberlin, William G. Ballantine,	10 03
Painesville, 1st Cong. ch. and so.	30 30
Springfield, 1st Cong. ch. and so.	8 99
Tallmadge, Cong. ch. and so.	51 00
Tontogany, Rev. S. D. Taylor,	4 00—348 24

ILLINOIS.

Chicago, Union Park ch. and so.	40 00
Elgin, Cong. ch. and so.	19 00
Evanston, Cong. ch. and so.	44 70
Jefferson, Cong. ch. and so.	35 00
Moline, Cong. ch. and so.	71 00
Plymouth, Cong. ch. and so.	8 00
Winnebago, Cong. ch. and so.	13 05—230 75

MICHIGAN.

Dowagiac, Cong. ch. and so.	7 00
Grand Blanc, Miss Sage,	50
Litchfield, 1st Cong. ch. and so.	14 00
Pentwater, Cong. ch. and so.	2 25
Vienna, Union Cong. ch.	11 00—34 75

Legacies. — Thetford, Amasa Carrier,	700 00
	734 75

MISSOURI.

St. Louis, Pilgrim Cong. ch. and so. to const. E. C. CHAMBERLIN, H. M.	177 80
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MINNESOTA.

Minneapolis, Plymouth Cong. ch. and so.	14 48
Spring Valley, Cong. ch. and so.	18 00
Zumbrota, Isaac C. Stearns, to const. J. BRADLEY LOCKE, H. M.	100 00—132 48

IOWA.

Anamosa, W. S. BENTON, to const. himself H. M.	100 00
Seneca, Rev. O. Littlefield and wife,	12 00
Waverly, Cong. ch. and so.	11 18
Wittsburg, Cong. ch. and so.	13 06—136 24

WISCONSIN.

Berlin, Hiram Joslyn,	100 00
Clinton, Cong. ch. and so.	28 00
Geneva Lake, Presb. ch.	10 00
Milwaukee, Mrs. Geo. W. Allen and nephew, 4; with peaches at the An. Meeting, 3.50; A lady, 50c.	8 00
New Richmond, 1st Cong. ch. and so.	10 00

Princeton, Cong. ch. and so.	1 25
Stoughton, Anne B. Sewell,	1 00
West Depere, W. A. Bingham,	100 00—258 25

NEBRASKA.

Columbus, Mrs. J. A. Reed, 1; Mrs. Sparhawk, 1;	2 00
Lincoln, Cong. ch. and so.	10 00
Wahoo, and Cedar Bluffs, Cong. ch. and so.	5 80—17 80

CALIFORNIA.

Darwin, W. F. Montague,	20 00
Grass Valley, Cong. ch. and so.	29 25
Oakland, 1st Cong. ch. and so.	32 74
Petaluma, Cong. ch. and so.	20 00
Redwood City, Cong. ch. and so. of which 69.00 for Rev. I. Pierson's work in China,	79 55
Santa Cruz, Cong. ch. and so.	10 00—191 54

COLORADO.

Colorado Springs, Cong. ch. and so.	41 23
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WASHINGTON TERRITORY.

Skokomish, Cong. Mission ch.	13 25
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CANADA.

Province of Quebec, —	
Montreal, Rev. Henry Wilkes, D. D., 10; Robert Mills, 5;	15 00
St. Andrews, Presb. ch. m. c.	10 00—25 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta Mission. H. B. Boswell, rupees 400; F. Bosanquet, rupees 200;	
Anonymous, rupees 7;	266 22
Sandwich Islands, Honolulu. Mrs. M. S. Rice,	30 00
Turkey, Trebizond, "An offering by Zenope Felician on starting out in business, — a nest egg,"	2 20—298 42

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.

Of which 50 for work under care of Rev. C. A. Stanley, China,	5,605 90
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From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, Treasurer. 500 00

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Mason, Cong. s. s. 13 30;	
New Boston, Presb. s. s., for a scholar in India, 25; New Ipswich, Proceeds of Fair, 1;	39 30

MASSACHUSETTS. — Bridgewater, Central Sq. s. s., for scholar under care Rev. G. T. Washburn, 20; Lancaster, Evang. s. s. 10;	30 00
NEW YORK. — Otisco, Youth's Miss. Society, 15.69; Walton, 1st Cong. s. s. 26.80;	46 39
ILLINOIS. — Moline, Cong. s. s.	4 70

NEBRASKA. — Crete, Anna and Frank, deceased children of Rev. and Mrs. H. Bross,	1 00
CANADA. — Montreal, Am. Presb. ch., A. Kingman's class, for pupil in Mr. Hume's school at Ahmednuggur,	5 00

126 89

Less amount from Colorado, acknowledged in June "Herald,"

16 60

109 79

Donations received in October,	19,911 95
Legacies " " "	3,831 98

\$23,743 88

Total, from Sept. 1st to Oct. 31st, 1878, Donations, \$28,767.55; Legacies, \$1,136.93 = \$35,904.48.



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